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Notes.

THE STORY OF "NOTES AND QUERIES."

I have often been urged by old friends and contributors to tell the story of the origin of "N. & Q.," and have as often promised to do so some day.

But when such an appeal as that of the Rev. RICHARD HOOPER (*ante*, v. 459) is publicly made to me by an old friend who has been a contributor to this journal from its first appearance, and that appeal is backed by the courtesy of Dr. Doran, I feel that the day has come for the fulfilment of my promise. I feel this the more strongly because MR. HOOPER gives me the *sole* credit of what he is pleased to call the "happy thought"; and common honesty demands that I should remove that impression, and do justice to those dear friends, now unhappily passed away, who had quite as much, if not more to do with the establishment of this journal than I feel justified in laying claim to.

But before proceeding, I must be permitted two words of warning. The first is that the idea of "N. & Q." was not an inspiration, but rather a development. It did not spring, like Minerva in full panoply, from the brain of its progenitor, but, like Topsy, it "grewed." The second, that when an old gossip of threescore and twelve is asked to narrate the circumstances of the one event of his life by which he is ever likely to be remembered—

if remembered at all—he is apt to be garrulous, more especially

"When, musing on companions gone,
He doubly feels that he's alone."

But I must tell my story in my own way if I tell it at all.

A warmer hearted man than Thomas Amyot, the secretary, friend, and biographer of Windham, never existed. Great was the encouragement and many the kindnesses which I received at his hands when I first began to dabble in literature. Fifty years ago, when I was proposing to edit the *Early Prose Romances*, he introduced me to that ripe scholar, Francis Douce, who received me with a warmth and cordiality which I could only attribute to his regard for Mr. Amyot. That warmth and cordiality never abated. The day when I entered the cell of Prospero—my older readers will remember that Mr. Douce was the Prospero of the *Bibliomania*, &c.—that library which was dukedom large enough for the most voracious *helluo librorum* that ever breathed—was a happy day for me. He encouraged me in every way: lent me books—aye, and MSS.; answered all my inquiries, poured out his stores of learning, encouraged my visits, and, only a few weeks before his death, told me that, when a young man, he, at Bindley's special request, had regularly spent one evening every week with him at Somerset House, and urged me to do him what he was pleased to call the same kindness.

But more of dear old Francis Douce elsewhere and hereafter. I will only add that it was in his charming library at Gower Street that I first met, amongst others, James Heywood Markland and the accomplished author of *The Curiosities of Literature*, Isaac D'Israeli—two ripe scholars and good men whom it is at once a pride and a pleasure to have known.

But the greatest kindness I ever received from Mr. Amyot was about the year 1837, when one evening, at the Society of Antiquaries, he led me up to a gentleman, saying, "You two should know each other, for I am sure you will be friends." The gentleman put out his hand to me with that frank courtesy which was so characteristic of him; and thus commenced an acquaintance, which soon ripened into a more than brotherly affection, between my ever-lamented friend John Bruce and myself.

What an advantage this intimacy with a man of such varied acquirements and such high intellectual and moral excellence was to me, perhaps I never fully appreciated until his sudden death in October, 1869, startled and shocked the large number of attached friends to whom his high character, talents, and kindliness had endeared him, and in whose memory he still holds a foremost place.

It was in one of our pleasant gossips on books and men, and while feeling the want of some information of which we were in search, and lamenting

the difficulty of bringing such want under the notice of those who might be able to supply it, that the idea of starting a small paper with such special object was struck out. Once started, it was never lost sight of; and about the year 1841 our plan had so far been matured that some specimen pages of *The Medium*, for so our projected journal was named, were set up in type by Mr. Richards, of St. Martin's Lane, the printer for the Percy Society.

But *The Medium* was never destined to appear. The state of his wife's health compelled Mr. Bruce to reside for some years in the country; and for those years an incessant and confidential correspondence was my only compensation for the loss of those instructive interchanges of thought and talk which I had so much enjoyed.

But it may be asked why I could not as well undertake the sole management of the projected paper in 1841 as in 1849. I can only answer that the idea of taking upon myself the responsibility of conducting the proposed paper, except in conjunction with my accomplished friend, never once entered my head. The scheme had fallen to the ground, and but for an incident which I shall mention presently, I don't believe "N. & Q." would ever have appeared.

By the year 1849, when Rowland Hill's great scheme of postal reform was beginning to bear fruit, the share which I had taken in the organization of some, and in the management of others, of many "co-operative literary societies" (Camden, Percy, Shakespeare, Elfric, Granger, &c.) had so increased the number of my literary friends, that I felt I could venture to introduce to their notice a plan for turning those reforms to good account in the publication of works of interest to scholars, but not of a nature to remunerate publishers.

I need not fill space with an account of a scheme which was never carried out, but of which I may say that when I called upon John Mitchell Kemble, and we talked it over from "noon to dewy eve," he spoke in such terms of approval as surprised me; for, in his opinion, I was about to effect a revolution scarcely less important than that which had been brought about by the invention of printing; and, with his characteristic impulsive kindness, he would not let me go away without a contribution to the first number in the shape of a transcript of a small portion of an old English Metrical Chronicle from a MS. at Göttingen. The great Saxonist was at that time editing the *British and Foreign Review*, and deeply interested in the war then raging in Hungary—a map of the scene of it was spread on his table, on which the position and movements of the different armies were marked by coloured pins.

John Mitchell Kemble was not only a man of deep and varied learning, but a man of great genius and of great eloquence. I remember once visiting him at Addlestone, and walking with him

for two or three hours on Weybridge Common, while he poured out his learning on the ancient Mark, land boundaries, and land tenures, in a manner to make me regret that we had not a shorthand writer with us. He told me that he never wrote down any part of a book or essay he was going to publish until the whole was actually composed in his mind, and that the greater portion of his *Saxons in England* was actually completed in his head before a single line of it was committed to paper.

But enough for this week; for though, like honest Dogberry, I can find it in my heart to bestow all my tediousness upon my readers, I have just enough discretion left not to bestow it all at once.

WILLIAM J. THOMS.

THE "VAUX-DE-VIRE" OF OLIVER BASSELIN, THE DYER AND POET OF VIRE.

On September 24 last, a friend and myself spent a delightful day at the ancient town of Vire, in the Norman Bocage, famous since the fifteenth century for its manufactures of paper and cloths. It happened to be a great market day, and we were charmed by the picturesque sights. The booths for the sale of gay-coloured cloths; the various shapes of the women's caps, some like a jockey's, but with a bow tied behind, instead of in front, others, the *bonnet de coton*, like the Kilmarnock nightcap celebrated by Burns; the curious clock-tower over the town gate, the latter surmounted by the statue of the Virgin, and the legend "Marie protège la Ville"; the old town walls, capped at intervals by drum towers, finally dying away at the scarped rocky promontory whereon stand the remains of the keep, encircled by the little stream of the Vire,—all in turn excited our interest. Nor are the ecclesiastical remains to be passed over. The curious church of St. Thomas outside of the walls—a relic of very remote antiquity, to which tradition records a visit by Archbishop Becket—with the cathedral-like parish church of Notre Dame de Vire, and the fine modern one of St. Anne, were each carefully examined. But Vire has a wider fame from its local poet, the jolly dyer Basselin, whose *chansons*, said to have been composed early in the fifteenth century, and sung to his neighbours in his native valley, are generally reputed to have given name to the modern *vaudeville*. The site of Basselin's mill is still pointed out, at the foot of the slope below the castle. French critics have long been sceptical, not only as to the existence of the poet, but also as to the antiquity assigned to his verses. They were first collected in an authentic form by an advocate of Vire, Maître Jean le Houx, who published them about the end of the sixteenth century, along with some of his own. The freedom of their sentiments excited the displeasure of the clergy of Vire, who

refused the editor absolution, to obtain which he had to go to Rome, and acquired the *sobriquet* of "le Romain." The collection of both poets is a very curious one, full of wit and humour. As their latest French editor, M. Lacroix, remarks (Paris edit., 8vo., 1858, preface, p. xi):—

"These *Vaux-de-Vire* are evidently of the middle or end of the sixteenth century. They have been dressed up (*rajeunis*) by Jean le Houx, who first recovered, if he did not compose them himself, under the name of Olivier Basselin, a name well known in Normandy, on account of the old *chanson* of Guillaume Cretin."

M. Lacroix refers here to a fragment of a song contained in a letter of Cretin's, who died in 1525, addressed to Francis Charbonnier, secretary to the Duc de Valois (afterwards Francis I.). It runs as follows:—

"— Olivier Bachelin,
Orrons-nous plus de tes nouvelles?
Vous ont les Anglois mis à fin!"

This Olivier Basselin lived towards the close of the fifteenth century, and was noted in the wars against the English. M. Lacroix, continuing his criticism on the *Vaux-de-Vire*, says:—

"They recommend themselves by their incontestable antiquity and old reputation in Normandy. They are certainly the earliest types of the *chanson bachique* in France. It matters little whether Olivier Basselin and Jean le Houx are one and the same. He is a *bon biberon* who sings of cider and wine with French gaiety, in the good vulgar tongue which they spoke in Normandy at the end of the sixteenth century."

These acute conjectures of M. Lacroix are supported by the opinion of the learned editors of *La Normandie Illustrée* (Nantes, 1852), art. "Vire." Those gentlemen (with one of whose number, M. E. le Hericher, of Avranches, I have the honour of acquaintance) say "that they regard the dyer-poet of Vire as a myth. He could not have had the education to enable him to give the classical allusions which occur in them. Jean le Houx was most probably their author."

These suppositions are probably confirmed by a work which, while writing some weeks ago, I saw in the advertisement sheets of the *Quarterly: The Vaux-de-Vire of Maître Jean le Houx, Advocate of Vire*, translated and edited by James P. Muirhead, M.A. (Murray). I have not seen the book itself; but, by the light of its title, I should guess that the editor shares the views of MM. Lacroix and Le Hericher regarding the true poet of Vire.

ANGLO-SCOTUS.

THE WRITINGS OF CHARLES DICKINSON, D.D., LORD BISHOP OF MEATH.

Bishop Dickinson was a native of Cork—"a city remarkable for having produced a large number of men of great energy of mind and distinguished attainments in every profession." He was born there in August, 1792, and was elected, in 1813, a scholar of Trinity College, Dublin. In

1820, on the retirement of the Rev. James Dunn, he became chaplain of the Magdalen Asylum, Leeson Street, Dublin. In 1822 he accepted the chaplaincy of the Female Orphan House, North Circular Road, having resigned the other towards the close of the preceding year. Early in 1833 he succeeded the Rev. Dr. Hinds (afterwards Bishop of Norwich) as domestic chaplain and secretary to the late Archbishop Whately, and a few months after was appointed by him to the vicarage of St. Anne's, Dublin, vacant by the death of Viscount Harberton; and, in 1840, having been promoted to the bishopric of Meath, he was consecrated, on December 27, in Christ Church Cathedral, by his friend the archbishop, who also preached the consecration-sermon. "Never, perhaps, was there a man less affected with the flush which so commonly attends upon sudden promotion." His writings are as follows:—

1. A Letter to the Most Rev. Dr. Murray, Roman Catholic Archbishop of Dublin, and to the Right Rev. Dr. Doyle, Roman Catholic Bishop of Kildare, on the subject of their Pastoral Addresses, and the alleged [Hohenlohe] Miracles. By a Clergyman of the Established Church. Dublin, 1823. 8vo.
2. Obituary Notice of Alexander Knox, Esq., in the *Christian Examiner* (July, 1831), vol. xi. pp. 562-564.
3. Observations on Ecclesiastical Legislation and Church Reform. Dublin, 1833. 8vo.
4. Pastoral Epistle from His Holiness the Pope to some Members of the University of Oxford. Faithfully translated from the original Latin. [Anon.] London, 1836. Fourth edition, same year. 8vo.
5. Vindication of a Memorial respecting Church Property in Ireland; together with the Memorial itself, and Protests against it. Dublin, 1836. 8vo.
6. The Permanent and the Temporary Commission of Christ to his Disciples Compared: a Sermon preached at the Consecration of the Bishop of Killaloe, at the Cathedral of Christ's Church, February 17, 1839. Dublin, 1839. 8vo.
7. An Appeal in behalf of Church Government: addressed to the Prelates and Clergy of the United Church of England and Ireland. By a Member of the Church. London, 1840. 8vo.

The present Dean of St. Patrick's, the Very Rev. John West, D.D. (at the time Vicar of St. Anne's, and subsequently Archdeacon of Dublin), published, in a thick octavo, the "Remains of the Most Reverend Charles Dickinson, D.D., Lord Bishop of Meath, being a Selection from his Sermons and Tracts, with a Biographical Sketch," London, 1845. Nos. 1, 3, 4, 6, and 7, in the foregoing list, have been reprinted in the volume, which contains likewise the following:—

8. Ten Sermons (including No. 6).
9. Fragments of a Charge intended to have been delivered at the Visitation of the Clergy of the Diocese of Meath, appointed to be held on July 12, 1842.
10. Correspondence with the Rev. Maurice James, Rector of Pembridge, Herefordshire, respecting Church Endowments. [1833.]
11. Conversation with two Disciples of Mr. Irving. [1836.]

With many years of usefulness apparently be-

fore him, Bishop Dickinson's course on earth was not to be of long duration:—

"In the midst of his thoughtful and judicious plans, and his zealous labours, and while his mind was busily engaged in the preparation of the charge intended to be delivered in the different parts of his diocese (and which was found on his desk in the unfinished state in which it appears in this volume), he was seized with a feverish cold, at the beginning of the month of July, which did not at first present any formidable symptoms. . . . His case was pronounced to be 'typhus fever'; and on the eleventh day after the first unsuspected symptoms had appeared, and the fifth after serious apprehension had been awakened, his valuable life was terminated July 12, 1842 [the very day on which his primary charge was to have been delivered], in the fiftieth year of his age."

A plain monument in Ardbraccan Churchyard, in the county of Meath, marks the place of his burial; and in St. Anne's Church, Dublin, the scene of his ministry previous to his elevation to the bishopric, a monumental tablet records his name and office, with the date of the leading circumstances of his too brief career. ABHBA.

TITHES OF FULBURN, CO. CAMBRIDGE, 1436.

In earlier volumes of "N. & Q." attention has been more than once drawn to the necessity of examining the contents of bindings. On the 23rd of December, 1875, I found a leaf of parchment in the padding of the first cover of *Cabala; or, the Mystery of Conventicles Unvail'd* . . . , by Oliver Foulis, sm. 4to. Lond., 1664, being lxvi. G 6 of Dr. Routh's books now in the University Library, Durham. The leaf is now seven and one-eighth inches long and five and three-eighths wide, but one side has been slightly cropped by the binder. It is written on both sides, in a legal hand, on ruled lines, thirty lines on each side. The writing on *verso* is obscured in places by having had a written "end-paper" pasted upon it. At the foot of *recto* is an illegible autograph (. . . Cantebr. (?) 164 . . .). By the permission of the librarian I place on permanent record the following extended copy of the MS., which it is believed will interest many.

There is a "Cautio Mag'ri Galfridi Byschop," date 1419, in a MS. in Govn. and Caius Coll., Cambr.; see Smith's *Catal.*, 8vo. Cambr., 1849, p. 35.

[*Recto*] "inquiratur/ Tibi igitur committimus & mandamus quatinus cite(s) peremptorie magistrum Iohannem Cawdrey Rectorem Ecclesie parochialis sancti Vig(oris) de fulburne predicto quod die Mercurij proximo post festum Purificationis beate M(arie) virginis proximum futurum coram nobis aut nostro in hac parte Commissa(rio) in Ecclesia parochiali omnium sanctorum de fulburne predicto compareat in recep(tionem) & admissionem sex testium viz. Willelmi Auenand de fulburne (predicto) Rogeri Salman de eadem Johannis Cranville de eadem Johannis Tailor de eadem Willelmi Bangolf de eadem & Johannis Gati(. . .) de eadem per dictum vicarium coram nobis aut nostro Commissario tun(c) ibidem producendorum si sua putauerint interesse/ Visurus quod

in h(ac) parte iusticia suadebit/ Datum Cantebrig' sub sigillo quo titimur in hoc Officio xxv^{to} die mensis Januarij Anno Domini m^o cccc^o xxx(. . .) Cuius quidem mandati vestri autoritate & vigore prefatum magistrum Iohannem Cawdrey antepenultimo die Mensis Januarij Anno domini (m^o) cccc^o xxxvij^o supradicto in villa Cantebrig' predicta per me personali(ter) apprehensum peremptorie citavi quod dictis die & loco in mandato vestro coram vobis aut vestro Commissario compareat facturus que vltierus & recepturus quod tenor & effectus dicti mandati vestri exigit & requirit Et sic (mandatum) vestrum reuerendum humiliter & deuote sum executus. In cuius rei testi(mo)nium sigillum decani decanatus Cantebrig' presentibus apponi procuravi Et e(rgo) decanus antedictus ad personalem et specialem Rogatum dicti mandatarii sigillum officij mei presentibus apposui/ Datum Cantebrig' quo ad lacionem presencium ijd^o die mensis februarij Anno domini m^o cccc^o xxxv(. . .) supradicto apparuit euidenter alta & intelligibili voce vocari & sepius preconizari fecimus/ Quo diucius expectato & nullo modo co(m)parente) prefatus magister Galfridus vicarius predictus quemdam libellum su(um) in dicto negocio obtulit & porrexit Cuius tenor talis est/ In Dei (nomine) amen Coram vobis honorabili viro Magistro Willelmo Spaldyng (Com)missario Magistri Willelmi Sutton decretorum doctoris Custod(is) spiritualitatis Episcopatus Eliensis sede ibidem vacante ac Offic' Cons' [verso] Eliensis in hac parte specialiter deputato. Ego Galfridus Bushop vicarius ecclesie parochialis omnium sanctorum de fulburne predicta Eliensis Diocesis Dico (a)llego & in hiis scriptis propono quod de ordinatione dicte vicarie primeus & (de) consuetudine laudabili et antiqua ab olim visitata inconcusso obseruata (et nunc) hic prescripta. Jus percipiendi & habendi omnes & omnimodas decimas terrarum (tenem)entorum & maresci quondam domini de le zouche ac feodi quondam Petri Candace exceptis decimis Garbarum pisarum et feni ac (omnes) (o)blaciones spirituales de quibuscunque inhabitantibus feoda predicta et edificia (q)uecunque super eisdem constructa qualitercunque provenientes Eosque sic (i)n)habitantibus seu dicta loca decimabilia qualitercunque occupantes ad (v)icarium Ecclesie Omnium sanctorum predicta qui pro tempore fuerit ipsius vicarie Jure et nomine ad diuina officia in eadem ecclesia per se & suos Capellanos (a)dmittendi & recipiendi Sacraque sacramentalia ecclesiastica eis (e)t veris dicte ecclesie parochianis ministrandi pertinuit et pertinet & pertinere (d)ebet in (f)uturis fuisque & sum ego Galfridus vicarius predictus vicariam meam (predictam) canonicis assecutus. Ipsamque sic assecutam cum suis iuribus (que) pertine(ant) (u)niversis per non nulla tempora possedi prout possideo de (p)rese(n)ti N(e)con) omnes & omnimodas decimas exceptis decimis garbarum (p)isarum & (vere) oblationesque & proventus spirituales quoscunque de (q)uibuscunque habitantibus domus et edificia quecunque infra parochiam Ecclesie omnium sanctorum predicta seu loca eidem ecclesie decimabilia et (p)re)sertim de locis edificiis domibus terris campis pascuis pasturis (et) maresci feodorum predictorum te in & de huiusmodi feodi domicilia tenentibus (a)c larem fouentibus provenientes ad dictam vicariam meam spectantes me & meos in hac parte percepi habui & de eisdem disposui libere (p)acificis & quiete saluis grauinibus infra(c)riptis/ Videlicet quod dictus (eo)clesie vicarius sancti Vigoris me vicarium et vicariam meam predictam (de)cimis omnino in quodam barcario Isabelle Nuport super predictum feodum per Dominum de le Zouche nuper erecto mittare (?) Necnon decimis & oblationibus (de) omnibus habitantibus edificiis sine tenementum Johannis Elys super dicto feodo."

W. C. B.

WENTWORTH MANUSCRIPT.—

"This curious Manuscript Volume of the time of Oliver Cromwell and Charles II. contains many interesting items, relative to the prices of articles in general use and the amusements of the period, of which we annex a few specimens.

"Disbursements since ye 20th Febr., 1655.

Lost at Cards ...	£0	5	2
for flowered luttatring for a Gound ...	4	0	0
A token for my Valentine ...	0	5	0
A box to put in ...	0	1	6
At my cozen Nell's christening ...	1	0	0
to ye chairmen for carrying me to church ...	0	5	0
for an Alminack ...	0	0	2
to ye Morris dancers when ye K. was procla.; [Charles II.] ...	0	2	6
to ye maids for their Garland ...	0	1	6
for patches ...	0	0	6
for bindinge a book ...	0	2	6
for Pole money ...	0	1	0
to ye man yt. carried me to ye show ...	0	2	6
seeing a play ...	0	2	6
half a pinte of water for my face ...	0	4	0
for Spring Garden Beef ...	0	1	0
lost at tables ...	0	3	0
for searching Jane Hazlewood's Will ...	0	1	6
seeing ye popet play ...	0	0	6
for a right of city ientillwoman ...	0	5	6
for a ballet ...	0	0	1
A vizard mask ...	0	8	0

The above extract from Mr. A. Russell Smith's book catalogue for June, 1876, seems worth preserving, both as a means of putting on record the existence of the MS., and for the sake of the interesting specimens here given of its contents. The volume is described as a small octavo *Memorandum and Private Account Book of Receipts and Expenditure*, commencing "Feb. y^e 10th, 1655," and in the autograph of Elizabeth, niece to Sir Thomas Wentworth, the unfortunate Earl of Strafford; with her signatures, "Betty Wentworth" and "Eliza Wentworth." It is added that a Lady Rockingham, mentioned in the MS., was probably Anne, daughter of Lord Strafford, and wife of Edward Watson, Earl of Rockingham. Perhaps some other reader of "N. & Q." may take the trouble to elucidate the items, "Pole money"; "Spring Garden Beef"; "half a pinte of water for my face, 4 shillings"; "lost at tables"; and "a right of city ientillwoman."

JOHN W. BONE, F.S.A.

EDWARDS OF SOMERSET, BRISTOL, &c.—The following table, which has not, I believe, been before published, is copied from the *Visitation of Devon* (Harl. MSS., 1080):—

1. Hughe Edwards, of Ludlow, in com. Salop =
2. Richard Edwards, of Taunton, in com. Somerset = Joane, dau. and coh. of Richard Tedburie, of Taunton.
3. Thomas Edwards, of Exeter, Plisition = Joane, dau. of John Champneyes, of Yarnescombe, Esq.
4. Thomas, third son, set. 28; Gregory, fourth son, aged 26, anno 1620; John Edwards, eldest son, set. 42, anno 1620; Elizabeth, wife of — Trothows; Grace, wife to — Collins; Joane, wife to — Hussarde; Jane, wife to — Langham; Chidley, second son, aged

30, 1620; Anne, wife to — Dynham; Frances, unmarried.

Arms.—Per bend sinister, erm. and ermines, a lion ramp. or."

According to Wood, Richard Edwards, the dramatist, was born in the county of Somerset in 1523, and died in 1556, although his play, *Damon and Pythias*, was not published until 1570. I want to know if he belonged to this family of Edwards of Somerset and Devon, and if it is known what arms he used. Is there any fuller sketch of his life than that given by Wood?

Again, I have reason to believe that Mr. Samuel Edwards, banker, of Cotham Lodge, Bristol, High Sheriff for the county of Gloucester in 1795, was descended from this family. If so, from which son? He was the youngest son of Mr. Thomas Edwards of Milverton, Somersetshire. He married Mary, daughter of the Rev. Thomas Broughton, Vicar of Bedminster and St. Mary Redcliffe, Bristol, &c., the well-known author, who is buried in Redcliffe Church, where there is a marble tablet to her memory, on which are the arms of Edwards and (I presume) Broughton. The arms of Edwards are the same as those of Edwards of Devon.

H. BOWER.

"CLUB."—This word has been considered by the French as a corruption of the word *globe*. I believe Mr. Carlyle fancied it was derived from *Gelübde*, which in German signifies the vows of certain orders of knighthood; but it was pointed out in "N. & Q." (2nd S. vii. 386), I think, that this could not be, as the great orders of Templars and Knights Hospitallers were never designated clubs.

It is very curious that the word should by some be traced to the German *Klump*, lump, mass; by others to the A.-S. *cleofan*, to cleave, divide. The confusion of language cannot be better shown, words of a directly contrary meaning suiting equally well for origin. Nothing can be more opposite to all appearance than to mass together and to separate or divide. A club may be taken to mean a knot or lump, as it were, of men, associated together with a common object; or it may be taken as a body of men so associated, the essential condition of whose association is that each member shall contribute his allotted and individual quota to the expense, division or sharing becoming the chief feature.

Jean Harley wrote a little work, called *Les Clubs de Londres*, published in London, 1870. If he was an Englishman, he could hardly write such good French; if he was a Frenchman, he could hardly know so much about London, ancient and modern, as he does, nor about the literature of England in the sixteenth and seventeenth centuries, nor about clubs in particular. He appears to know well "le splendide club du West End de Londres," yet the little volume in question deals

with no club of more recent establishment than White's. He says, in a note at the end, that he is going to write a complete history of the clubs "depuis leur origine jusqu'à nos jours," but whether any more has been printed or not I cannot tell.

C. A. WARD.

Mayfair.

THE BRANKS.—In the Mayor's chamber at Newcastle-upon-Tyne an ancient branks used to be exhibited for the edification of scolds. This instrument fitted over the head and locked behind; a tongue piece projected, intended to enter the mouth to keep down the unruly member of the subject operated upon. This instrument also, I am inclined to think, was in olden days in general use throughout the country, and was known in Worcestershire as "the crunks." Brand figures it in his *History*, and gives the portrait of a woman wearing it. Upon more than one occasion the Mayor of Newcastle has been obliged to interfere between two contending female witnesses, in cases brought before his worship, by most significantly pointing to the branks hanging against the wall of the chamber.

J. B. P.

Barbourne, Worcester.

EPITAPH ENGRAVED UPON A CANNON ON THE SUMMIT OF A HILL AT MARTHA BRAY, JAMAICA.—

"Stranger, ere thou pass, contemplate this cannon, nor regardless be told that near its base lies deposited the dust of John Bradshaw, who, nobly superior to selfish regards, despising alike the pageantry of courtly splendour, the blast of calumny, and the terrors of royal vengeance, presided in the illustrious band of heroes and patriots who fairly and openly adjudged Charles Stuart, Tyrant of England, to a public and exemplary death, thereby presenting to the amazed world, and transmitting down through applauding ages, the most glorious example of unshaken virtue, love of freedom, and impartial justice ever exhibited on the blood-stained theatre of human actions. O reader, pass not on till thou hast blessed his memory; and never forget that Rebellion to Tyrants is Obedience to God."

J. C. J.

MUSICAL CANONS.—On a fly-leaf of a copy of John Playford's *Whole Book of Psalms, with all the Ancient and Proper Tunes*, London, 1697, I find the following manuscript note:—

"Canons to find y^e Mi & transpose Tunes.

One Flat in B removes to E.

Flat B and E, and A's your Mi.

But Flat all three it's found in D.

One Sharp, in F will set your Mi,

A second places it in C.

A third removes it unto G."

THOMAS NORTH.

The Bank, Leicester.

"RAMPING IN HIS HEAD."—A working man, a native of Ashburton, South Devon, told me a short time since that his fellow workman had been obliged to go home, as "he was ramping in his head," that is, he was suffering great pain in his

head. *Ramping* is probably the equivalent of *romping*=rude, boisterous, violent.

WM. PENGELLY.

Torquay.

THE CORNISH LANGUAGE IN 1616.—

"England is diuided into 3 great Prouinces, or Countries, & euery of them speaking a seuerall and different Language, as English, Welsh, and Cornish; and their language (which is strange) alters upon the sodaine, even as the Prouinces part: for in this Towne they speak English and do not understand Cornish, and in the next Towne Cornish not understanding English," &c.—Hopton's *A Concordancie of Yeares*, 1616, p. 197.

T. D.

Exon.

"TERRIFIED."—A labouring man, a native of Ashburton in this county, told me a short time ago that the work on which he had been engaged for some days had been very difficult, and had *terrified* him, meaning that it had *irritated* him. I have often heard the word used thus both in South Devon and East Cornwall.

WM. PENGELLY.

Torquay.

LADY-BIRD.—It is worth noting that this name is applied in parts of the south of Ireland to the willow-wren, *Sylvia trochilus* (Linn.). In parts of Ulster it is called the "hay-bird," from the fact that its nest is chiefly composed of hay. In Ulster dialect "willow-wren" becomes "Sally-wran."

W. H. PATTERSON.

Belfast.

YORKSHIRE SUPERSTITION.—I sold a calf the other day for 12s. 6d. The buyer asked for a "luck penny"; he would have been quite satisfied with a penny, but as I thought he had bid me a good price, and was taking it partly to oblige me, I gave him the sixpence. He took it with hesitation, and a bystander observing, "Sixpence is bad luck," I said, "Well, I have a threepence in my pocket; you shall have it instead of the sixpence." He gladly took it and gave me back the sixpence.

ELLCEE.

Craven.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

DANTE.—As the two following statements are exactly the reverse of one another, which is correct? Will an Italian, or an Englishman who is well acquainted with Italy and its inhabitants, enlighten me on this point?—

"I don't wonder," said Lord Byron, "at the enthusiasm of the Italians about Dante. He is the poet of liberty. . . . There is no Italian gentleman, scarcely any well-

educated girl, that has not all the finer passages of Dante at the finger's ends; particularly the *Ravennese*."—Moore's *Life of Byron*, ed. 1860, p. 484.

"Even of his fellow-linguists how many have read his great poem through? One of themselves (quære, who?) has said it—few have gone beyond the *Inferno*; nay, most have stopped short at two passages of the *Inferno*—Francesca da Rimini and il Conte Ugolino."—Miss Rossetti's *Shadow of Dante*, 1871, p. 1.

Will some one kindly give me any references to Dante in English literature between Chaucer and Milton? Sir Philip Sidney mentions him in his *Apology for Poetry*; and Upton thinks that the herbs and fruits "direful deadly black, both leaf and bloom," in Spenser's Garden of Proserpina (*Faerie Queene*, bk. iii. c. vii. st. 51), may have been suggested to the poet by Dante's description of the Wood of the Suicides (*Inferno*, c. xiii. v. 4):—

"Non frondi verdi, ma di color fosco."

It is also possible that when the same poet wrote those fine lines (*Faerie Queene*, bk. iv. c. viii. st. 15)—

"For he, whose days in wilful woe are worn,
The grace of his Creator doth despise,
That will not use His gifts for thankless nigardise,"
he may have been thinking of the fate of the *accidiosi* (*Inferno*, vii. 121):—

"Fitti nel limo dicon: Tristi fummo
Nell' aer dolce che del Sol s' allegro,
Portando dentro accidioso fummo.
Or ci attristiam nella belletta negra."

I am not aware, however, that Spenser has any direct allusion to the great Tuscan poet. Does Bacon mention him?

Although Dante is one of the four greatest poets of the world (Homer, Shakspeare, and Milton being the other three), I fancy Englishmen knew very little about him and his poetry until the present century. Here and there a choice spirit, like Milton or Gray, was acquainted with and appreciated him; but to the great majority of even intellectual men I suspect he was little more than a name. Our literature contains few traces of his glorious footsteps before the nineteenth century, at least so far as I can ascertain.

JONATHAN BOUCHIER.

Bexley Heath.

AUTHORSHIP OF PLAYS WANTED.—Can any of your American readers favour me with information regarding the authorship of two plays named in W. Clapp's *Records of the Boston Stage*, 1853?—1. *The Jewess*, a play [from the Book of Esther], performed at the Lion Theatre, Boston, in or about Feb., 1836. Mrs. Hamblin enacted the character of Esther, and Mr. Ingersoll that of Mordecai. 2. *Alfred Eulton*, a play, written by a clergyman, performed in or about April or May, 1851, at the Howard Athenæum, Boston; Mr. Ayling, manager. I think Mr. John Brougham, the dramatist, was a member of the company at the time. Does F. C. Wemyss's *Chronology of the American Stage*, 1852,

give any information as to the authorship of these dramas? R. INGRAM.

TWO TINY VOLUMES.—I have before me the following:—1. The New Testament in shorthand, from engraved copper-plates, on leaves of thin paper, printed on both sides; the printed portions 2 inches by 1½. The engraved title has an angel holding up a cloth, bearing a shorthand inscription, followed by—

"Jeremiah Rich. London, Printed for the Authour, And are to be sold by Henry Eversden, under the 'Crown Tavern,' in West Smithfield. T. Cross, sculptor."

Facing the title, a portrait with these lines under:

"Fame & y^e Picture speak, yet both are but
Shadows unto y^e Author; could the Cut
Coppie his Art, this would be truly high
To have y^e Picture speak his Quality.

"I. I."

The last leaf contains "The Names of the Subscribers to this Incomparable Worke," eighteen in number; binding, old black calf gilt, gilt edges.

2. "The Young Sportsman's Instructor in Angling, Fowling, Hawking, Hunting, Ordering Singing Birds, Hawks, Poultry, Conies, Hares, and Dogs, and how to Cure them. By G. M. Sold at the 'Gold Ring' in Little Britain. Price 6d." Pp. 140.

Printed portions 1½ by 1½, exclusive of catchwords. Frontispiece, a rude cut of an angler catching a fish. Binding, russia; lettered "Markham." Price marked inside, 2 guineas. Compare Lowndes, ed. 1834, p. 1213, col. i.

I should be glad to know something as to the rarity or value of these booklets. J. T. F.
Hatfield Hall, Durham.

THE BARON DEMBROWSKI.—In the year 1841 a very interesting volume of travels was published in Paris, entitled "Deux Ans en Espagne et en Portugal pendant la Guerre Civile, 1838-1840. Par le Baron C. Dembrowski." I have been surprised that this entertaining book was never presented in an English translation. It is very rich in the popular songs of Spain. Is the author living? Did he write any other works? He was a native of Italy, of Polish extraction.

BAR-POINT.

Philadelphia.

HERALDIC: EYRE FAMILY.—On a fifteenth century font in the church of Hathersage, Derbyshire, are the arms of Eyre and Padley carved in the stone. Robert Eyre married Joan, the heiress of Padley, and there is an altar tomb with brass effigies to their memory. But on the font is a third coat—a chevron between four trefoils slipped—which I am anxious to identify. The same coat is also over the porch, where there is also the coat of Eyre, and another illegible.

J. CHARLES COX.

Chevin House, Belper.

MOATED PARSONAGES.—References to, or notices of, moated parsonages would be very acceptable. The rectory house at Buxted, in Sussex, was formerly surrounded by a moat, which is clearly shown in an old plan of the glebe. At Chailey, in the same county, is another example, of which Mr. Lower (*Compendious Hist. Sussex*, vol. i. p. 98) thus speaks:—"The rectory house has the singular appendage of a moat, whether for defence or to provide the ancient parsons with fish during Lent is uncertain." What is the general opinion of archæologists on this point? E. H. W. D.

MEDAL AND TOKENS.—I have a medal. Obv., bust of a foreign ecclesiastic; inscription: "ION. GUIL. A. GOLLEN SER. FERD. A. A. CONSIL. AD TR. PAC. MON. LEG. PLEN." Rev., coat of arms and quotation from (Vulgate) Ps. xxxvii. 11, "Mansueti," &c. It was struck to commemorate the Peace of Utrecht. Who was Gollen, and where is the medal described? I have also a modern farthing token, same inscription on both sides, "W. Foster, Linen Draper and Haberdasher"; also, a lead token, one side plain, on other "R. A." When and where were these tokens issued? Perhaps some of your readers could kindly give information on the above. B. W. ADAMS.

Cloghan Rectory, co. Dublin.

SHELLEY.—In the course of preparing the forthcoming "library edition" of Shelley's works, I have had the opportunity of consulting various MSS. beside the important Leigh Hunt MSS. communicated to me by Mr. Townshend Mayer; but I am desirous of finding out, and if possible consulting, other MSS. of poems by Shelley not heretofore accessible, because not known to Shelley students.

There are also some bibliographical matters on which I should be glad of information. The two divisions of my work wherein I am at present most urgently desirous of help are (1) Inspection of MSS. of poems, or of fragments of poems, by Shelley, whether edited or inedited; (2) Information concerning Shelley's contributions to periodical literature; a complete list of such contributions if any one knows of such a thing.

As regards requirement No. 1, I feel sure that there are numerous MSS. of poems by Shelley (mostly, of course, edited ones) scattered about the country in private collections of autographs, and that the owners would, in most instances, be willing to oblige me with the inspection I seek. As regards requirement No. 2, you are aware that in 1824, in the preface to the *Posthumous Poems*, Mrs. Shelley refers to "all his poems" in periodical works as being there gathered together; and I cannot help thinking that "all" must mean a good many more than the few I am acquainted with up to the year 1824; and I feel sure that many Shelley students must have been in the habit of noting poems contributed to newspapers, &c., by

Shelley, when such have been met with in turning over old periodicals. Surely a full list of such contributions would have an interest for many of your readers beside myself; and if there are any owners of information who would prefer to write direct to me, I shall be very glad to hear from them at my address, as below.

H. BUXTON FORMAN.

33, Marlborough Hill, St. John's Wood, N.W.

MAN'S DUTY TO ANIMALS.—

"The Pope's recent dictum, that it is a theological error to suppose that man owes any duty to animals, would have filled him with horror."—P. 154.

The above passage occurs in Miss Helen Zimmern's *Arthur Schopenhauer, his Life and Philosophy*. I am anxious to know in what authentic Papal document this statement is to be found. ANON.

DR. SCHOULER'S MSS.—Have any of your readers heard anything about these? I know he spent a life and a fortune in preparing a great work on Aristotle's Physics. He was once a lecturer in the Royal Dublin Society, and was a man of universal learning. Twenty-two years ago he thought he was dying, and he told me he was leaving all his money, some few thousands of pounds, to Glasgow University, except what would be sufficient to publish his work on Aristotle. He died in Scotland two years ago, and ever since I have been expecting to hear something about his great work.

AN OLD FRIEND OF DR. SCHOULER'S.

"THUMP SUNDAY."—In some districts of the West Riding of Yorkshire the Sunday following June 28 is known as "Thump Sunday." It is usual to visit one's friends and eat spice cake (plum cake) and cheese on that day.

Can you furnish any information regarding the origin of the term and custom?

R. A. CROMBLEHOLME.

Hampden Place, Halifax.

CELTIC, SAXON, AND DANISH CASTRATION.—Will any antiquarian reader oblige me with the names of authorities, &c., on this subject? PAUL Q. KARKEEK.

Museum, Torquay.

HOOKE, Sermon iii. vol. iii. p. 789, ed. Ox., 1836:—

"What should I mention him that preferred imprisonment with cats before some other's imperial sublimity?"

What is the story here referred to?

ED. MARSHALL.

ASSART: HOPFIT.—I know the meanings of these names. I own a field in Worcestershire, one of several called the Assarts; and in Essex *hopfit* is the ordinary name for a yard or field near a

house. The Assarts I refer to were once part of a common. I want to know the derivation of these two words.

JABEZ.

Athenæum Club.

Replies.

THE IRISH PEERAGE: THE IRISH UNION PEERS.

(5th S. v. 369, 391, 469, 500.)

The following extract, showing the anomaly of creating Englishmen peers of Ireland—a happy thought originating, I believe, with Mr. Pitt—may prove of interest. It is made from Burke's *Celebrated Trials connected with the Aristocracy*, and is by him quoted from *The Revelations of Ireland in the Past Generation*, by D. Owen Madden, Esq. The account is that of the "Trial of the Earl of Kingston for shooting Col. Fitzgerald."

"On the appointed day (i.e. May 18, 1798) there was a numerous assembly of the resident peers of Ireland. In general the meetings of the House of Peers were very thinly attended. Several peers attended on that day for the first time in their lives. Amongst them were—Lords Kinsale and Muskerry, connected with the south of Ireland, and Lawrence Parsons, Lord Oxmantown (first Earl of Rosse). The Marquesses of Waterford and Drogheda, supported by the Earl of Ormonde, and some of the principal earls in the Irish peerage, attended. In addition to the two marquesses, there were twenty-seven earls, fourteen viscounts, three archbishops (Armagh, Cashel, Tuam), thirteen bishops, and fourteen barons assembled. These, it may be observed, constituted a majority of the *resident* peers of Ireland (in all seventy-one in number).

"The proceedings commenced by the Ulster King of Arms calling over the roll, beginning with the junior baron. There were found to be absent no fewer than forty-five barons, five bishops, forty-three viscounts, forty-seven earls, two marquesses (Donegal and Downshire), one duke (Leinster), and the Archbishop of Dublin. The fact might cause surprise to those unacquainted with the history and constitution of the Irish peers. George III. created a vast number of English and Scotch gentlemen peers of Ireland. Not wishing to swamp the House of Lords in England, and anxious, at the same time, to satisfy the clamorous vanity of the political supporters of his favourite ministers, he adopted the plan of making Irish peers by wholesale. Thus it happens that so many families have titles in the peerage of Ireland, without possessing an acre of property in the country.

"A good many spectators, led by curiosity, attended the trial of the Earl of Kingston. The Lords adjourned their proceedings to the lower chamber of Parliament, the place appointed for the trial, as being more suitable than their own handsome but confined apartment. Their procession on that occasion was, probably, the last handsome piece of pageantry which the Irish House of Peers exhibited. They marched two by two into the House of Commons, the Masters in Chancery and the robed judges of the courts of law preceding them. Immediately before the Lords walked in procession the minors of their order, not entitled to vote, and the eldest sons of peers. Last of all came the most remarkable and least noble man of the order, John Fitzgibbon, first Earl of Clare, walking by himself as it was fit that he should walk, for where amongst the body could his peer be found?"—Pp. 389-390.

The severe remark on John Fitzgibbon, Earl of Clare, is that of the author, Mr. Madden, and not of Mr. Burke. The annexed transcript may also prove worth reading, from *The Life and Letters of the Rev. R. H. Barham* (Thomas Ingoldsbys):—

"November 17 (1823).—Called with Lord W. Lennox on Mr. Jerdan, at Grove House, Brompton. He showed me the suppressed book of which the whole five hundred copies were burnt in Ireland; with the exception of this; and said that he was about to send it as a present to the King, having had a hint from Mr. O'Reilly, that it would be acceptable in that quarter. The book was a tolerably thick duodecimo, neatly bound, had no title-page, but on the tops of the pages was printed 'Captain Rock's Letters to the King.' The introductory letter commenced 'My Brother,' many of the others 'Sir,' 'My Cousin.' It was very strongly written, and among other things contained a list of the present Irish peers, with a history of their families, the means by which their honours were acquired, and especially the conduct of the representatives of most of the noble families during the insurrection of 1798, which it depicted with great bitterness. Jerdan also read to me a key to the characters in the *Anglo Irish*, a recently published novel, said to be by Sir J. C. Morgan. Of these I only recollect that my friend Cannon is Mr. Gunning; the late Marquis of Londonderry, *The Minister*; Lord Harmer, Lord Farnham; and *The Bishop*, Archbishop Magee."—Vol. i. pp. 128-129.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

The list given by me, 5th S. v. 391, comprised only members of the *last Irish House of Commons* who notoriously received Irish peerages or advancement in the peerage on account of their votes for the Union. I should be glad if M. A. H. would point out the "errors of omission and commission" of which he complains in that list. It is possible that others may have received Irish peerages about the same time—indeed, Lord Radstock did so; but he was so created for his distinguished naval services, whilst other Irish families might have received peerages for favouring the Union. But I have not felt justified in including in my list any other than the names of members of the Irish House of Commons. MR. JOSEPH FISHER is certainly too sweeping in his charge that all Irish peerages conferred between 1780 and 1800 should be attributed to Union influences. Take the case of Lord Hotham, so created 1797; Lord Keith, so created 1795; Lord Graves, so created 1794; and many others raised to the Irish peerage before the Union for distinguished military service. The fact is that at that time it was usual to confer Irish peerages upon many who had not fortune sufficient to support an English peerage. An Irish barony was looked on in the light of a dignity between a baronetcy and an English barony. MR. JOSEPH FISHER is also somewhat in error in his enumeration of the Irish Celtic families represented in the Irish peerage. To his list of O'Brien, O'Callaghan, Lyssaght, O'Grady, and O'Hagan, I can add two of them, viz., O'Neill, which should certainly be included, as

the present Lord O'Neill, who has also taken the family name, is descended from Mary O'Neill, the only daughter and heiress of Henry O'Neill, of Shanes Castle, who married the Rev. Arthur Chichester; also Donoughmore. The Hely-Hutchinsons are of Celtic descent, being a branch of the O'Haly family, and derive their origin, according to Lavoisne and Irish genealogists, from Gasgrach, uncle of Brian Borom the Great, monarch of all Ireland, who was killed in the battle of Clontarf, 1039. John Hely, subsequently Provost of Trinity College, Dublin, took the name of Hutchinson on succeeding to the estate of that family at Knocklotty, in right of his wife, who was the first Baroness of Donoughmore. The late General Lord Hutchinson proposed to assume the title of Lord Hely or O'Hely when he was created a peer for his services as Commander-in-Chief in Egypt; but it was finally decided, as an English peerage was conferred, that he should be raised to it by his more English name. H.

"GARRT LAIDIR ABOO" (5th S. iv. 149; 195, 237, 318; v. 217.)—I beg to suggest that the first word of this war cry has reference to the feudal lord of the county of Kerry, the famous Gerrott, Earl of Desmond, called by the Irish *Gerod* or *Gerott na Scaaidhe* (i.e. Gerald of the Preys or Excursions), killed in rebellion in 1584, when his palatinate was forfeited and partitioned amongst the Courtenays, Dennys, Brownes, &c., whose descendants still retain their portions. In the writings of English and Anglo-Irish historians the Earl is always called Gerald, Earl of Desmond, but he subscribed his letters, still to be seen in the State Paper Office, "Gerott Desmond." If the war cry did not originate with this great rebel, it was probably first used in the time of Maurice Fitzgerald, the companion in arms of Strongbow, described in an Irish lyric as—

"Maurice Fitzgerald, the scorner of danger,
The scourge of the Gael, and the strength of the stranger."

But he soon became more Gaelic than the Gaels themselves, or at least his descendants did. The first Earl of Desmond, to whom the palatinate was granted on August 27, 3 Edward III., rebelled and was imprisoned, but afterwards received a pardon, and was made Lord Justice of Ireland for life. His three sons succeeded him in turn, and of the youngest, Gerald or Gerott, fourth Earl of Desmond, Dr. Smith, in his *History of Kerry*, now a rare book, but one highly commended by Lord Macaulay, says:—

"This said Gerald, fourth Earl of Desmond, was a very learned man for that age, being well versed in poetry and mathematicks, and was by some looked upon in those ignorant times as a magician. In 1358 he had the custody of all his brother's estates with the keeping of the counties of Cork, Waterford, and Kerry. In

1367 he was constituted Lord Justice of Ireland, and was present at all the Parliaments of Richard II. In 1385 he and Robert Tame, Sheriff of the city of Cork, were appointed Lieutenants to Philip de Courtenay, L. L. of Munster, for the better defence of the province; and by commission dated at Skryne, December 8, 1388, his lordship and Patrick Fox were appointed keepers of the peace in the counties of Limerick and Kerry, with very extensive powers and authority. The king at the same time granted him a licence to send his son James to 'O'Brien of Thomond the Irishman,' to remain and be brought up with him as long as his lordship pleased, notwithstanding any statute to the contrary, and forbidding that he should be molested for doing so. In 1397 he went out of his camp near the island of Kerry (now Castle Island), and was privately murdered, having never been heard of more. By Elinor, daughter of James, second Earl of Ormond, he had two sons, John and James, who both succeeded to the title."

This Gerot is the earl, I believe, who, according to the folk-lore or legends of Limerick, is said to live still in an enchanted realm beneath the waters of Lough Gur in that county. Macgregor's *History of Limerick* says that the enchanted Earl of Lough Gur was *Gerott na Scaaidhe*, the sixteenth earl before mentioned, and that every seven years he rises and rides round the lough on a horse with silver shoes. When the shoes are worn out, he will return to earth again, say the people. Either of the Earls Gerott was "strong" and "powerful" (*laidir*) enough in his day to have his name used as a rallying war cry. I hope Mr. Hennessy will act on Mr. FITZGERALD's suggestion. M. A. H.

P.S.—I may add that Garret or Gerott, as the equivalent of the English Gerald, is a common Christian name amongst the Kerry peasantry at the present day. A very natural corruption of the word as pronounced by them, for an Anglo-Irishman, would be the *Garrt* of the cry.

If Mr. FITZGERALD will look into the *Ulster Journal of Archaeology* for 1855, p. 203, he will find an article, possibly by the editor of that valuable work, on the "War Cries of the Irish Septs," such as that which he expressed a wish to have from the pen of Mr. Hennessy, and in it I think he will find an explanation of the one given above. Amongst a number of battle shouts therein noted is "Kero-lader-aboo . . . Upper Ossory," to which the following note is appended, showing the proper Irish reading of these words: "Gear-laidir-aboo! the sharp and strong, was the cry of the Mac Gilla Patricks." I think there can be little doubt that the *Garrt* of Mr. FITZGERALD and the *Gear* of the above are identical, and that the whole was the battle shout of the followers of the Mac Gilla Patricks or Fitz Patricks, ancient Lords of Upper Ossory. TIR EOGHAIN.

ON SOME OBSCURE WORDS IN SHAKSPEARE: SHAKSPEARE ACCUSED OF PROVINCIALISM (5th S. v. 201, 337, 390, 493.)—JABEZ seems to overlook

some facts which have an important bearing on the subject in dispute. Phillips was not only Milton's nephew; he had been brought up by his uncle, and was as an adopted son. The *Theatrum Poetarum* must have been written in Milton's life, and apparently in his house. It is scarcely conceivable, therefore, that he should not have been acquainted with the work, or that some of the information about the poets of the early part of the seventeenth century should not have been derived from him. The probability that he had a share in the work is so great as to gain the assent of writers whose opinions must always command respect. Warton writes:—"There is good reason to suppose that Milton threw many additions and corrections into the *Theatrum Poetarum*" (*Milton's Jew. Poems*, p. 60). He asserts the same opinion in his *Hist. of Poetry* (iii. 440). Sir Egerton Brydges, who had carefully studied the question, says:—"The preface of Phillips's *Theatrum Poetarum* has always appeared to the present editor not merely of pure and extensive taste, but of wide and accurate learning, &c. That much of Milton's opinions and judgments were infused into it cannot reasonably be doubted" (note to Preface). It seems equally unreasonable to doubt that the fact stated by Phillips about these critics had Milton's sanction, or that it was derived from him. He was more likely to hear the opinions of literary critics than his nephew. If, then, we have here a recollection of Milton, some of the critics referred to would have been contemporary with Shakspeare. This, I admit, is not absolute proof; but we act, and must act, in ordinary life, in many cases, on circumstantial evidence less satisfactory than this. But if we must assume, though the assumption is improbable, that Phillips was speaking only of his own knowledge, it is certainly true that such criticisms were made within the half century after Shakspeare's death. This is sufficient for my purpose, for, in this interval, all the "unfiled expressions" could not be terms that had become obsolete from length of time.

JABEZ seems indignant at my explanation of this phrase, "unfiled (unpolished) expressions." I understand it as meaning such expressions as were not universally accepted or understood at that time; or, in other words, such as we should now call "provincial." If this explanation be rejected, what other meaning can be given to the words, the sense of "indecent" being expressly set aside? If we now call a person's language "unpolished," do we not mean that it is not according to a received standard, and sometimes call it "country fashion"?

It would take up too much of your space to enter into a discussion of the "vexed questions" connected with the *Poetaster*. I will only oppose to the opinion of JABEZ the judgment of Gifford, a very competent critic. He maintains that the

passage which I quoted refers to Shakspeare, adding, "It is as undoubtedly true of Shakspeare as if it were pointedly written to describe him." I was under the mistaken impression that this decision was generally accepted.

I do not wish to be misunderstood. It is quite superfluous to speak at the present day of the supremacy of Shakspeare's genius. I do not yield to JABEZ or any other person in my admiration of it. But it is nevertheless true that in his own time, and for many years after his death, it did not receive the universal and unqualified acknowledgment which we justly give to it now.

The more important question of the two, however, is whether the obscure words in Shakspeare, about which our commentators have been disputing for more than a century, can be satisfactorily explained by dialectic words now or lately in use in the west and north of England. I have offered some instances in support of this opinion; but this is a part of my communication which JABEZ has not chosen to discuss.

I find that I have been anticipated in referring to our dialects in illustration of some of Shakspeare's words. A writer in "N. & Q." (1st S. i. 467), who signs with the initials R. R., in explaining the phrase "sneck up" by the provincial use of the word, adds, "There can be little doubt that this provincialism was known to Shakspeare, as his works are full of such; many of which have been either passed over by his commentators, or have been wrongly noted." The writer promised to give other instances, but I do not know whether the promise was fulfilled or not. JOHN DAVIES.

Belsize Square.

THE SOUTHERN CROSS (5th S. v. 145, 295).—The legend of the stars of the Southern Cross being created for the purpose of guiding the Wise Men to the infant Saviour, mentioned by your correspondent GLIS, is merely a legend. The Southern Cross, though no longer visible in the North Temperate Zone, was seen there from the time of Adam to the Christian era. In the latitude of Jerusalem it must have gradually declined from a considerable altitude, until the topmost star disappeared from the horizon about the time of the crucifixion of our Saviour. In the third and fourth centuries the Christian Anchorites in the Egyptian Thebaid would see the Southern Cross at an altitude of 10°. The Southern Cross will again appear in the northern latitudes after countless ages, some 18,000 (if the world lasts so long). It appears very strange that a constellation of such brilliancy should have been omitted in the early arrangements of those emblems; but at the time that Hipparchus of Greece drew up his catalogue of the stars (the earliest on record, 125 B.C.), this constellation was nearly unseen in the latitude of Greece. The cause of the gradual disappearance

of this constellation from northern latitudes is to be found in the precession of the equinoxes, or the slight receding westward of the points where the ecliptic or sun's path crosses the equator twice a year. Owing to the greater thickness of the earth at the equator, that part of the earth comes to the equinoctial points a little sooner; consequently the sun appears to recede or go back towards the west, and the North Pole moves every year a little backward on the circle it describes in the northern sky. This movement being about $50''$ of a degree yearly, the relative place of the stars in ancient times can be ascertained by it. The North Pole makes this circle in about 25,900 years. The North Polar star of to-day has not always been nor will it continue to be the Pole star. At the time of the construction of the earliest catalogues of the stars, 120 B.C., it was 12° from the Pole, it is now only $1^\circ 24'$; it will continue to approach to within half a degree, and will then recede. At the time of the erection of the great Pyramid of Gizeh, some 4,000 years ago, the pole of the heavens was near Alpha Draconis. It is a curious fact that of the nine pyramids, six of the largest had the narrow entrance passages inclined downwards at such an angle that the Pole star of that time must have been visible, perhaps in daylight. In about 12,000 years the bright star Vega or Alpha Lyre will become the Pole star. As regards the Star of Bethlehem, the star that guided the Wise Men, it is a matter of history that about 125 years B.C. a bright star appeared, and gradually increased in brilliancy, so as to be seen in the daytime about the time of our Saviour; it gradually decreased in brightness and disappeared. It was the appearance of this star that induced Hipparchus to draw up his catalogue. It was situated in the constellation Coma or Koma, not far from Virgo. Its great peculiarity would be that its appearance had been predicted some 1,400 years before. From its position it would culminate, or be on the meridian about twelve at night, in the latitude of Jerusalem.

"It is a fact independent of all hypotheses that at the precise hour of midnight, when Christ was born and Christianity appeared, the celestial sign which mounted above the horizon was Virgo."—Dupuis's *Orig. des Cultes*.

R. C. Trench speaks of this star "shining in calm and silent splendour, larger, lovelier, and brighter than any of the host of heaven."—R. C. Trench's *Star of the Wise Men*.

He also quotes from Ignatius, Bishop of Antioch, who may have heard of it from those who had seen it. Prudentius is also quoted, "that not even the star of the morning was fairer." He also adds we have many allusions in the ancient Christian writers "to the surpassing brightness of this star," which I conceive, as many ancients and moderns have done, to have been a new star in the heavens.

We have many records of temporary stars that have appeared and then vanished.

In the *Zend Avesta* it is said that Zerdust or Zoroaster, who taught and founded the sect of the Magi, informed his followers that a star should appear at the birth of the Messiah, or the promised and desired one, and that when it appeared they should go and offer gifts, and worship the great one. It would appear very probable that Zoroaster was a Jew by birth and a disciple of Daniel's, and acquainted with Daniel's prophecy of seventy weeks of years, and with Balaam's prophecy in Numbers.

A star in the Eastern nation was a sign of divine dignity. Christ calls himself the bright and morning star (Rev. xxii. 16).

See Bishop Horsley on the prophecies of the Messiah, Gill's *Commentary*, Trench's *Star of the Wise Men*.

WILLIAM HEANE.

Cinderford.

A FOLK-LORE SOCIETY (5th S. v. 124, 294, 457.)

—Hailing as I do with great satisfaction the excellent suggestion of your accomplished correspondent ST. SWITHIN (5th S. v. 124), I must admit that I have been greatly disappointed that that proposal has not elicited greater support from your readers. As one who suggested upwards of thirty years ago the advisability of collecting the remains of our popular mythology and superstitions before they were quite trampled out by the iron horse, and who has never ceased to take an interest in the subject, I venture to say that not a day should be lost in organizing such a society. A central committee in London, of some half dozen who have made Folk-Lore more or less a study, with local secretaries in different parts of the country, if backed by a couple of hundred subscribers of a guinea, might collect and print an interesting yearly volume.

Judging from what I have seen in some local newspapers, one of the committee's greatest difficulties would be not that of collecting, but that of selecting what is not already recorded by Brand and his editors, Sir Henry Ellis and Mr. Halliwell-Phillipps. This would require to be done with considerable judgment, and with great care, so as not to discourage those who take the trouble to communicate what they believe to be not generally known.

Ladies should be specially invited to take part in the work, who, in their kindly ministrations in the cottages of their poorer neighbours, must often come across traces of old world customs and beliefs.

Though I have spoken of an annual volume, I would not wait for the completion of a volume, but keep alive interest in the Society by issuing a few sheets from time to time, as soon as sufficient materials of interest had been collected. Success to the Folk-Lore Society!

AN OLD FOLK-LOREIST.

Many of your readers will be obliged to Mr. RATCLIFFE for the information contained in his note. Will some of your correspondents in other parts of the country give us the names of papers in their localities that devote a portion of their space to the preservation of folk-lore? I, for example, feel an interest in all that relates to the county of Gloucester, and have a pretty considerable stock of trifles by me illustrating its bygone customs. Have any of the Gloucester, Cheltenham, or Bristol papers set apart a column for the reception of such matters? I know some of them have done so occasionally. The *Bristol Times*, for instance, is rich in matters relating to the lesser history of the city. But we want something more than this. We want a portion of our local papers devoted to the preservation of the most humble matters that cast a light on the rapidly changing life of the people.

H. BOWER.

There may be added to Mr. RATCLIFFE's list of provincial newspapers the *Nottingham Guardian*, *Manchester Courier*, *Worcester Journal*, and a Cambridge paper, the name of which I do not remember.

J. POTTER BRISCOE.

Nottingham.

THE REGICIDES, &c. (4th S. x. i.)—It is well known to all readers of Swiss history, and even to perusers of the ordinary guide books, local and general, that two of the so-called regicides are buried in the fine old church of St. Martin, at Vevey, in the Canton de Vaud. But while the names of Bradshaw (*sic*) and Ludlow are thus rendered familiar, the fact has, till recently, been quite ignored, or rather unknown, that in this same church are the graves and the monuments of two other regicides, viz., Nicolas Love and William Cawley.

Some short time ago a stranger visited Vevey, and said that it was traditionally reported in his family that one of his ancestry (a regicide) was buried in the above church of St. Martin. The inquirer's name has escaped, but it was either Love or Cawley. However, he only inquired after one. The church authorities obligingly permitted a search; and after a minute examination, under the boarded floor of a dark niche, a lettered stone was discovered intruding. Of this slab nothing could be made out except *Ta* and *Ar*, the evident commencement of two lines. A removal of the pews and the flooring, however, not only brought to light the above protruding stone, but led to the discovery of another monument. In fact, it was placed beyond a doubt that St. Martin's Church was the burial-place not only of Broughton (*sic*) and Ludlow, but also of Love and Cawley.

The Rev. W. P. Prior, the much esteemed British chaplain at Vevey, was immediately on the spot. He was too good an archæologist to

pass over so important and interesting a discovery; and it is to him that the readers of "N. & Q." are indebted for the *verbatim et literatim* transcripts of the following inscriptions, which he has kindly handed to me for transmission to the pages of "N. & Q." :—

"D. O. M.

Hic jacet

Corpus NICOLAI LOVE, Armig

Anglicani de Wintonia in

Comitatu Southamptoniæ.

Qui post discrimina rerum

Et pugnans pro patria

Tandem in Domino requievit

A laboribus suis spe resurgendi

Gloriosæ in Adventum Dni

Nostri Jesu Christi cum omnibus

Sanctis suis

5^{to} Die Nov An Dom 1682

Ætatis suæ, 74."

"Hic jacet

Tabernaculum terrestre

GULIELMI CAWLEY*

Armigeri Anglicani

Nup de Cicestria

In Comitatu

Sussexiæ†

Qui postquam ætate

Sua inservivit

Dei consilio

Obdormivit

6^{to} Jan 1666

Ætatis suæ 63."

JAMES HENRY DIXON, LL.D.

THE BASQUES (5th S. v. 330.)—The term "Iberian" is applied to the part of Spain occupied by the Basques, and has also been applied to the whole of Spain. The term is derived from the Iberi, who dwelt on the Iberus or Ebro. According to some writers the Basque language is related to some of the North African languages; others say it is allied to the American languages. Mr. Webster tells us it is one of the purest remains of the Celtic. According to others it is of Tatar origin. It has certainly grammatical affinities with some of the Tatar languages, but I am not aware that it contains a single Tatar word; neither does its vocabulary contain half-a-dozen words that would appear to be related to any of the Celtic languages. More than half the vocabulary may be traced *direct* to Latin and Greek. A late writer asserts that its surface is strewn with Sanskrit roots. I doubt whether it has any Sanskrit word that it did

* From the bad carving it is not clear whether the name be Cowley, Cawley, or Gawley. We are therefore obliged to adopt the reading in "N. & Q." *ut supra*.

† Between this line and the next the family arms are inserted, but they are too crowded and confused to decipher heraldically. We find for crest a griffin holding a cross in his paws. In the shield are three stags' heads, three griffins' do., and something that resembles a lymphad. Perhaps some correspondent can give a correct description. Burke's *Armorial* may assist. We have it not at hand.

not acquire through the Latin or Greek. The Basque cannot be said to belong to any family of languages (Humboldt); to the contrary, there is no philological evidence that the Basques ever occupied any much greater portion of Spain than they do at the present time; nor is there any such evidence of their settlement in Thrace, Italy, Sardinia, or any of the Italian islands. There is no evidence that the Iberi of Spain migrated from Iberia in Asia, nor that the two names are etymologically the same. R. S. CHARNOCK.

Junior Garrick Club.

My classification of Basque is with the Housa, &c., of Africa, and consequently with the Kolarian of India. Ethnologists have sought and found a southern continuation of area for the Basque skull in North Africa. Those who have not investigated hesitate at finding light and black populations speaking the same language; but even the Aryan family is only a development from the languages of blacks. What in my book on *Prehistoric Comparative Philology* I have called the Vasco-Kolarian family, is marked by the characteristic of having combative races, but they have never established large civilized states. It is in the sources that I have named that the congeners of the Basque language will be most conveniently found. The Lesghian of the Caucasus is also a member of the family. Thus we have two black and two light groups. The balance of evidence is now tending to the identification of the ancient Leleges, Lycians, &c., with the Lesghian.

HYDE CLARKE.

32, St. George's Square, S.W.

The Basque language, together with the original languages of America, belongs to the Polysynthetic class of the so-called Allophylian or Turanian family. See Dr. Farrar's *Families of Speech*, pp. 179, 180 (ed. Lond., 1870). The question how it came to be where it is yet requires an answer.

H. F. BOYD.

THE TOWNS OF COLON AND CHAGRES, ON THE NORTHERN COAST OF THE ISTHMUS OF PANAMA (5th S. v. 457).—The writer was master (navigating lieutenant) of H.M. ship *Hyacinth* on this station from 1831 to 1833, and, being of a robust constitution and fond of adventure, was permitted to explore and survey this part of the isthmus at that time. He recommended Point Manzanilla, in Navy Bay, to the Lords Commissioners of the Admiralty as being well situated for the terminus of a railway across the isthmus; and, heading a party of volunteers, cut down trees and planted gardens where the town of Colon, or Aspinwall, now stands. There was not a hut or habitation of any kind in Navy Bay until 1849, and in 1852 a town had sprung up at this very spot, and a railway completed across to Panama, by American

enterprise, over the track surveyed by the writer some twenty years before. Chagres was, and is still, a miserable little unhealthy village of thatched huts, situated at the mouth of the Chagres river, a few miles to the westward of Colon. The writer also fixed tide poles on both sides of the isthmus, and ascertained that the tide at new and full moon rose twenty-three feet at Panama, and only a little over two feet at Chagres and Navy Bay.

A copy of my letter to the Lords Commissioners of the Admiralty on the above interesting explorations, &c., with all particulars, dated Port Royal, Jamaica, 14th Nov., 1831, was published in 1859, and the original is no doubt in the Admiralty archives. It contained also an account of my surveys and explorations up the river St. Juan and on the lakes of Nicaragua, and my important discovery that the east coast of Nicaragua was laid down in longitude nearly a degree (fifty-eight statute miles) wrong in the Admiralty charts, and in all maps and books on geography at that time extant.

GEORGE PEACOCK, F.R.G.S.

Pioneer of Steam Navigation in the Pacific from 1840 to 1846.

Starcross, Devon.

"ERYNG": "EGGING" (5th S. v. 448).—These are pure Anglo-Saxon or Old English words. *Eryng* is the present participle of *erian*, to plough, which finds its congeners in Goth. *aryan*; O.G. *aran*, *erran*; Gr. *ἀρῶν*; Lat. *ar.* *Egging* is the participle of *eggan*, to harrow, to break the clods, from a radical *egi* common to the Teutonic dialects, equivalent to Latin *horridus*, standing on end, bristling, rough. In Archbishop Alfric's vocabulary (tenth century), the ploughman says, "*Ælce dæg ic sceal erian fulne æcer oðthe mare*"—"Every day I have to plough a whole field or more." *Egethe* was a harrow or rake; *egtha* was a threshing instrument. These corresponded exactly with Latin *tribulum* and *tribula*, both consisting of a wooden frame studded with teeth below; a lighter one for threshing corn, a heavier one for harrowing the ground. When we talk of *egging on* or *goading* a man to do some rash thing, we are employing metaphors derived from the agriculture of our remote forefathers.

J. A. PICTON.

Sandyknowe, Wavertree.

The first of these words is fully accounted for by Prof. Max Müller in his *Lectures on the Science of Language*, First Series, p. 293, *et seq.* There he shows that the word is an offspring of the root *ar*, to plough, and quotes Shakspeare:—

"Make the sea serve them; which they ear and wound With keels."

The explanation of the word there given is so full and satisfactory that I cannot do better than refer M. W. to it, without any attempt at an elucidation of my own. I will only add that the

word is found in the following passages of the Old Testament:—1 Sam. viii. 12; 1a. xxx. 24; Deut. xxi. 4; Gen. xlv. 6; Ex. xxxiv. 21. M. W. will also find abundance of corroborative instances in Tooke's *Diversions of Purley*, pt. ii. ch. v. About the second word, *egging*, I have no such definite information. I am inclined to think that it comes from the root *ac*, to sharpen, from which springs *akos*, *acuere*, and *eggian*, amongst others. *Eggian*, therefore, would mean "to sharpen," and, by a metaphor, "to stimulate," used of one person urging or *egging* on another. M. W. will find many instances of this use of the word under "Edge" in Richardson's *Dictionary*. My suggestion is that this word might mean "to apply the edge of the sickle or scythe," and hence be an equivalent for "to reap." This, at any rate, is the signification which one would expect from the context.

Let me now subjoin a query of my own. At Rossall School, a box on the ear was always called an *egg*. What can be the origin of the phrase?

W. H., Univ. Dunelm.

Erying is *caring*, or ploughing. See any English dictionary. *Egging*, *qy. edging*, trimming the edges of the plots or closes. J. T. F.

Earing is ploughing, from *arare*:—

"The oxen and the young asses that ear the ground shall eat clean provender."—Isaiah xxx. 24.

C. F. S. WARREN, M.A.

"SOFTA" (5th S. v. 485).—In a letter to the *Athenæum* of June 17, Dr. Badger proposes the alternative derivation from *sufy*, "a devotee" (which comes from the Greek *σόςφος*), or from the Arabic *sufah*, which "signifies any of those who were in the service of the *Baitu-lláh*, or the al-Ka'bah at Mekkah." This, in spite of the irregularity of the plural, he considers to be better than making *sufiah* a corruption of *sukhtah*, which is, I suppose, the theory which your correspondent MR. MATHEW approves. Moreover, if *sukhteh*, "burnt up," be the same as *sokhta*, "worn out," referred to in the last paragraph of Dr. Badger's communication, it would seem that two distinct words are here confounded, i.e. *sukhta* (*sokhta*) and *suktah*, the meaning of which is given as "abortive." There appears also to be a difference of opinion as to the possibility of *kh* being changed to *f*, as regards which, not being either a Turkish or a Persian scholar, I am not competent to offer an opinion.

Windlesham.

C. S. JERRAM.

Surely Mr. Martin's derivation of *softa* from a Persian word *sukhteh*, "burnt up," is very far fetched. Most, if not all, the religious terms used in Turkey are borrowed from the Arabic. Now *shopet*, plural *shopetim*, is the Hebrew for a judge. This seems far more probable.

E. LEATON BLENKINSOP.

EARLY STAGE SCENERY (5th S. v. 381).—I do not remember whence I extracted what follows, though I am sure the source was trustworthy:—

"It has been a question of much literary controversy whether in our ancient theatres there were side or other scenes. The question is involved in so much obscurity that it is difficult to decide upon it. In Shakspeare's time the want of scenery seems to have been supplied by the simple expedient of writing the names of the different places where the scene was laid in the progress of the play on large scrolls, which were disposed in such a manner as to be visible to the audience.

"In the year 1605, Inigo Jones exhibited an entertainment at Oxford, in which movable scenes were used; and he appears to have introduced in the masques at Court several pieces of machinery, with which the public theatres were then unacquainted, as the mechanism of our ancient stage seldom went beyond a painted chair or a trap door. When Henry the Eighth is to be discovered by the Dukes of Suffolk and Norfolk reading in his study, the scenical direction in the first folio edition of Shakspeare's plays, printed in 1623, is, 'The king draws the curtain, and sits reading pensively' (ii. 2), for besides the principal curtains that hung in front of the stage, they used others as substitutes for scenes. If a bed-chamber was to be exhibited, no change of scene was mentioned, but the property-man was simply ordered to thrust forth a bed. When the fable required the Roman Capitol to be exhibited, two officers entered, 'to lay cushions as it were in the Capitol.' On the whole it appears that our ancient theatres in general were only furnished with curtains, which opened in the middle, and were drawn backwards and forwards on an iron rod, and a single scene composed of tapestry, which was sometimes perhaps ornamented with pictures; and some passages in our old dramas seem to favour the opinion that when tragedies were performed the stage was hung with black."

FREDK. RULE.

CAPITAL "I" (5th S. v. 348).—Benjamin Stillingfleet, in his *Miscellaneous Tracts relating to Natural History, Husbandry, and Physick: to which is added the Calendar of Flora* (third edition, 1775), unless he had occasion to employ the singular pronoun first person as the first word in a sentence, usually wrote it with a small letter—e.g., "This is all i think fit to produce upon this copious subject, and i hope the candid reader will not be surprised that i am so short upon it" (p. 168).

KIRBY TRIMMER.

HORACE: VIRGIL (5th S. v. 389).—The companion edition of Virgil referred to in the *Horace* of 1749 was published in 1750. The following description is taken from Valpy's Delphin edition of *Virgil* (vol. viii. p. 4497):—

"1750. Bucolica, Georgica, et *Æneis*, illustrata, ornata, et accuratissime impressa. Londini, impensis I. e P. Knapton et Gul. Sandby, 8 maj. 2 voll. cum 53 figuris ex antiquis monumentis expressis. Est quidem sine notis; sed illustrata figuris, imagines deorum, heroum, magnorum virorum, vestium, armorum, rituum, aliaque in Virgilio obvia representantibus ex nummis, gemmis, picturis, etc. antiquis sumtis; cum peculiari significatione, unde sumtæ sint, e quibus exemplaribus expressæ, et ad quæ loca Virgillii referantur. Textus interdum a vulgato ad cod. Med. et Vat. reddit in locis,

quorum index in fine exhibetur. Præmissæ etiam vitæ per Car. Ruzum."

It was also published in 12mo. by the same publishers.
H. R. T.

TENNYSON'S EARLY PUBLICATIONS (5th S. v. 406).—Mr. Tennyson published an earlier edition of his poems than that given by T. D. as 1833. Its title is, *Poems, chiefly Lyrical* (London, Effingham Wilson, 1830). Title and errata 2 leaves, and pp. 154. Some of the poems in this collection were omitted from subsequent editions.

H. YOUNG.

A very interesting paper on "The Bibliography of Tennyson," which appeared in the *Fortnightly Review* for October, 1865, contained an analysis of the two publications mentioned by T. D. The paper was by Mr. I. Leicester Warren.

J. H. I.

OLD COINS (5th S. v. 408).—Those bearing the legend "Par. cres. tra." were struck in the province of Utrecht (*Trajectum*), and the others, with "Par. cres. hol.," in the prov. of Holland. That Dutch coins should be found in the Engadine is very natural. From the battle of Morat, the 400th anniversary of which has recently been celebrated with great splendour, the Swiss have ever been ready to sell their blood for pay and booty, and as a consequence their country became inundated with French, Dutch, Spanish, Italian, and Portuguese coinage.

OUTIS.

Risely, Beds.

DERIVATION OF "COUSIN" (5th S. v. 405).—*Cousin* is from the later Latin *corinus*, which comes from the classical *consobrinus*, by a process for which I would refer your correspondent to Brachet's French dictionary, s.v. To derive *cousin*, as Bailey does, from *consanguineus*, is to violate more than one common rule of Romance etymology.

C. S. JERRAM.

COIN (5th S. v. 407).—The motto and arms described on the reverse are those of the United Provinces of Holland. It is not a sheaf of corn, but a sheaf of arrows the lion bears. Part of the legend may be deciphered thus:—"Belg[ii] . . . Mo[neta] No[va] Arg[entea] Pro[vinciarum] Con[federatarum]."

H. R. T.

"THE CASE IS ALTERED" (5th S. v. 408).—A very good account is given of this public-house motto, for sign it is not, in Hotten's *Hist. of Signboards*. There are a great many of them, it seems, over the country. He mentions the one at Banbury, and says (p. 460) it was so called because it was built on the site of a mere hovel. There is one between Woodbridge and Ipswich. There is another at Oxford, the incoming landlord of which succeeded to a very easy-going Boniface, who

allowed of long scores; his sharp business successor hinted by the change of sign that under the new management "the case was altered." The origin of the phrase is an apocryphal story told of old Plowden, the lawyer, and which will be found in "N. & Q.," Nov. 21, 1857. At Upper Kensal Green this sign exists.

C. A. WARD.

Mayfair.

The Roaring Girl; or, Moll Cut-Purse, by Middleton and Dekkar, 1611, bears a woodcut, presumably of the heroine, in male attire, with the legend, "My case is alter'd, I must worke for my living." Both the woman and the play would appear to have been popular; doubtless, "Moll" Frith was a favourite sign for the public-houses of the seventeenth century, and the words accompanying her portrait may refer to her having to do open penance on Feb. 11, 1611-12. For further information, see Dodsley's *Old Plays*, 1825, vol. vi.

J. H. I.

WILLIAM LE RUS, OF BASSINGBURN, DIED A.D. 1249 (5th S. v. 427).—Was this family of Russian origin, and is Basingborne in Cambridgeshire (Hone's *Every-Day Book*, vol. i. p. 382), or Old Basing or Basingstoke in the county of Southampton, the site of the lands referred to?

E.

Starcross, near Exeter.

THE "POKERSHIPPE" OF BORINGWOOD (5th S. v. 430).—The pokership was the office of a porcarius, or keeper of the hogs in a forest.

J. POTTER BRISCOE.

Nottingham.

It is a mere guess, but I should think a quite likely one, that the pokership was the office of keeper of the forest records, from the "poke" in which the documents were kept.

C. F. S. WARREN, M.A.

Bexhill.

"HUMBUG" (5th S. v. 83, 332, 416).—MR. BOWER's note recalls old school-days, and induces me to tell him that the *Bright* shire, *alias* that of Gloucester, is not the only place where *humbugs* are sold. The term is used in many parts of England, and particularly in Yorkshire and Lancashire. A Grassington man, who had made money by manufacturing the sweetmeat, was known in his native village as the *humbug man*! *Humbugs* are the same as *bull's-eyes* and *brandy-balls*. One Matty (Martha) Preston, better known as *Silver-heels*, was a vendor of *humbugs* and *toffy* at Skipton. She died many years ago, at the great age of 104. She was baptized at Kirkby Malhamdale. Matty was a Gipsy or Potter, and for many years led a sad nomadic life, and was very drunken and dissipated. During her latter days she abandoned the camp life, and settled down in Skipton, where the sale of *humbugs*, &c., and a small parish

allowance from Kirkby kept her tolerably steady and respectable. She used to say that during the rebellion of 1745, when she was "a pretty girl," she was seized and outraged by the revolutionary soldiers.

JAMES HENRY DIXON.

Since writing my former remarks on this subject, it has occurred to me that the words "ambiguous" and "ambiguity," in Latin "ambiguus" and "ambiguitas," are closely related to the English word "humbug" and to the Latin "ambo" (*g* hard). In each of these words the fundamental idea seems to be doubleness or duplicity, and they may therefore, perhaps, be traced to the Latin word "ambo," meaning "both," and expressing or implying doubleness. The kindred Latin verb "ambigere" means "to go about, to surround, to compass," and also "to be in doubt, to dispute or quarrel." Now *humbug* is often used for "getting round" another, or "to compass" some object; and, when used, the parties concerned are generally "in doubt" as to each other's views and intentions, and this, again, leads to "disputing and quarrelling."

HENRY KILGOUE.

The kind of sweetmeat called *humbug* can still be bought at Taunton. It is a thin, oval-shaped piece of toffee, with an almond in the middle, and is, I suspect, so called because, after sucking for a short time at the toffee, you suddenly find yourself come to an almond.

H. F. BOYD.

Sweetmeats are sometimes called *humbugs* in Lancashire and in Cheshire.

H. T. CROFTON.

"COMPLEMENT" FOR "COMPLIMENT" (5th S. v. 428.)—If S. T. P. will refer to the word *compliment* in Richardson's *Dictionary*, he will find that Shakespeare and Milton are quite right. Ben Jonson, Jeremy Taylor, Wotton, Hammond, Bp. Beveridge, all use the former word in the sense of the latter. The distinction in the orthography is comparatively modern, and a rough approximation of the date may be derived from Richardson's quotations. In an old dateless edition of Bullokar's *English Expositor* now before me, only the first-named word is given, with the meaning "Fulness, perfection, fine behaviour." So also Cockeram's *Eng. Dict.*, 1650, 1655; Coles's *Eng. Dict.*, 1632, 1685; Bullokar's edit. of 1688. The same orthography for both meanings of the word is also "according to Cocker" (*Eng. Dict.*, 1724). The date of the change might exactly be fixed by examining a complete set of Bailey's dictionaries. Kersey, *Dictionarium*, 1708, 1715, has both words, the second form in the plural only; but Coles, in his *Eng.-Latin Dict.*, 1727, has the first word only, in both senses. On Ruth ii. 4, Thomas Fuller (1654) has the following comment:—

"Those are justly to be reproved which lately have changed all hearty expressions of love into verbal Com-

plements; which Etymologie is not to be deduced from a *completions mentis*, but a *completis mentiri*. And yet I cannot say that these men lie in their throat, for I persuade my selfe, their words never came so neare their heart, but merely they lie in their mouths, where all their promises

"Both birth and burial in a breath they have;

That mouth which is their womb, it is their grave."

J. E. B.

INITIAL LETTERS (5th S. v. 402.)—A folio Book of Common Prayer (London, 1619), enriched with Bp. Cosin's MS. notes, and preserved in the library which bears his name at Durham, furnishes a curious illustration of the practice referred to by J. O. In "Directions to be given to y^e Printers," Cosin includes the by no means superfluous admonition, "Print not capital letters with profane pictures in them." The very book in which the note is written furnishes at least thirteen instances of this objectionable practice. They are as follows:—

A satyr playing the flute illustrates the initial L of the "Nunc Dimittis"; Neptune, Amphitryte, and attendants do similar duty for the O of the prayer, "O God, merciful Father," in the Litany; a satyr introduces the Collect for the fourth Sunday in Advent, while Jason and Medea illustrate the Gospel for Whit Tuesday.

The services for the first Sunday after Trinity receive unusually copious illustration; before the Epistle stands a picture of Io, transformed to a heifer by Juno, in the arms of Jupiter, whilst the initial of the Gospel represents a council of the gods presided over by Jupiter, and addressed by Venus.

Pictures of Actæon and Diana, Hercules and the hydra, Perseus and Andromeda, are to be found preceding the Epistle for the sixth Sunday after Trinity, the Epistle for St. Bartholomew's Day, and Psalm xc.

Apollo and Daphne form the initial for the Psalm in the Visitation of the Sick, and for that in the Thanksgiving of Women after Childbirth; whilst a kindred subject, the transformation of Daphne, stands before the Gospel for the twenty-second Sunday after Trinity, and also before Psalm xxxviii.

Many of these initials do duty in *The Historie of the Council of Trent*, translated by Nath. Brent (Lond., 1620). The initials were costly, and once executed were used, it seems, with little attention to the appropriateness of the position they occupied.

JOHNSON BAILY.

Pallion Vicarage.

ENGLISH AND FRENCH (5th S. v. 469.)—In the few lines MR. AXON cites, Howell does not mean to say that English and French are one and the same language; he only refers to a time when most of the English people spoke French. MR. AXON will certainly know that after the conquest French

gradually became the dominant language in England, and that under Edward I it was made the official language, so that in the Parliament and in the courts only this language was spoken, and that petitions from the lower classes even were written in French (cf. Pauli, *Bilder aus Allengland d. Ausg.*, p. 195). It was only in 1362 that the first English speech was heard again in the Parliament, and through all the fourteenth century French was, though no more dominant, yet a widely used medium of conversation. Referring to that time, Howell was not wrong in saying that the two couplets were both French and English, meaning of course that both nations spoke the same language. F. ROSENTHAL.
Strassburg.

I think it is not difficult to find out the sense of the passage MR. AXON quoted from Howell's *Instructions for Forreine Travell*. By the verses in question Howell corroborates his assertion that "since the last conquest much French has got in" (the English), and indeed he could find no better examples. For if an Englishman expresses the thoughts expressed in our verses, he does it in almost the same words as the Frenchman. If the latter says—

"La fortune me tourmente,
La vertu mecontente,"

or—

"Mon desir est infini
D'entrer en Paradis,"

the Englishman says—

"Fortune torments me,
Virtue discontenta,"

or—

"My desire is infinite
To enter into Paradise."

THEODOR MARX.

Ingenheim, Germany.

SEAFOWL GIBSON (5th S. v. 468.)—In Harl. MS. 1566, fo. 161^b, Walter Perkin is stated to have married "Anne, daughter of Seafowle, of Seafowle, in com. Worcester"; and in Margate Church is a brass commemorating John Sefowll and Lavinia his wife, 1475. H. S. G.

MR. PEACOCK observes he has never seen Seafowl as a surname, to which I beg to reply, having had occasion to investigate the history of several Norfolk and Suffolk families, I have met with both a Norfolk family of Seafowle and also of Gibson. It seems then most probable that Capt. Seafowl Gibson was of a Norfolk family. The family of Gibson or Gibsoun was of East Beckham and Thorpe, co. Norfolk, and bore for their arms, Paly of six ar. and sa., on a chief ar. a fret between two crescents sa. The arms of Seafowle were, Ar. a cross patée vert, on a canton or a martlet gu. On searching the registers of East Beckham and Thorpe, I daresay MR. PEACOCK will procure what he desires. E. S. R.

"A BORROWED DAY" (5th S. v. 266, 335, 527.)—The following is a slight variation on MR. PICKFORD's version in your last :—

"March said to Aperill,
I see three hogs upon a hill;
But lend your three first days to me,
And I'll be bound to gar them die.
The first it shall be wind and weel,
The next it shall be snaw and sleet,
The third it shall be sic a freeze,
Sall gar the birds stick to the trees;
But when the borrowed days were gane,
The three silly hogs came hirpin h-m-e."

—*The Complaynt of Scotland*. See the article "March" in the *Penny Cyclopædia*.

ROBERT J. C. CONNOLLY.

Rathangan, co. Kildare.

THE VULGATE, PROV. XXVI. 8 (5th S. iv. 294, 414; v. 209, 496.)—Even with the knowledge of the several meanings given in the Wörterbuch, it appeared better to translate Rabenstein "a common black stone"—i.e. a valueless stone—to render it more antithetical to Edelstein, a precious stone.

Aben-Ezra's interpretation is taken from a note to be found in the edition of the Old Testament, in 18 vols. 8vo., published at Paris between the years 1835 and 1851. The *ipsissima verba* are :—

"Aben-Ezra prend כרמן pour ארמן et אמן pour une pierre ordinaire, comme un paquet de pierres dans la pourpre," &c. (tome xiv. p. 135).

WILLIAM PLATT.

Conservative Club.

"TALENTED" (4th S. xii. 427; 5th S. i. 33, 58.)

—Sterling is not the only critic who has objected to this word. Coleridge, assuming it to be a participle passive, "regretted to see it," and asked, "Why not *shillinged*, &c.?" But it is an adjective, and correctly formed from a noun, as *gifted*, *good-natured*, and many similar words. Sterling again is mistaken in supposing it invented by O'Connell. In "N. & Q.," 1st S. x. 493, Q. shows it to have been used by Archbishop Abbot in the time of James I., and Webster quotes it as from the *Ch.* (? Church or Christian) *Spectator*.

Sterling's denunciation has long ago been noticed in your columns, 1st S. iv. 405.

The following, from a late number of the *Times*, may not improperly find a place in "N. & Q.," bearing as it does on the original noun :—

"TALENTS."—E. O. writes to us:—"It appears from your review of 'The Life and Letters of Macaulay,' that the historian challenged Lady Holland to find the word 'talents,' in the sense now usually accepted, in any writer earlier than the Restoration, or even than the year 1700. He thought, indeed, he might safely have come down later. I find, however, in Johnson's *Dictionary* this quotation from Lord Clarendon (who died in 1674):—'Many who knew the Treasurer's talent in removing prejudices, and reconciling himself to wavering affections, believed the loss of the Duke was unseasonable.' And this from Dryden (who died in

1700).—"He is chiefly to be considered in his three different talents, as a critic, satirist, and writer of odes." Macaulay's idea that the word was originally a metaphor, derived from the parable of the talents, was also Johnson's."

W. T. M.

Shinfield Grove.

"WINCHEL ROD" (5th S. v. 507).—We need not go out of Europe to find the word *winchel* explained. We have only to turn to Germany, where *Wünschel-Ruthe* (O. H. German *Wunscheilgeria*) is the well-known designation for what is called *divining rod* in this country, and *baguette divinatoire* in France. It may be as well to add that the pronunciation of the German word resembles as closely as possible the word *winchel*, which the translator of *The Laboratory*, 1740, perhaps from the whimsical liking of the sound, chose to form, or, let me rather say, phonetically to adopt.

Whether Campetti is justly styled "an Italian" appears to me very doubtful, considering that I find from a German source an explanation which would allow *Campetti* to be translated as *Springfinders* (= *Wasserfühler*, i.e., Menschen welche die Fähigkeit besitzen das Vorhandensein einer unterirdischen Wasserquelle durch das Gefühl wahrzunehmen).

HERM. S. GERM.

Windsor Castle.

[Other replies next week.]

THE LATE BISHOP FORBES (5th S. v. 468).—R. H. A. will find *The Prisoners of Craigmacaire* in the list of books published by Masters & Co. about the year 1861. The sermon on "The Sanctity of Christian Art," preached at the reopening of the chapel at Roalin, was published in a volume of sermons by the bishop, entitled *Sermons on the Grace of God* (Masters & Co., 1862). I do not know whether either or both may be out of print, but in this case I should be happy to lend my copies to R. H. A. if he would communicate with me direct.

T. R. GRUNDY.

Newton Abbot, S. Devon.

I am glad to know that the *Prisoners of Craigmacaire* is by Bishop Forbes. It is one of a series of tales published by Parker some years ago, in illustration of Church history, after the fashion of Dr. Neale. The exact date I do not know.

C. F. S. WARREN, M.A.

Bexhill.

The *Prisoners of Craigmacaire* was published by Joseph Masters, Aldersgate Street, 1862.

F. B.

THOMAS, EARL OF LANCASTER (5th S. v. 468).—May not "nous ad querpi" be "nous a déguerpi" in the sense of "nous a fait déguerpir," which his majesty most effectually did?

OUTIS.

Risely, Beds.

A MANX ACT OF PARLIAMENT (5th S. v. 448).—This would probably be in H. Scobell's *Collection of Acts and Ordinances made in the Parliament, begun Nov. 3, 1640, and since, until Sept., 1656*, fol., Lond., 1658.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Contemporary Evolution: an Essay on some Recent Social Changes. By St. George Mivart. (H. S. King & Co.)

Sermons preached before the University of Oxford, and on various Occasions. By J. B. Mozley, D.D., Regius Professor of Divinity, Oxford, and Canon of Christ Church. (Rivingtons.)

THE above books have nothing in common, and yet they may very well be classed together. Prof. Mivart's especial public probably expected from him a scientific work, and much of that scientific public is outside his own communion. The author is often vague and obscure, but it is easy to understand him on certain points. He claims for his Church, that may be proud of his ability, the merit of being the one which allows great freedom to conscience, provided that each conscience submits to the guidance of an infallible guide. He also describes his Church as the true friend of other sorts of liberty, provided, if we understand him, that he who enjoys it is content to take it like Voltaire's Huroon, who found himself in perfect liberty in a prison cell, from which there were no means of getting out. Prof. Mivart rather hints than ventures to assert that the Church of Rome is tolerant, remembering, perhaps, that its declared principle is not to be tolerant of toleration for others. In short, this Essay is an argument for the old claim of the Church's supremacy over the State in matters of faith and in those of morals, which include everything besides faith. If this be correct, the only hieroglyphic which would fairly illustrate it would represent the sovereign's throat under a cardinal archbishop's heel, and Protestant professors silenced, and schools shut up, as is now the case in Spain. Doubtless, Prof. Mivart, who writes temperately as well as learnedly, and with whom the gentleman is never divided from the scholar, wishes no such application of his argument, but his argument suggests the hieroglyphic.

Of Dr. Mozley's eighteen sermons, there are two that are especially remarkable—one, on the Atonement, to which we simply direct attention; the other, on "The Roman Council." The latter, preached as long ago as 1869, might serve as an able opponent's answer to many of the arguments in *Contemporary Evolution*. Dr. Mozley, in word and spirit as tender as Prof. Mivart, traces the history of the Church, from the time when Gregory VII. attempted to reduce the world to a sacerdotal sovereignty—the theocracy under which Prof. Mivart recognizes the only possibility of peace and liberty. This attempt to establish universal empire by the Church of Rome is still going on, if we read aright; and Dr. Mozley's ideas thereon are well worth the reading. The Regius Professor brings forward many circumstances which are passed over by the Roman Catholic professor; but both are honest, earnest, richly endowed men. Each pleads and argues according to his views and his conscience, and, apart from the serious interests involved in their statements, there is a positive intellectual treat in considering those arguments as they are powerfully placed before the reader for his instruction.

Antiquities and Memoirs of the Parish of Myddle, County of Salop. Written by Richard Gough, A.D. 1700. (Shrewsbury, Adnitt & Naunton; London, Sothran & Co.)

THE Shropshire author of this singular work died in 1723, at the age of eighty-nine, and this reprint of the imperfect private edition of 1834 confirms the statement made by its editor, that the book is one of the most extraordinary topographical and genealogical works ever written. Gough not only describes his own parish, but the parishes; he takes them in their pews (in a plan of the church), and then gives a history of their families. We do not suppose, however, that all the parishioners were church-goers. Whether or not, Gough's work (now carefully copied from the original MS.) is a most singular production, especially in some of its touches, e.g., "Thomas Baker, Jun", was noe comely person of bodye, nor of great parts, and little education, but he was very rich in lands, woods, money, and goods. How bee it, he married with a lovely gentlewoman of a masculine spirit and noe meane beauty. I saw noe inducement that shee had to marry him, save his riches."

Gray's Inn. Notes illustrative of its History and Antiquities. Compiled by W. R. Douthwaite, Librarian. In about a hundred well-printed pages, Mr. Douthwaite tells very satisfactorily the history of this ancient Inn, from the time when the Grays, or De Greys, of Wilton, lived on this part of the ancient manor of Portpoole or Purpool (from which one of the prebends of St. Paul's took its name), to the revival, last year, of the time-honoured legal Moots. To these feigned law-suits, invented for practice, students were formerly admitted only on proving themselves good "bolters," that is, scholars in the rudiments of the profession. Gray's Inn seems to have been let to the lawyers about the middle of the fourteenth century. A personal life of the various De Greys would afford some curious illustrations of men and manners.

Lectures delivered at St. Margaret's, Lothbury. By Henry Melville, B.D. New Edition. (Rivingtons.) THIS is a cheap reprint of the twenty lectures which caused considerable sensation when they were preached in St. Margaret's. They were preached at the very portals of the Temple of Mammon (the Bank of England), and, as some think, of those of a much worse place—the Stock Exchange. The discourses are admirable, and fully deserve their wide popularity.

London Lyrics. By Frederick Looker. (H. S. King & Co.)

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MESSRS. REEVES & TURNER have added to their valuable reprints the *Barnabe Rannerium*; or, *Barnabee's Journal*. Mr. Carew Hazlitt has edited Brathwait's book with his usual care, and those persons who are fond of old books will thank him for this particularly handy volume, now printed for the tenth time.

MR. WELLS GARDNER has issued his long-promised facsimile reprint of the first edition (1633) of *The Temple: Sacred Poems and Private Ejaculations*, by Mr. George Herbert. This fac-simile is perfect even to the binding, and it has been prepared with the most scrupulous care of all concerned.

I. R. writes:—"Have any of your readers a copy of Dr. Finn's *Sephardim*; or, *History of the Jews in Spain*, which they would be willing to dispose of or to lend? The Stephenson Library in Newcastle has no copy, and I

learn that the publishers are also without any. To obtain this work for reference, without going to London to the British Museum, is my earnest wish."

M. R. wishes to find an account of the sonnet match between Leigh Hunt and Keats which produced the two sonnets on a grasshopper. An account was given in some London magazine, within the last year probably. He has searched in vain *St. James's* and the *Gentleman's Magazine*, in which he imagined he had seen the article.

THE Star of Bethlehem is a question which is treated in a most interesting manner in two papers read before the Society of Biblical Archaeology—one by Mr. J. W. Bosanquet, F.R.A.S., in 1872, on the Nativity of our Saviour, and the other in reply or confirmation, by Dr. Lauth, of Munich, February, 1875. See *Transactions of the Society of Biblical Archaeology*. W. H.

THE BUXTON WELLS.—The floral dressing of these wells took place on Thursday, the 22nd ult., as usual.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

C. T. B. writes on the New Peerages (5th S. v. 492):—"I omitted one of the most remarkable instances in our history of an English peerage with special remainder. It is that of Robert Harley, who was created Earl of Oxford and Mortimer, with remainder to the heirs male of his grandfather."

The same correspondent, referring to "The late Lord Lytton v. 'Knowledge is Power'" (5th S. v. 506), says:—"MR. BILLER raises a question which was settled many years ago. In October, 1856, I communicated to the *Illustrated London News* a discovery I had made of the words 'Ipsa scientia potestas est,' in Bacon's treatise *De Haresibus*. My letter and the editorial note on it were subsequently inserted in 'N. & Q.' (see 2nd S. ii. 352)."

F. G. S.—We hope our correspondent will, on reflection, regret the offensive personal remarks on various contributors whom he names, written on the outside back of his letter. Those gentlemen can defend themselves only in fair and open fight, with a clear stage and no favour.

H. B.—1. It is the participle present of the v. t. to mad. See Webster's *Dictionary* (Bell & Daldy, 1864). 2. The word "madding" is in the dictionary above named.

M. P.—For all that is known of the so-called haunted house in Berkeley Square, see "N. & Q.," 4th S. x. 373, 399, and xi. 84.

H. M. A.—Mother Shipton's name has been borrowed on this as on other occasions.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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No. 132.

SATURDAY, JULY 8, 1876.

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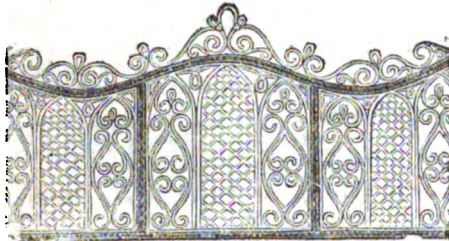
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LONDON, SATURDAY, JULY 8, 1876.

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Notes.

REMINISCENCES OF AN AMERICAN LOYALIST.

(Continued from 5th S. v. 503.)

"I also continued to take boys, though after my views as to Maryland, I endeavoured to decline them. Two of them insisted on accompanying me into Maryland, Mr. Custis, General Washington's son-in-law [stepson], and Mr. Carr, who afterwards married the sister of my wife. My parishioners, on my leaving them, gave me such testimonies of their regard as I still feel with the most lively gratitude. They not only elected a person of my sole recommending, viz., Mr. Abner Waugh, whom I had educated as my successor, but over-paid me half a year's salary, and wrote me a farewell letter full of the kindest wishes and expressions.

"On my finally quitting them I made a sale of all my stocks of corn, tobacco, cattle, and horses, and such of my furniture as I did not choose to carry with me. To my slaves I gave the option either to go with me or to choose themselves masters in Virginia. All the unmarried ones chose the former; and the others I sold by their own desire chiefly to gentlemen who, having been my pupils, had lived with me.

"I cannot at present recollect many other events of any considerable importance which happened whilst I lived in Virginia. I had formed a very close friendship, and kept up a constant literary correspondence, with the Rev. Mr. Maury, a native of Virginia, educated at William and Mary College, a singularly ingenious and worthy man, who with his numerous family lived in Albemarle County. By his encouragement and instigation I wrote some verses on the dispute between the clergy and the Assembly concerning what was called The Twopenny Law, which were well thought of by Mr. Camm, the chief advocate on the side of the clergy, a

sensible man and good writer; and I revised and made remarks on some larger pieces, on that and other subjects, written by Mr. Maury and his friends; by which means I had the good fortune to establish to myself something like a literary character. Mr. Maury was of French parents: as he used to tell me, born at sea, reared in England, and educated in America. His particular and great merit was the command of a fine style. It would have been difficult for him not to write with propriety, force, and elegance. And I have seen other instances in which this quality seemed to be in some measure constitutional. Americans in general I have thought eminently endowed with a knack of talking; they seem to be born orators. I remember a whole family, of the name of Winslow, in Hanover County, who were all distinguished as speakers; and so were the Lees and many others. And there is this farther peculiarity observable in those countries, that the first settlers having usually taken up large tracts of land, these have since from time to time been divided among and allotted to their descendants in smaller portions; so that by this means, and by intermarrying, as is very much their custom, with one another, certain districts come to be settled by certain families; and different places are there known and spoken of, not as here, by any difference of dialect (for there is no dialect in all North America), but by their being inhabited by the Fitzhughs, the Randolphs, Washingtons, Carys, Grimmeses, or Thorntons. This circumstance used to furnish me with a scope for many remarks, such as do not so often occur here. The family character, both of body and mind, may be traced through many generations: as, for instance, every Fitzhugh has bad eyes; every Thornton hears badly; Winslows and Lees talk well; Carters are proud and imperious; Taliaferros mean and avaricious; and Fowkeses cruel.....

"On my removal to Annapolis the scene was once more almost quite new to me. It was then the gentlest town in North America, and many of its inhabitants were highly respectable as to station, fortune, and education. I hardly know a town in England so desirable to live in as Annapolis then was. It was the seat of Government, and the residence of the Governor and all the great officers of state, as well as of the most eminent lawyers, physicians, and families of opulence and note....

"A very handsome theatre was built, whilst I stayed there, by subscription; and as the church was old and ordinary, and this theatre was built on land belonging to the church, I drew up a petition in verse in behalf of the old church, which was inserted in the Gazette, and did me credit. And this, I think, was one of the first things that made me to be taken notice of. I also wrote some verses on one of the actresses, and a prologue or two. And thus, as I was now once more among literary men, my attention was once more drawn to literary pursuits, and I became of some note as a writer. The Rector of Annapolis is officially chaplain to the Lower House; and the salary was but about 10*l*. currency a Session, and even that ill-paid. It seemed an indignity to offer or to receive a salary beneath that of the door-keeper or mace-bearer; and so I wrote a letter to the Assembly in as handsome terms as I could, that I would, if they so pleased, serve them for nothing, but that, if I was paid at all, I would be paid as a gentleman. This transaction also made much talk in the country, gaining me some friends and more enemies.

"Three or four social and literary men proposed the institution of a weekly club, under the title of The Homony Club, of which I was the first president. It was, in fact, the best club in all respects I have ever heard of, as the sole object of it was to promote innocent mirth and ingenious (*sic*) humour. We had a secretary, and

books in which all our proceedings were recorded; and as every member conceived himself bound to contribute some composition, either in verse or prose, and we had also many mirthfully ingenious debates, our archives soon swelled to two or three folios, replete with much miscellaneous wit and fun. I had a great share in its proceedings; and it soon grew into such fame that the Governor and all the principal people of the country ambitiously solicited the honour of being members or honorary visitants. It lasted as long as I stayed in Annapolis, and was finally broken up only when the troubles began and put an end to everything that was pleasant and proper.....

"The times were grown beyond measure troublesome: men's minds were restless and dissatisfied, for ever discontented and grumbling at the present state of things, and for ever projecting reformations. In Maryland the condition of the established clergy was highly respectable; and being all under the patronage of Government, they naturally were on the side of Government, and thus, in case of competition, threw great weight into that scale. The officers of Government were still better provided for; and by this support Government, which however neither had, nor could have, any object in view but the good of the people, had generally carried its points, or at least had preserved something like a balance of power. There, as well as here, the country and the people were divided into parties. Placemen and their dependents took the part of Government, but were always opposed by a faction, whose leaders were instigated merely with the view of turning others out that they themselves might come in. And in Maryland the popular leaders have almost always been lawyers.

"This had long been the constant state of things, but it was now much worse. There was a fierceness in opposition that was unusual. They seemed to aim at a total *renversement*, and to stick at nothing to attain their end. The Church and churchmen either did stand much in their way, or the great placemen had cunningly contrived to place our order in the front of the battle, that themselves might take shelter behind us. Some individuals of our order had been irregular, licentious, and profligate; this was made the pretence for passing an Act, subjecting us to a novel jurisdiction (as we had no constitutional control, by our having no bishops) of a novel court, composed equally of laymen and clerks. The provision for the clergy was a tax, or tithe, of tobacco, the produce of the country, viz., 40 lbs. (or 30 lbs. of inspected tobacco) per poll. This was thought too much, as in some instances it really was, and Acts were moved for to compel us to accept of a modus, or composition in money, greatly to our loss. For a long time this was withstood. And this disappointment so vexed its chief abettors, the lawyers, that in a sort of frenzy they now pretended that the law by which the clergy claimed the 40 lbs. per poll was null and void. And this opinion they published in the newspapers, offering at the same time to defend the people who, in consequence of it, should refuse the payment of their taxes to the clergy gratis. The consequence of such a step may easily be guessed: at first, I received about half my salary, and ever after less and less. A suit was commenced in behalf of the clergy; but when after infinite trouble and delay it was got ready for trial, the troubles had then gotten to such a height that we could get no lawyer to try it. The pretence of its nullity was this: The law was passed in 1701-2, and the writs summoning the Assembly that passed it were issued in the name of King William, who, it afterwards appeared, happened to be dead at the time. Hence it was contended that there being an original defect, and the authority by which the people met being null, all that they did was null. And

yet the law had been in force, and observed as a law, for upwards of seventy years, had been recognized by many subsequent laws, and had been ratified by the succeeding sovereigns, as well as by succeeding Assemblies. What seemed most provoking was that vestrymen also were appointed by the same law, and two of its principal opposers, viz., Messrs. Chase and Paca, were vestrymen, and continued to act as such. In all these contests I was constantly and materially concerned. I drew up sundry memorials, remonstrances, and petitions, and wrote many papers to the public. And towards the close of it I was drawn into a long, keen, and wearisome newspaper contest with the two chief demagogues, viz., Messrs. Chase and Paca, of which controversy, the most important one that ever I was engaged in, as the papers written on both sides are still in being, all I choose to say is, that I was generally allowed to have the better of the argument, but they carried their point. None of the clergy who stood out received their salaries; the cause could not be brought to a trial; and finally, after I left Annapolis, the Governor, beset and worried by his council to give us up for the sake of peace, as it was called, in evil hour passed the law. I must do him the justice to own that when he found he could no longer resist the importunities with which he was urged, he sent an express to me, urging me to come to him, and that if I still stood out he also would. Unfortunately, I was absent on a journey, and before my return the deed was done, and irrevocable. The sad sequel of these contentions will come in in its course."

After being Rector of Annapolis for about two years, the Governor, without any solicitation, offered my grandfather the living of Queen Anne's parish, in St. George's county, which he accepted. The story of his finding the church doors shut against him (like Mr. Balwhidder in Galt's *Annals of the Parish*), and of some one purchasing eight loads of stones to drive him and his friends from the church by force, I included in my former extracts.

"Other troubles also soon came on us. The times grew dreadfully uneasy, and I was neither an unconcerned nor an idle spectator of the mischiefs that were gathering. I was, in fact, the most efficient person in the administration of Government, though I neither had a post nor any prospect of ever having one. The management of the Assembly was left very much to me; and hardly a Bill was brought in which I did not either draw or at least revise, and either got it passed or rejected. It is not necessary here to set down how such things are done: they were done in that Provincial Assembly; and I have not a doubt but that they are done in the same manner and by the same means in the British Parliament. All the Governor's speeches, messages, &c., and also some pretty important and lengthy papers from the Council, were of my drawing up. All these things were, if not certainly known, yet strongly suspected; and, of course, though I really had no views nor wishes but such as I believed to be for the true interest of the country, all the forward and noisy patriots, both in the Assembly and out of it, agreed to consider me as an obnoxious person. And these, besides my public controversy, engaged me in so many little private and public debates with individuals among my acquaintances, and with committees of patriots, that for two or three years I was kept as it were in a state of constant fever. Hardly a day passed over my head in which my mind was not put upon the stretch by some great event or other.....

"About this time the eldest brother of my wife died, leaving a large young family and a very fine estate. He

had made me one of his executors; and this also drew down on me much business, some of it very disagreeable, and which in the end was attended with very bad consequences to me. He had let some large lots of land to some respectable persons, the relations of a Mr. Hanson, an opulent man of that neighbourhood of great influence. These men committed, and had long committed with impunity, sundry trespasses, which at length I thought it my duty to put a stop to. This I effected, and in the way of arbitration, when heavy damages were awarded against them. This, one might have hoped, sufficiently vindicated me; yet as it was pretty certain that if I had not interfered nobody else would, I have reason to believe they never entirely forgave me. I inferred this from their afterwards pursuing and harassing me with such unremitting rancour, as a public man, in the progress of the troubles, which soon enabled them to obtain ample revenge. This was far from being the only instance in which private grudges gave rise to public measures. Such motives (in my mind by far the most prevalent in all public commotions) lie beyond the reach of ordinary historians; a circumstance that, among others, renders every history I have yet seen, or expect soon to see, of the late war, exceedingly unsatisfactory. I am not conscious that I should assert more than I can prove were I to declare that the revolt itself originated in private resentment. I have heard Governor Franklin, the son of the arch-traitor of that name, repeatedly declare that he knew his father was stimulated to do what he did (and who did more?) by the indignities which he fancied were put upon him when he was examined before the Council by the lawyer Wedderburne, now Lord Loughborough. And I could also prove, if it were necessary, that Mr. Hanson and his friends omitted no opportunity which their weight in the world gave them to frame and bring forward charges against me: whilst I am as confident I never gave them any other offence than that of not permitting them with impunity to wrong my orphan nephews.

"It affords me more comfort and satisfaction than I can well express to recollect that I have nothing very bad to charge myself with on the score of rigour or severity to my slaves. No compliment was ever paid me which went so near my heart as when a gentleman was one day coming to my house, and, having overtaken a slave, asked him, as is common, to whom he belonged. The negro replied, 'To Parson Boucher, thank God!' And few things affected me more than their condition on my leaving them. Much might be said on this subject.* Nothing is easier than to excite compassion by declamations against slavery. Yet I have seldom heard or read things of this sort which carried much conviction to my mind. The condition of the lower classes of mankind everywhere, when compared with that of those above them, may seem hard; yet, on a fair investigation, it will probably be found that people in general in a low sphere are not less happy than those in a higher sphere. I am equally well persuaded in my own mind that the negroes in general, in Virginia and Maryland, in my time, were not upon the whole worse off nor less happy

* In reading these remarks on slavery, we must bear in mind that my grandfather wrote them nearly a century ago. Had he lived in our more enlightened times, I trust he would have been quite ready to admit that slavery is a very bad thing *in itself*, however kind a particular slave owner may be; and that the silken fetters of a St. Clair are really no more justifiable than the heavy chains and scourges of a Legree. It is, however, interesting to see in what light an episcopal clergyman, who was himself a good and kind master to his slaves, regarded the institution of slavery in the eighteenth century.

than the labouring poor in Great Britain. Many things respecting them no doubt were wrong; but this is saying no more than might be said of the poor of these kingdoms. I used to think it remarkable, but, when well considered, it is not perhaps at all so, that the most clamorous advocates for liberty were uniformly the harshest and worst masters of slaves. This might be farther illustrated and proved by a reference to the different nations who possess slaves, as those under a despotic government are known to be much better treated than those under republics. Thus the Spaniards are the best masters of slaves, and the Dutch the worst. As for the abstract question of the right that one part of mankind have to make slaves of another, that would carry me a length very unsuitable to these private memoirs: suffice it to say that I think the discussion of it of less moment to the interests of mankind in general than is commonly imagined. Slavery is not one of the most intolerable evils incident to humanity, even to slaves. I have known thousands of slaves as well informed, as well clad, as well fed, and in every respect as well off as nine out of ten of the poor in every kingdom of Europe are. Nor is the possession of slaves so desirable an acquisition as may be imagined. If a wrong be done them (as I question not there is) in making them slaves, their owners are probably sufficiently punished by the unpleasant nature of their services. I remember a gentleman of Virginia, the owner of many slaves, used to say that the passage of Scripture in which the difficulty of a rich man's entering into the kingdom of heaven is spoken of must certainly have alluded to those who were rich in slaves. As to the effect which such a motley mixture of different people and different conditions who never can thoroughly coalesce must needs have on political society, the investigation of it must also here be declined. It is, however, a matter of no ordinary moment to those who are now so fond of speculating on the future condition of America, as well as the justice and policy due to another very remarkable race of people there, I mean the Indians. This extraordinary variety, which is without a parallel in any other government, either ancient or modern, always struck me as a thing that had a great influence on the manners and turn of thinking of the people of that country. Though all nations no doubt are of one blood and kindred, and though, therefore, in the eye of reason and revelation, every man is allied to every man as his neighbour and his brother, yet every observant man who has resided in America must have seen that men are less attached to each other, and the bond of social or political union is looser there, than in almost any other country. Man is a creature of habits; when, therefore, it is considered that in America men do not as in Europe associate daily with those of their own kindred and neighbourhood only, but with fellow-creatures from every quarter of the globe, it will not be thought so surprising that they should not be so apt to cultivate those amities and charities which are elsewhere deemed of such moment to the welfare and comfort of the social life. I remember once to have crossed the Potomac in the Alexandria ferry boat with Mr. Addison and the two ferry-men. We were only four persons, and yet it so happened that we were natives of the four different quarters of the globe. Mr. Addison was an American, I of Europe, one of the ferry-men an East Indian, the other an African negro. The coincidence was extraordinary, and it was impossible not to be struck with it."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

(To be continued.)

DRYDEN.

I give to our English Letters—for the first time, as I believe, from the press—that burst of music, Dryden's chant of the Spring, the opening to *The Flower and the Leaf*, as he wrote it:—

Now turning from the wintry signs, the Sun
His course exalted through the Ram had run;
And whirling up the skies his chariot,—drove
Through *Taurus*,—and the lightsome realms of Love,
Where Venus from her orb descends in showers,
To glad the ground and paint the fields with flowers:
When first the tender blades of grass appear,
And buds, that yet the blast of Boreas fear,
Stand at the door of life, and doubt to clothe the year;
Till gentle heat and soft repeated rains
Make the green blood to dance within their veins;
Then, at their call embolden'd, out they come,
And swell the germs and burst the narrow room;
Broader and broader yet, their blooms display,
Salute the welcome sun, and entertain the day.
Then from their breathing souls the sweets repair
To scent the skies, and purge th' unwholesome air:
Joy spreads the heart, and with a general song
Spring issues out, and leads the jolly months along."

In all the editions that I have seen, in the third verse, that glory of the cesura, for the rimed couplet, the impetuous roll onward of the voice to the ninth interval is obscured and lost by the premature apparition of the comma in the sixth—

"And whirling up the skies, his chariot drove."

That this has found its right seat, as it here appears, in the ninth, I hope that every apt ear will at once own, self-convinced. If more is wanted, there is the gain in good sense: the sun-god whirling up the skies his chariot in the stead of himself. If more, here are the words of the antique lay which Dryden remoulds in another English:—

"When that Phebus his chaire of gold so hie
Hadde whirled up the sterrie sky alofte,
And in the Boole was entred certainly."

His compositor fell—as we have seen others, now compositor, now editor, do—under the seduction of the music. EREM.

[See the late W. D. Christie's *Globe Edition of Dryden*, also Cooke's *Pocket Edition*, for variety of punctuation.]

FOLK-LORE.

A DEPOSIT FOR LUCK.—I was told, the other day, of a nobleman, who has now been dead several years, that, on leaving for a time his various houses in town and country, he placed some pieces of silver and copper in a drawer in the house, as he considered it very unlucky to return to a house in which there was not any money. It was a part of this folk-lore that the drawer in question must not be locked. I am told that, when he returned to the house, one of his first acts was to examine the drawer to see if his

deposit for luck remained intact; and that he always found this to be the case. This was not to be wondered at, as I am told that the house-keeper who was left in charge, being aware of her master's peculiarity, removed the money from the open drawer as soon as he had quitted the house, and replaced it before his return. It was thus saved from the dishonesty of any workpeople who were employed on the premises; and as to the luck, no one concerned "was one penny the worse." CUTHBERT BEDE.

DUCKS' EGGS AFTER SUNSET.—A farmer's wife, in Rutland, was promised a "setting" of ducks' eggs by the wife of another farmer, who sent the eggs at nine o'clock in the evening. "I cannot imagine how she could have been so foolish," said the first-named, when she mentioned the matter to me on the following day. I inquired as to the foolishness, and was told that ducks' eggs brought into a house after sunset would do no good, and would never be hatched. CUTHBERT BEDE.

AN OLD CUMBRIAN CUSTOM.—A friend from the North sends me some notes on an old custom once practised in Westward parish, Cumberland. The day after a christening, the mother of the child would give a tea to all her neighbours that were wives. In the evening, the husbands would come to fetch their wives home, and just when all were ready to depart, a pail or milk-pail was placed right in the doorway on the door sill. Over this each wife had to jump, that being the only way in which they were allowed to pass out of the house. The way in which the pail was cleared was considered a sure test as to whether each of the good wives was in "an interesting way" or not. If they cleared the pail, they were themselves clear; but those who stumbled, or put their foot in the pail while making the jump, were considered by the rest to be in that interesting state out of which their entertainer had just emerged.

THOMAS RATCLIFFE.

Workop.

ROOKS AND HEIRLESS ESTATES.—I was informed at Looe, in East Cornwall, a few days ago, that, according to the popular belief, rooks forsake an estate if, on the death of the proprietor, no heir can be found to succeed him.

WM. PENGELLY.

Torquay.

THE DEVIL AND THE GOATS.—The following is from Bishop Pontoppidan's *Natural History of Norway*. Writing about the willow family, the bishop says:—

"The broad-leaved kind, the leaves whereof underneath are woolly, goes here by a very long and strange nickname, *Fraet somfunden faaeds geden under*, i.e. the tree under which the devil feeds the goats. What traditional fable gave occasion to this, I know not, but pro-

bably it arose from hence, that as the goats delight in stripping these trees, as has been said, some one has conceived that the devil by way of retaliation under this tree strips or fleas the goats in their turn. But whilst I am writing this, I have received from an ingenious hand a more probable conjecture on the causes of this name, that several small threads or filaments like goat's hair lie betwixt the wood and the bark."

Had the worthy bishop been writing in these days, he would probably have sent a query on this subject to the editor of "N. & Q." Can any contributor learned in Northern lore explain about the devil and the goats? In these countries there is, or was, a belief that goats rendered homage or worship to the devil, and were able to render themselves invisible once in each twenty-four hours for the due performance of this rite.

W. H. PATTERSON, M.R.I.A.

Belfast.

SHAKSPEARIANA.

"KING RICHARD II., ACT II. SC. 3, ll. 51-2:—

"And what stir

Keeps good old York there, with his men of war?"

Will some Shakspearian scholar kindly explain the above lines? My difficulty is with the word "stir," which Shakspeare uses in *Two Gentlemen of Verona*, Act v. sc. 4, l. 13, in the sense of "bustle," "confusion"; as he does in *1 Hen. VI.*, Act i. sc. 4, alluding to "alarum, thunder and lightning"—"What stir is this?" and in *Macbeth*, Act i. sc. 3, as "motion," "action":—

"If chance will have me king, why, chance may crown me
Without my stir."

The above lines from *Richard II.* seem capable of two readings—either, "What stir is it that keeps good old York there?" or, "What stir does good old York keep there?" Which of these is the right construction? Or, if neither, what is?

MOTH.

A SHAKSPEARIAN NOTE.—In a copy of Shakspeare edited by Howard Staunton, and published by Routledge in 1860, occurs a curious note on a passage in *Macbeth*, Act v. sc. 3:—

"K. Macb. Seyton! I am sick at heart,
When I behold—Seyton, I say! This push
Will chair me ever, or dis-seat me now."

Vol. iii. p. 511.

"Chair" is, according to the editor, an emendation due to Dr. Percy, the old text having "cheer." And the latter seems to be the reading in most editions of Shakspeare, notwithstanding the emendation suggested by the Bishop of Dromore. However, it may be worth while mentioning that in Shropshire, where the good bishop was born, even to this day, and in the midland and northern counties of England, a "chair" is provincially denominated a "cheer," yet perhaps more archaically than provincially.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"OTHELLO."—I venture to suggest a very simple emendation of a much vexing passage in *Othello*. I believe that the original MS. ran thus:—

"A fixed figure of the time, for scorn

To point his low unmoving finger at,"—

and that, in the process of printing, the prepositions became transposed, and the concluding *s* of the pronoun repeated in the word that follows. The substitution of "low" for "slow" (an evident and indefensible error) would render, with the restoration of the transpositions, the image absolutely correct in both sense and artistic rectitude.

R. H. LEGIS.

[Dyce has—

"The fixed figure for the time of scorn

To point his slow and moving finger at."]

"BUSYLESS," *Tempest*, iii. 1 (5th S. iv. 181, 365; v. 105.)—I think JABEZ might take *busy* as equal to *busying*, and *busy(ing)less*=*busyless*. Also, as to be *busy* may mean to be *bustling* or to be in a *bustle*, so might *bustl(ing)less* or *bustleless*=*busyless* or *busiless*, *not busy or not in a bustle*. Or, if still dissatisfied, I adduce for his full consideration the adjective *tameless*=*wild*, *untamed*, *not domestic*, from the adjective *tame*=*not wild*, *tamed*, *domestic*. Whereby *tame*, *tameness*, *tameless*, support *busy*, *business*, *busiless*.

J. BEALE.

I have been somewhat amused by the emendation of H. H. on the passage of the *Tempest*, iii. 1, 15, so nearly akin to my own in the notes of the Cambridge edition which appeared in 1863. I can now furnish an addition to the line, which appeared here two years ago, and makes thoroughly good sense of the whole:—

"But these sweet thoughts do even refresh my labours,
Most *busyt*est when *jaded*."

See likewise my emendation on *cruces* in the Cambridge notes.

JOHN BULLOCK.

Aberdeen.

BRIDGE OR TUNNEL FROM DOVER TO CALAIS.
—In Sir John Sinclair's correspondence (1831), he writes:—

"When we came to Dover, we amused ourselves with discussing the various modes of crossing from England to France. That by means of a balloon gave rise to some pleasantries. We afterwards discussed the idea of having a wooden floating bridge, ten feet wide and ten feet high; the passage being twenty-five miles broad. Montgolfier calculated that it would require 14,000,000 feet of oak, which, at 2s. 6d. per cubical foot (the price of oak in France at that time), would amount to 1,750,000*l.* Montgolfier therefore contended that for 3,000,000*l.* sterling at the utmost a wooden floating bridge might be constructed from Dover to Calais on a larger scale than the one originally proposed, which would defy any tempest that could arise. The interruption to navigation, however, was an insurmountable obstacle to such an attempt.

"It was amusing after this discussion to hear, in a

farce acted in one of the theatres in Paris, the following lines put into the mouth of a projector:—

“ ‘Pour dompter les Anglais,
Il faut bâtir un pont sur le Pas de Calais.’ ”

We likewise discussed the idea of having a subterranean passage under the Channel, but the procuring of air was a difficulty that could not easily be got the better of. The only means that we could contrive for getting this obstacle surmounted was to compress air in barrels and transmit it in that state, to be let out in the centre of the excavation.”

W. J.

PHILOLOGICAL ETHNOLOGY.—The recent speculations on the descent of races of mankind, as indicated by affinities of languages, call for a serious consideration of the validity of all such reasonings. I am not without expectations that, before long, some competent linguist, possessed of diligence and perseverance, will arise to reduce *ad absurdum* all these fashionable theories. I greatly question if any such thing is possible as a “science of language.” While there are undeniable connexions and analogies, the incessant changes and fluctuations make futile all attempts at generalization. It may be said of every language and dialect that “labitur et labetur, in omne volubilis ævum,” and this even where writing and printing are checks upon wanton innovation. Among uncultivated races languages spring up and perish like mushrooms. Whence arises this irrational propensity? To me it seems quite unaccountable, except by referring to the Mosaic history of the confusion of tongues at Babel. I regard it as a perpetual miracle.

S. T. P.

THE HANGMEN.—You have on more than one occasion allowed others as well as myself to record data respecting those peculiarly interesting servants of the public, the hangmen. I do not know if students in the line in question are aware of a reference to Mr. John Thrift, the “soul-sender” in office c. 1747, which occurs in the *General Advertiser*, June 19, 1747, p. 3, col. 2. There is an account of the funeral of this officer in the *Covent Garden Journal*, May 16, 1752, p. 3, col. 3, which may interest my fellow students, as it shows the influence of popular prejudices and crude feeling:—

“On Monday evening the corpse of John Thrift, the late executioner, was brought in a hearse, without any coach, to St. Paul’s, Covent Garden, where it was attended by a great concourse of people, who seemed so displeased with his being buried there that the attendants of the funeral, among whom was Tallis, the present hangman, were afraid that the body would be torn out of the coffin, which was therefore first carried into the church. However, about eight o’clock they got him interred.”

This is quoted from the *London Daily Advertiser*, and it is interesting not only on account of possible sympathy with the friends of the deceased, and especially with Mr. Tallis, that is, if this

person had prevision, but it supplies the name of Mr. Thrift’s successor in office.

F. G. STEPHENS.

INDISTINCT SIGNATURES.—Most persons subscribe their names hastily, and hence indistinctly. This occasions small inconvenience in the course of ordinary correspondence, but in matters of business it often leads to trouble. I am secretary of two societies, having together nine hundred members. The members remit to the respective treasurers their annual subscriptions, and these again almost necessarily hand the letters, with the remittances, to their bank clerks. The consequence is that, from indistinct signatures (which are especially common when the subscribers happen to possess middle names), different names are entered in the bank ledger from those of the actual remitters. Thus Maclean is converted into Austin, Milner into Miller, O’Donnoven into Macdonell. My experience, extending over seven years, serves to show that errors in this way occur from indistinct handwriting to the extent of two per cent. Then some remitters are “surprised” and indignant that mistakes should occur, the fault being nevertheless their own. I suggest as a remedy that every one should have his name in full printed on his letter-paper, either at top or bottom of the first page. At the top it might be done elegantly in the form of a scroll or shield. Sooner or later my suggestion, I feel certain, will in some shape be adopted.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

[A correspondent in America lately sent to “N. & Q.” a communication in which there is a name not to be made out. The writer has amended it by sending in its place a name still less resembling anything ever intended to be read, and still more defiant of being printed.]

EPITAPH.—The following quaint and happy quotation, which I have just met with in reference to a little girl buried at the age of five months, seems worth noting:—

“But the dove found no rest for the sole of her foot, and she returned unto him into the ark” (Gen. viii. 9).

JOHN W. BONE.

EARLDOM OF PEMBROKE.—Under this title, in the *Historic Peerage*, Mr. Courthope says that William de Valence, when banished by the Parliament of Oxford in 1258, was certainly not possessed of this earldom, which was probably conferred upon him between 1262 and 1264. A calendar of documents relating to Ireland, well edited by Mr. H. S. Sweetman, has been recently published under the authority of the Master of the Rolls, and contains the following entry from the Memoranda Rolls of the Lord Treasurer’s Remembrancer, under the date of Michaelmas, 1251:—“Bond by James de St. Martin to Sir William de Valence, Earl of Pembroke, for 55*l.* 16*s.* 8*d.*,

arrears while the former was the Earl's seneschal in Ireland." GORT.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

RICHARD FRANCK.—This person published, in 1694, a rather eccentric book, entitled *Northern Memoirs*, relating principally to an angling tour made by himself and another Waltonian through Scotland, known to us of the present day by the Edinburgh reprint of 1821, by or through the procurement of Sir Walter Scott; and, although a notice of the author is given, it throws little or no light upon his personal history. The tour was performed in 1658, yet did not, it seems, pass the press until thirty-six years after. In the interim we have another work from him, entitled "*A Philosophical Treatise of the Original and Production of Things*." Writ in America in a Time of Solitude. By R. Franck," 12mo., 1687, partaking more of the theological portion of the *Northern Memoirs* than its piscatorial character. These are the only books ascribed to Franck by the bibliographers, but I would now record a third, which has just fallen into my hands. It is "*The Admirable and Indefatigable Adventures of the Nine Pious Pilgrims, devoted to Zion by the Cross of Christ, and Piloted by Evangelist to the New Jerusalem*." Written in America in a Time of Solitude and Divine Contemplation. By a Zealous Lover of Truth, and a Faithful Admirer of the Sacred Mysteries and Historical Revelations in the Old and New Testament, as the Holy Men of God were heavenly inspir'd to Prophesie of the Divine and Holy Jesus," sm. 8vo., London, Morphew, 1708, with a curious frontispiece, containing a medallion view of the New Jerusalem, supported by angels, the Evangelist of the book, and in the corner, seated, his nine pilgrims. It is another allegory suggested by Bunyan; but is not included in Offor's list of imitations. The *personæ* are Evangelist and the pilgrims—the first, for example, thus described, "Fidelia, from Paduvia, a city in the Kingdom of Vanity, where Lucifer was sovereign," and so on—relating to their Pilot their various experiences, under the several heads of adventure, contemplation, and rapture, more mystical than instructive.

Franck's name does not appear upon the title to the *Pilgrims*, but its identity with the *Philosophical Treatise* (the running title of which is "Rabbi Moses") is clearly indicated; and in the introductory matter to all three, in my possession, the author signs himself "Philanthropos." Can nothing additional be gleaned about Franck from

America, where he appears to have sojourned for a time? J. O.

FLOATING ANECDOTES.—

"Dr. Lockier, once Dean of Peterborough, is the authority for a story that illustrates the blood-thirsty passion of the theatrical folk of Queen Anne's days, and would go far to explain the attraction of first nights if that sort of passion were allowed full licence now. 'In one of Dryden's plays,' the Dean is reported to have said, 'there was this line, which the actress endeavoured to speak in as moving and affecting a tone as she could—

"My wound is great, because it is so small!"

and then she paused, and looked very much distressed. The Duke of Buckingham, who was in one of the boxes, rose from his seat, and added, in a loud, ridiculing voice—

"Then 'twould be greater were it none at all,"

which had so strong an effect upon the audience (who before were not very well pleased with the play) that they hissed the poor woman off the stage; would not bear her appearance in the rest of her part; and (as this was the second time only of the play's appearance) made Dryden lose his benefit night.' We do not now go to such lengths."—"First Nights," *Globe*, May 20, 1876.

I cannot guess how often I have read the substance of the above in collections and jest books, but have failed to trace it to any contemporary or authentic source. It is generally told of "a tragedy" in the time of Charles II., but neither the name of the play nor that of the author is given. The interruption is ascribed to "the Duke of Buckingham," and Villiers might have seen the manuscript or been at the rehearsal, and so have had an opportunity of preparing his impromptu. I need hardly say that Dryden did not lose a benefit in the time of Queen Anne, and Sheffield, then Duke of Buckingham, was too solemn to lower his dignity by a joke. I should very much like to get at the earliest version, and I ask, Who was Dean Lockier, and in what book is the story? In what play is "My wound," &c.? I believe that all Dryden's were printed before the accession of King William. Did any play of Dryden fail before the third night? FITZHOPE.

Garrick Club.

SPARKS, LEIGH, PRICE, BISSE, AND RAINE FAMILIES.—Is anything known of Luke Sparks, who, by his wife Grace, daughter of —, had a large family? Of his sons, Robert Sparks, Member of Council, Bombay, J.P. for Surrey, &c., married Frances, daughter of Timothy Tullie, but died without issue; James Sparks, Captain H. E. I. C.'s S., married and had issue. Of his daughters, Sarah married Major Thomas Tickell, and had issue; Grace married Capt. — Smith, and secondly Francis Brodie, of Brodie, and Moyvare House, co. Westmeath, and had issue by each husband; Mary married Nov. 5, 1768, at Tilicherry, William Ashburne, Member of Council, Bombay, and had issue; and another daughter married first — Leigh, and secondly — Price, of, I believe, Knightsbridge, and had issue,

by — Price, a daughter, who married June 24, 1799, Jonathan Raine, a Welsh judge, M.P. for Newport, in Cornwall, &c., and another daughter, Charlotte, who married the Rev. Thomas Biase, of Portnall Park, Surrey. I ask for the ancestry of Luke Sparks, and for particulars of his marriage and descendants.

REGINALD STEWART BODDINGTON.
Markham Square, Chelsea.

HERALDIC.—Over a quartered coat in the east window of the north aisle of Hope church, Derbyshire, is a roundlet of glass—Per pale, sab. and or, a talbot arg. I do not know whether this can be intended for a crest, but I should be glad of some explanation. I doubt whether it has any connexion with the coat immediately below; for its position may be owing to a glazier's freak, but the coat is—1st and 3rd, Eyre; 2nd, Padley; 4th now blank, but it has been Wells. The other families, of whose heraldry there is any notice in other parts of the church, are Balguy, Reresby, Woodroffe, and Gell of Hopton.

J. CHARLES COX.

Chevin House, Belper.

EARLY SHAKESPEARE CRITICISM: ABRAHAM WRIGHT'S COMMONPLACE BOOK.—In the volume of *Historical Papers*, edited for the Roxburghe Club by Bliss and Bandinel in 1846, there is an account of a manuscript commonplace book of Abraham Wright, Vicar of Okeham, in Rutlandshire, better known as the author of the clever *Five Sermons in Five several Stiles or Ways of Preaching*, and editor of *Parnassus Biceps*, 1656. The book is said to contain some "early and original criticisms on Shakspeare," one of which is given:—

"Othello, by Shakspeare.

"A very good play, both for lines and plot, but especially the plot. Jago for a rogue and Othello for a jealous husband, two parts well penned. Act 3, the scene betwixt Jago and Othello, and the first scene of the fourth act, between the same, shew admirably the villanous humour of Jago when he persuades Othello to his jealousy."

These notices are believed to have been written by Wright while at college, some years probably before 1637, when he entered holy orders. I infer from the way in which the book is mentioned that it was in private hands. Where is it now? There is no mention of Wright in Dr. Ingleby's *catena*. Abraham Wright's taste for the drama was inherited by his son James, who wrote the *Historia Histrionica*, Lond., 1699, an interesting tract reprinted by one of the editors of Cibber's *Apology*, and again very recently by Mr. Hazlitt in his edition of Dodsley.

C. ELLIOT BROWNE.

THE PASTORAL STAFF WHICH BUDDER.—I shall be glad if any of your readers can inform me where to find a poem in English, which I read many

years ago, relating an old story about a bishop's pastoral staff which budded under, I think, the following circumstances. A wicked knight desired to be absolved from his sins, and he asked a bishop to shrive him. He was told that God was very merciful, and was asked to confess his sins. He told one of them, and the bishop said that God was very good and would forgive it. He told another, and the bishop said again that God in his great mercy would forgive even that. When, however, he confessed for the third time some very great offence, the bishop said, "Sooner than God can forgive so great a crime my staff will burst forth into leaf." The knight went away in great grief, but was soon after killed, and brought back to the place where the bishop lived to be buried. As the funeral service was being performed the bishop's staff broke out into leaves, showing that God had pardoned all the knight's sins. I presume that this legend, combined with that of the "Tannenhäuser" (published in English in Roscoe's *German Novelists*), was used in forming the plot of the opera *Tannhäuser*.

J. M. H.

MR. WHITAKER, MEMBER OF THE LONG PARLIAMENT.—According to the lists of the members of this Parliament, there were two gentlemen of the above name; one, member for Okehampton, the other representing Shaftesbury. Judging from the occurrence of the name in the *Commons' Journals*, one of these members was a most active legislator; but the identity of the other seems lost. "Who was who?" The *Journals* are so badly indexed that no answer can be derived from that source. A William Whitaker is said to have been "re-admitted" May 13, 1643, and there was a Lawrence Whitaker in Sir John Eliot's time.

JOHN E. BAILEY.

Stretford, Manchester.

CONSTANCE, ELDEST SISTER AND CO-HEIR OF PETER, FOURTH AND LAST LORD MAULEY.—It is stated in a pedigree in Surtees's *History of Durham* that she married —. Unfortunately I omitted taking a note of the name. Could any of your readers kindly supply the missing name? In most pedigrees it is stated that Constance married — Fairfax; 2ndly, John Bigol. Did she marry a third time? She certainly left children. Who are her descendants?

Elizabeth, the younger sister of Peter, Lord Mauley, married George Salvin, whose only descendant, Barbara, was mother of Lord de Mauley, created 1838.

B. C.

KIRBY, THE TUTOR OF GIBBON.—Is it known what became of John Kirby, who was for a short time Gibbon's tutor? The pupil speaks kindly of him in his *Memoirs*, but adds, "How the poor man ended his days I have never been able to learn."

ANON.

THE BELLS OF THE PARISH CHURCHES OF WEST SURREY AND NORTH-EAST HANTS.—Can any of your readers refer me to any published work on these bells?
W. E. FOSTER, F.S.A.
Aldershot.

STARLINGS POISONING THEIR YOUNG.—It is a well-known fact that if a nest of young starlings is taken, put in a cage, and placed near the spot where the nest was situated, the old birds will continue to feed them; but I was not aware, till assured of it the other day, that when the young ones have grown, so that if free they would fly about with their parents, the old birds will poison them because they are imprisoned. I am assured by farmers' men and others that what I have just stated is a fact. Can any "N. & Q." readers affirm this? The same authority states that blackbirds do likewise.
THOMAS RATCLIFFE.
Workshop.

FIRE IN THE CITY OF LONDON.—Just 100 years ago (*vide Annual Register*, 1776, p. 244) a Mr. Hartley, then M.P. for Kingston-upon-Hull, received the freedom of the City for an invention which was proved, after a series of experiments, to be a simple and inexpensive means of preventing fires from spreading. A pillar (of which the Lord Mayor laid the foundation stone) was erected to commemorate the invention; and I am curious to know (1) if the invention is still in use, and, if not, why not? (2) does the pillar still exist, and, if so, where is it located?
EDWARD PRESTON.

THE RANK OF PRINCE.—I should be glad of answers to the following queries:—(1) What is the first instance of the application of the title "prince" to the sovereign's younger children? What right have they to such a title? (2) How do such children sign themselves before they are raised from the status of commoners? (3) What rank do they hold? (4) Might they sit in the House of Commons?
THURSTAN C. PETER.

ADDISON: DENT.—I am in want of particulars as to the ancestors and descendants of Joseph Addison, in order to find his relationship to a Miss Addison, who married a Mr. Dent between the years 1750 and 1760, I believe. Was she his daughter? I am also anxious for full particulars about the Dents of Northumberland and elsewhere. I shall be greatly obliged for any account of these families, as I wish to complete a family tree with which they are all connected.
H. C. DENT.

JOSEPH KNIBB.—Who was Joseph Knibb, of London, and at what period did he live? I have an old eight-day clock bearing his name.
SNAP.

JOHANNES AMOS COMENIUS.—Can any of your readers give me some account of him? I have a

book, *Janua Trilinguorum*, by him, and should like to know whether it is of any value, as I have not seen one like it anywhere.
J. C.

"LEAP IN THE DARK."—Will some reader trace this phrase further back than the use of it by Lord Derby in the debate on the Reform Bill in 1868?
R. H. WALLACE.

"HOOD FOR EVER."—Can any one favour me with the history of a large painting representing a harbour and bay, with the British fleet at anchor? On the shore side the English flag is hoisted on the fort. The foreground is occupied by a number of sailors making merry in, and on the roof of, a coach and six. Another party on foot, headed by an officer, are carrying a white flag, having the figure of a naval officer, with drawn sword, standing over a prostrate enemy, with the words "Hood for ever" on it. Some of the men are decorated with white favours, and the work seems to relate to an electioneering triumph.
GEORGE ELLIS.
St. John's Wood.

Replies.

THE ORDER OF THE TEMPLE.

(See "N. & Q.," 5th S. iii. 442, 495; iv. 34, 73, 111, 229.)

[In the numbers of "N. & Q.," and at the pages above referred to, certain statements are made with respect to Masonic orders generally, and the Order of the Temple in particular. What follows below is a counter-statement, the writer of which is entitled to be heard; and we here readily express our sincere regret that the treatment of the subject in the first statements should have given him any pain or annoyance. The counter-statement is unsigned, but we have, in confidence (according to our rule), the writer's name.]

His Royal Highness the Duke of Kent was Grand Master of the Order of the Temple in England. His Royal Highness the Prince of Wales having joined the Order in Sweden, where he was initiated into Masonry by the King, consented to become its Grand Master here; and the Duke of Leinster, in Ireland, and Mr. Stuart (Bute), in England (both since deceased), resigned in his favour. The three kingdoms were intended to be consolidated under his Royal Highness, and treaties were formally negotiated for that purpose. Commissioners were appointed to draw up statutes common to all three, and these were accepted by England and Ireland, but Scotland repudiated the agreement at the eleventh hour. A correspondence had been carried on between Sir Patrick Colquhoun, as chief officer of the Temple in England, and Brother Hamilton Ramsay, chief officer in Scotland, and when Scotland withdrew, Sir Patrick Colquhoun, himself a Scotchman, officially

informed Brother Ramsay that such repudiation was not honourable to Scotland or respectful to the Prince, and the correspondence terminated. The whole correspondence has been printed for private circulation.

On the question of adopting these statutes coming before the general meeting in England, in December, 1872, it was informed that if the statutes were not passed, there would exist no confederated body whereof his Royal Highness could become Master or supreme head.

The Prince was installed as Grand Master on April 7, 1873, in the presence of about 500 members from England and Ireland, and announced *mero motu* that he had obtained the Queen's consent to become patroness of the Order of which her late father had been Grand Master.

MR. RALPH N. JAMES, whose name is appended to the article in "N. & Q." of September 18, 1875, is not a member of the English Order of the Temple; and as no one but a member could have been cognizant of the facts perverted in that article, there are grounds for believing that it was written, or at least inspired, by MAJOR C. J. BURGESS, a letter from whom appeared in "N. & Q.," 5th S. iv. 34, and also that the letters of HISTORICUS, "N. & Q.," 5th S. iii. 495, and 5th S. iv. 73, emanate from the same source.

MAJOR BURGESS became a member of the English Order of the Temple in November, 1871. He was not content with the arrangements made in 1872 (practically commenced in 1868), as before stated, for the federation of the English, Scotch, and Irish branches, and he commenced writing letters to the officials of the English Order, and in the *Freemason* newspaper, in intemperate language. He has up to the present used every opportunity of attempting to ridicule the Order. His letter in "N. & Q.," 5th S. iv. 34, as to the meaning of the letters P. X. J. H. is an instance. The letters really are P. J. H., and they were appended at the foot of a formal letter written to MAJOR BURGESS from the office; and it was clear to any candid person that those letters were the initials of an assistant who signed the principal's name, putting his own initials underneath. Yet the supposed hidden meaning of these letters is made the subject of a grave inquiry in "N. & Q."

[Our correspondent here enters into a history of a controversy maintained by Major Burgess and others in the *Freemason*, in which he says, "Some sharp remarks were made on all sides." With this part of the subject "N. & Q." has nothing to do. The controversy led to complaints to the Council, and the issue of all was that Major Burgess resigned "the A. and A. Rite," and had to withdraw from "the Mark Masons." We then come to remarks which are in connexion with the statements in "N. & Q." Our correspondent, indeed, after observing, "Sufficient, it is believed, has

been said to show the animus that has pervaded the communications to 'N. & Q.," adds, "The facts, of which an outline only is here given, can be verified at the office of the *Temple*, 22, Chancery Lane." So that the fullest history of this controversy can be easily obtained. Our correspondent then resumes.]

Sir Patrick Colquhoun in a *private* letter to MAJOR BURGESS, before any unpleasantness occurred, told him that he considered the Red Cross Order had as little right to claim descent from the Hospitallers as the Temple from the old Templars—in fact, that in this respect one was as "*spurious*" as the other, the only difference being that the Temple had a Masonic qualification and the Red Cross Order had not; but MAJOR BURGESS maintained that the Red Cross was not spurious.

The titles of the two Orders in England up to 1872 were—"The Royal, Exalted, Religious, and Military Order of Masonic Knights Templar in England and Wales," and "The Knights Hospitallers of St. John of Jerusalem." The title given to the Orders in 1872 is, "The United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta." It is, therefore, not true, as stated in MR. JAMES's letter of September 18, 1875, that "the Masonic Order of the Temple ceased to exist" in 1872. It was confederated with the Order in Ireland, no change being made in the internal administration of either body, and the Masonic qualification of candidates considerably increased. The prefix "Masonic" was omitted as unnecessary at the request of the Scotch and Irish Templars, who did not use it.

The statements in the fourth and fifth paragraphs of this same letter are entirely unfounded. The badge was not identical with that of the Red Cross societies, as stated in the fifth paragraph, but identical with that theretofore used. The Order of the Temple never claimed descent from the old Templars, but the Red Cross Society did, though repudiated by the Pope. Sir Patrick Colquhoun never threatened to "horsewhip Brother Ramsay," nor used any expression which could be so construed; his letters were strictly official. In speaking of "Sir Patrick Colquhoun and the flock of geese of which he is the leader," it is obvious that her Majesty the Queen and the Prince of Wales are included. * *

[We have, on our own part, now to remark that, although the subject of the Order appeared to be of some interest, we are sorry it was ever admitted into "N. & Q." at all. There is evidently among the honourable men on both sides too much angry and personal feeling, and we have softened a word or two in the above counter-statement, for which we are sure the writer, on reflection, will not blame us. This counter-statement fully replies to the previous statements in "N. & Q.," and both may

be left to the cool judgment of such readers as care to examine the question. At all events, "N. & Q." is closed to any further mention of the subject. We will only venture to remind the gentlemen engaged in this controversy, all of whom, we presume, are Masons, that among the Brethren, charity and forbearance are not incompatible with righteous jealousy of their own honour.]

GIPSIES : TINKLERS (5th S. ii. 421 ; iii. 409 ; v. 52, 97, 129, 276.)—I agree with MR. KILGOUR that a nomadic propensity exists in the human breast, and that this propensity may be given more effect to by some of the human race than by others, e.g. by pedlars (not Gipsies) and Gipsies (5th S. iii. 409) ; but I cannot agree that pedlars and Gipsies are, therefore, one and the same race. All Gipsies may be pedlars, brasiers, or tinkers, but the reverse does not follow ; and yet such a conclusion is necessary if one is to accept the mention of those peddling Ishmaelites and brasiers as clearly proving the existence of Gipsies in Europe about 1122. Independently, however, of this, MR. KILGOUR holds it as positive proof of the clearest and most conclusive order that the Gipsies existed in Europe for 1,200 years further back, first, because Gipsies are now in Scotland called Cairds, which word resembles the name Agyrtæ given by the Greeks and Romans to a set of vagabonds with habits somewhat similar to those of Gipsies, and secondly, because Gipsies are now in Scotland called Tinkers or Tinklers, which words resemble *Zingaro*, the Italian form of a name applied to Gipsies by most continental nations.

No doubt there is much prejudice and foregone conclusion with reference to the Gipsies, but MR. KILGOUR's own conclusions are themselves not free from the taint, and, though it is difficult to prove a negative, I think there are grounds on which his conclusions can be at least shaken. Hitherto these appellatives, Cairds and Tinkers, have been accepted in their normal sense of smiths and menders of kettles, &c., and as imposed by the Scotch on account of the favourite Gipsy vocations. MR. SMITH's remark indicates that the name Tinkler was probably of non-Gipsy origin. The term Gipsies is a corruption of "Egyptians," a name possibly self-imposed, to accord with their constant tradition of having been, for varying reasons, expelled from Egypt.

Now, it is evident that if there were Gipsies in Scotland prior, and long prior, to 1506, this Egyptian account of themselves in 1506 would never have been credited, as it evidently was, to judge from the terms used by the King of Scotland in the letter alluded to by Simson, and set out by him at length in *Blackwood's Magazine*, vol. i. p. 167. In it, as I mentioned before (5th S. v. 130), there are words showing that Gipsies,

in 1506, were new comers to Scotland, and those words are strengthened by the fact that decrees of expulsion were issued against the Gipsies by Spain in 1492, by the German Empire in 1500 (*Blackwood's Mag.*, i. 44) ; and letters missive were given for their expulsion from France on 27th July, 1504 (*Bataillard, Nouv. Rech.*, &c., Paris, 1849, p. 38 ; *Soc. Antiq. de Fr.*, t. xviii., N.S. 8, p. 483, Paris, 1846). It is possible the Straits formed a sufficient barrier till these decrees were issued. The first English Act, 22 Hen. VIII. c. 10, passed in 1530, recites that "before this time divers and many outlandish (i.e. foreign) People calling themselves Egyptians . . . have come into this Realm . . . and have also committed many heinous Felonies . . . to the great Hurt . . . of the People that they have come among," and enacts "that from henceforth no such Person be suffered to come within this the King's Realm," and further takes away their right to a jury *medietatis lingue*, which is in itself equivalent to saying that they were then foreigners ; and the Act 1 & 2 Ph. & M. c. 4, passed in 1554, imposes a 40*l.* fine on any one who shall "willingly (i.e. wilfully) transport, bring, or carry into this Realm of England or Wales any such Persons calling themselves or commonly called Egyptians"; while the Act 5 Eliz. c. 20, passed in 1562, makes English-born persons consorting with Egyptians punishable "as others of that sort are, being strangers born and transported into this Realm."

These quotations, independent of the frequent and older continental chronicles of the first appearance of Gipsies in Western Europe, must at least shake any one's faith in MR. KILGOUR's conclusion that there were Gipsies in Scotland prior, and long prior, to 1506. If they were not there, of course the value of MR. KILGOUR's etymologies of *Cairds* and *Tinkers* disappears ; but those etymologies are not entirely dependent on the foregoing for their refutation. These terms, which have existed in Scotland from time immemorial, were not used as equivalent, or even as applied, to Gipsies until long after 1500. I have not met with an instance prior to 1600, before which date I believe the Gipsies in Scotland were only known as Egyptians. I have opposed MR. KILGOUR's proposed etymology of *Caird*, which may be from the same root as Sans. *kri* and Gipsy *ker*, to make, and I now beg to dissent from his etymology of *Tinker* from *Zingaro*. The assonance is interesting, but I believe, fallacious. *Zingaro* is the Italian form of *Tchingiané*, a name due to the Turks (*Paspatis*, pp. 17, 18), but unknown to, and never apparently used by, Gipsies in the United Kingdom, unless this conjectured identification of it with *Tinker* be correct. General Charles Vallancey, *Collectanea de Rebus Hibernicis*, Dublin, 1804, vol. vi. p. 76, says :—

"In the Indo-Scythian or Hibernian language *gaire* is

a fortune-teller, Ar. *ghour*, incantator, augur, and *gow-aire*, in Irish, a master-smith. *Seang-gaire*, poor mean fortune-tellers; *seang-gow-aire*, poor mean smiths; Ar. *zing-ghor*, a vagabond; *zeng-ghor*, vagabond cheats. In Persian, *sengi* signifies a savage, an Egyptian, Ethiopian," and, at p. 90, he adds, "A Gipsy in the old Irish is named *rusaidh*, that is, an astrologer, from their pretending to tell fortunes by the stars, in Ar. *resed*, an observer of the stars. The same word in Irish is applied to a strolling, rambling woman who goes about as these Gipsies do. *Gearrog*, incantatrix, is another name for these Gipsies, from the Ar. *ghour*, incantator, and *zeng-ghouri*, a vagabond fortune-teller. *Giofog*, a servant, client, dependent, is a modern name for Gipsies in Irish."

In Manx a Gipsy is called *benghoan*, brown woman, and *faishneyder* or *faishleyder*, fortune-teller or juggler (cf. Irish *faishneoir*), from Manx *faish*, a spirit (*Anglicè*, fetch), which perhaps explains Col. Harriot's enigmatical "*efage*, an Irish Gipsy." In Welsh, Gipsies are *siystiaid* or *gipsiaid*, gypsians (sing. *siystum*), and *teulu Abram Hood*, Abram Hood's family, while a Gipsy woman is sometimes called *aiphies*, a female Egyptian, or *hudoles*, a female deceiver. I am not conversant with Gaelic, but it will be observed that no form of the word *Tchinghian* is preserved in England, Wales, Man, or even in Ireland (*pace* Vallancey's wonderful etymology), and on the Continent the various forms of the word have invariably preserved a more sibilant than dental initial. On all these grounds the probabilities appear to me to be against the identity of Tinker with Zingaro. MR. KILGOUR ignores the fact that finding Gipsies in *Eastern* Europe at earlier dates does not falsify the numerous chronicles which place the Gipsy advent in *Western* Europe about 1414.

Manchester.

H. T. CROFTON.

FURRY OR FLORA DAY, HELSTON, CORNWALL (5th S. v. 507.)—I have a folio broadside, "Cunnack, Typ., Helston," which gives such a circumstantial account of the ceremonies on this day, that it deserves a permanent home in the pages of "N. & Q." It has no date, but is not older than fifteen or twenty years.—

"DESCRIPTION OF THE HELSTON FURRY DAY.

"The origin of the Flora Day or Furry Day, which is celebrated at Helston on the 8th of May, is not known. It is no doubt a relic of very remote antiquity, and, like most ancient customs, its origin is attributed to various causes. Some say it is to commemorate the preservation of the town when a fiery dragon passed over it without doing any harm. others suppose it is a festival in honour of the goddess Flora on the return of spring.

"Very early in the morning a party of young men and women go into the country to breakfast, and about seven o'clock they return and dance through the streets to a quaint tune peculiar to the day, called the 'Furry Dance.' At eight o'clock the 'Hal-an-Tow,' consisting of from twenty to thirty men and boys, come into the town, bearing green branches, with flowers in their hats, preceded by a single drum, on which a small boy plays the 'Furry Dance' as well as he is able. They perambulate the town for several hours, stopping at intervals

at some of the principal houses, and singing a melancholy song that 'The winter is a-gone, O!' and that they have been to the merry green woods 'to fetch the summer home, O!' at the end of which the leader of the party cries out 'Holloa, boys! Holloa!' which is a signal for the small boys to shout 'Hurrah!' The animation with which this shout is given depends on the 'largesse' bestowed on the 'Hal-an-tow,' who are privileged to levy contributions on the visitors as they come into the town, and they generally collect a considerable sum. Carriages of every description and equestrians and pedestrians continue to arrive from an early hour until the middle of the day, when the principal dance commences.

"At one o'clock a large party of ladies and gentlemen, wearing summer attire, the ladies being decorated with garlands of flowers, and the gentlemen with flowers in their hats and large bouquets in their coats, assemble opposite the Town Hall and commence the dance, preceded by a band of music playing the 'Furry Dance.' They first trip on in couples, hand in hand, during the first part of the tune, forming a long string of from thirty to forty couples, or perhaps more—the gentleman leading his partner with the right hand.

"At the second part of the tune the first gentleman turns, with both hands, the lady behind him, and her partner turns in the same way with the first lady; then each gentleman turns in the same manner with his own partner, and then they trip on as before, each part of the tune being repeated. The other couples, of course, pair and turn the same way and at the same time, forming a very pretty *mélange*.

"But the dancers are not confined to the streets, for here and there, where the doors are thrown open, they enter the houses, band and all, and traverse the courts and gardens, and come out at another door, should there be two; otherwise they dance through the garden, and come out the same at which they entered. In this way they traverse the whole town, presenting an appearance as gay and elegant as it is unusual, especially while winding through some of the beautiful gardens for which Helston is remarkable, and round the Bowling Green and playground of the Classical School.

"This party finishes the morning's dance in the ball room, which is always crowded with gaily dressed spectators.

"As soon as the first party has finished, another party goes through the same evolutions, and then another, and so on; and it is not till late at night that the town returns to its peaceful propriety.

"In the evening there is a ball at the Angel Hotel, and, until the last few years, the ladies and gentlemen met in a shop opposite the Town Hall, at eight o'clock, and danced from thence into the ball room, through the street, in their ball dresses; but this custom has been discontinued of late years, and they now meet in the card room at the Angel Hotel, and dance from thence into the ball room.

"The various other parties who have danced during the day have their balls also at the other inns in the town.

"There is a general holiday in the town on Flora Day, and so strictly was this adhered to in former days, that it is said any one found working on that day was compelled to jump across the Cober, a rather wide river, which empties itself into the Loe Pool. This feat was almost impracticable, and therefore the delinquent, instead of jumping across, invariably failed to reach the opposite bank, and consequently jumped into the water and got a ducking, when he was pulled out, and placed astride a narrow pole until he was dry. This was found an effectual punishment, and he must have been

a bold man who ventured in those days to disobey the rules on Flora Day.

"This festival gives full employment to so many for two or three weeks previously, that a holiday can very well be afforded on that day. For all the houses are thoroughly cleaned, painted, whitened, and repaired 'against Flora Day,' and all the holiday folks purchase something new for the occasion, so that all trades are benefited by what many of them call 'a foolish and barbarous custom.'

"It may have had its origin in the barbarous ages, and most probably it had; but there are certainly no remains of barbarism to be discovered in the elegant dance which is now practised in the streets of Helston on Flora Day."

The tune of the "Furry Dance," which is given on the broadside, is a very poor affair, and certainly not ancient. The original music has been lost, or so corrupted in the form in which we now have it, as to leave no trace of its antiquity.

"An Account of the Cornish May Song" is given in Jones's *Musical and Poetical Relics of the Welsh Bards*, ii. 36, but with a totally different tune, evidently older than the one just mentioned. It is accompanied by words, from which it is evident that there are two tunes—a song and a dance tune. The following is the first stanza and its burden:—

"Robin Hood and Little John,
They both are gone to the fair, O!
And we will go to the merry greenwood,
To see what they do there, O!
And for to chase, O!
To chase the buck and doe.
With ha-lan-tow, rumble, O!
For we were up as soon as any day, O!
And for to fetch the summer home,
The summer and the may, O!
For summer is a-come, O!
And winter is a-gone, O!"

The whole of the song is given in my friend Dr. Dixon's *Ballads and Songs of the Peasantry*, to which work I refer my readers for many a goodly ditty—"homely and pleasant"—not procurable in any other shape. See also that storehouse of the fine old melodies of the people, Mr. Chappell's *Popular Music of the Olden Time*; also Davies Gilbert's *Ancient Christmas Carols*, &c., 2nd edit., 1823.

EDWARD F. RIMBAULT.

"WINCHEL ROD" (5th S. v. 507; vi. 19).—Perhaps the following notes will be of some use on the subject. Littré:—

"Baguette divinatoire, baguette tournante, baguette de coudrier qui tourne entre les mains de certaines gens, et qui est supposée donner la faculté de reconnaître les sources, les trésors cachés, les assassins," &c.

Encyclopédie by Diderot and D'Alembert, t. ii. p. 13, Paris, 1751:—

"Baguette divine ou divinatoire. On donne ce beau nom à un rameau fourchu de coudrier, d'aune, de hêtre ou de pommier. Il n'est fait aucune mention de cette baguette dans les auteurs qui ont vécu avant l'onzième siècle. Depuis le temps qu'elle est connue on lui a donné différents noms, comme caducée, verge d'Aaron, etc. Voici

la manière dont on prétend qu'on s'en doit servir. On tient d'une main l'extrémité d'une branche, sans la serrer beaucoup, ensorte que le dedans de la main regarde le ciel. On tient de l'autre main l'extrémité de l'autre branche, la tige commune étant parallèle à l'horizon, ou un peu plus élevée. L'on avance ainsi doucement vers l'endroit où l'on soupçonne qu'il y a de l'eau. Dès que l'on y est arrivé, la baguette tourne et s'incline vers la terre, comme une aiguille qu'on vient d'aimanter."

This is followed by an abstract of a far-fetched theory, whose author was Formey, to account for the supposed phenomenon. I will transcribe it with pleasure for MR. WARD if he desire to get it, but it would be too long for "N. & Q."

J. Bodin, *La Demonomanie des Sorciers*, Paris, Est. Prevosteau, 1598, p. 125:—

"Encore y a-t-il la Phytoscopie, qui est la prediction des choses occultes par les plantes, comme la verge de Coryles, ou Coudres divisée par moitié, tenue en la main, inclinée de la part où il y a des métaux. Et c'est chose assez expérimentée par les métalliques. Aussi met on de la terre de miniere, pour la faire croistre plus haute."

And, p. 170:—

"Quant à la Rhabdomantie, je l'ay veu practiquer à Tholoz par un medecin qui marmotoit quelques paroles tout bas, pour faire baizer les deux parties de la verge.... Apres avoir faict cela il en print deux petits lopins, qu'il pendit au col, pour guarir de la fievre quarte..... Quant à la Xylomantie, il y a un docteur Hebreu, qui en faict mention au livre où il a extraict les six-cens et treize commandemens de Dieu, et dict qu'elle se practiquoit en Slavonie avec des petits lopins de bois. [Query, who was this Hebrew doctor?] Je ne scay ce c'estoit, et me seroit impossible de recueillir tout ce qui en est. Thomas d'Aquin (*Thomas* 2.2. dist. 95 et 26. 9. 4 *igitur* et 9.5. *nec mirum* et 26. 9. 2. et *Gaspar Peucer*) en a recité plusieurs, et non pas toutesfois la centiesme partie."

Should MR. WARD like to have the text of Bayle, I would be glad to communicate it, or to dispose of one of my copies. He could also consult *De la Baguette Divinatoire, du Pendule Explorateur et des Tables Tournantes*, by Chevreul, Paris, 1854, 8vo.

I have often heard country people, in the west of France, expressing their belief in, and relating wonderful stories about, that superstition.

HENRI GAUSSERON.

Ayr Academy.

The following further information on the above may perhaps be interesting to the readers of "N. & Q."

The most general name for the "winchel rod" is "divining rod," but it is often called the *Virgula Divina*, the *Baculus Divinatorius*, the *Caduceus* or *Wand of Mercury*, the *Rod of Aaron*, &c. It is a forked branch, usually of hazel, and sometimes of iron, and even of brass and copper, by which it has been pretended that minerals and water have been discovered beneath the surface of the earth. The rod, when suspended by the two prongs, sometimes between the balls of the thumbs, will distinctly indicate by a decided inclination, it is alleged, the spot under which the concealed mine or

spring is situated. Other powers are ascribed to it, but this is the chief. Many men, even of some pretensions to scientific knowledge, have been believers in the occult power ascribed to this magic wand. Agricola, Sperlingius, and Kirchmayer all believed in its supernatural influence. So did Richelet, the author of the dictionary. The learned Morhoff remained in suspense, while Thouvenot and Pryce, in the latter part of the eighteenth century, gave ample records of its supposed power. Bayle, in his dictionary, under the word *Abaris*, gives some ingenious arguments both for and against the divining rod. In a work published by Dr. Herbert Mayo in 1847 and 1851, entitled (*On the Truth contained in Popular Superstitions*), he gave some curious illustrations of the arts supposed to be possessed by one in forty of the Cornish miners. At Weilbach, in Nassau, he likewise met with one Edward Seebold, who, he says, possessed the power, but afterwards lost it.

Arthur Phippen, in 1853, published a pamphlet containing an account of two professional diviners or dowisers. One of them, named Adams, gave remarkable indications of being able to detect water underground. He not only was able to discover the particular spot where water might be found, he could even perceive a whole line of water running underground.

Scientific men, who have bestowed any care on the examination of nature, regard this alleged power of the divining rod as an unconscious delusion, ascribing the whole phenomenon to the effect of a strong impression on the mind acting through the agency of the nerves and muscles.

W. T. HYATT.

Enfield, N.

WALTER THORNBURY'S POEMS (5th S. v. 512.)—The "Death of Oberon," for which A. O. V. P. inquires, will be found at p. 234 of *Historical and Legendary Ballads and Songs*, by Walter Thornbury, published this year by Messrs. Chatto & Windus in a very handsome illustrated volume, and is so short that, for your correspondent's convenience, it may be quoted here:—

"Toll the lilies' silver bells !
Oberon, the king, is dead !
In her grief the crimson rose
All her velvet leaves has shed.
Toll the lilies' silver bells !
Oberon is dead and gone !
He who looked an emperor
When his glowworm crown was on.
Toll the lilies' silver bells !
Slay the dragon fly, his steed ;
Dig his grave within the ring
Of the mushrooms in the mead."

The other poem mentioned by A. O. V. P. is not in this volume, although it contains three or four stirring Cavalier ballads.

I may mention, for the benefit of Walter Thorn-

bury's numerous admirers, who may be glad to trace his fugitive poetry which has not been reprinted, that he contributed to the *St. James's Magazine*, for May, 1875, a spirited Spanish ballad, entitled "The Wild Bull of Yarama."

Mr. Thornbury's early death is a great loss to the reading public ; but a still greater to his young widow and two infant sons—Edmund Spenser and George Herbert—who are, I regret to say, almost wholly unprovided for.

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

THE PUBLIC RECORDS OF SCOTLAND (5th S. iv. 483.)—There can be no question that the records of Scotland suffered great, and perhaps irreparable, injury in connexion with the attempt of Edward I. to incorporate Scotland with England. SCOTUS says that most probably the rolls referred to in his note were utterly destroyed by the invading English army. I must confess that it scarcely seems likely that this would be the way in which their destruction would take place. It is much more probable that they were taken to Westminster, where the inventories referred to by him were found, and where the coronation stone was taken from Scone and still exists. Possession of the Scottish records would be looked upon by the English kings in much the same way as the title-deeds of an estate are regarded by the proprietor. But when the independence of Scotland was finally and irrevocably established, these records would come to be regarded as of no value, and would thus run great risk of being destroyed ; and as they *seem* to have disappeared, the conclusion to be come to is that they had been destroyed. In so doing, the English nation were guilty of, or at least were responsible for, a most abominable and most injurious act towards the Scotch. SCOTUS says that it has been recently affirmed that at the time of Edward I. the Scotch were sunk in a state of barbarism. Who is the affirmant referred to ? Barbarism is a relative term. There is a great deal of barbarism in Great Britain and Ireland in the present year of grace 1876. There can be no doubt that before the time of Edward, Scotland was just as civilized as England. Edward did his best, or worst, to uncivilize and barbarize Scotland ; but the Scotch ultimately triumphed over all the evils which he attempted to inflict and to entail upon them.

There is another alternative as to the missing Scotch records, namely, that Edward had deliberately ordered them to be destroyed in order to obliterate the proofs of Scotch independence. But a heinous charge of this kind I am, for various reasons, not disposed to believe, unless there is strong direct evidence in its support, which, so far as I am aware, there is not.

HENRY KILGOUR.

OLD BOOKS (5th S. v. 387.)—*A Booke of Christian Prayers*, John Daye, 1578, is the second edition of the book usually called *Queen Elizabeth's Prayer Book*, by some attributed to John Foxe, by others to Richard Day. A copy of this second edition is in the Bodleian Library (Tanner, 285). It is ornamented with woodcuts similar to those described by Lowndes as ornamenting the first edition, 1569. On the reverse of the last leaf is Daye's scarce device, alluding to the day of resurrection, noticed by J. Johnson in the *Typographia* as occurring on the reverse of the last leaf of J. Norton's translation of the Latin Catechism (John Daye, 1570), and at the end of Churton's *Cosmographical Glass*, 1570. The first edition is not in the Bodleian Library. In the last edition of Lowndes it is said that the only known copy of the first edition is in the Lambeth Library. In Pickering's edition of Lowndes, 1834, it is merely affirmed that Queen Elizabeth's copy, afterwards in the possession of Queen Anne, is in the Lambeth Library. As to the present money value of the book in question, any opinion would be purely speculative.

Mr. Pickering reprinted *Queen Elizabeth's Prayer Book*, 1853, 8vo. It is most elegantly printed by Whittingham, and the woodcuts are admirably reproduced. E. WATSON TAYLOR.

ENSELL FAMILY (5th S. v. 468.)—

"On the 15th inst., after a long illness, William Dudley Ward Ensell, son of the late Charles Ensell, Esq., of Wordsley House, Wordsley, and first cousin to Earl Dudley."

I copied the above from the *Birmingham Daily Post* of Aug. 19, 1874. Like S. G. I am curious to know how this first cousinship is made out, for the father of the present Earl of Dudley is stated to have been an only child. H. S. G.

CHARLOTTE STREET, BEDFORD SQUARE (5th S. v. 467.)—The street which ran from the south-east corner of Bedford Square down to Broad Street formerly comprised three distinct streets, named Charlotte Street, Bedford Square; Charlotte Street, Bloomsbury; and Plumbtree Street. The two Charlotte Streets were separated by the intersection of Great Russell Street. Charlotte Street, Bedford Square, which was north of Great Russell Street, and the houses in which used to be numbered from 1 to 24, still retains its old name; but Charlotte Street, Bloomsbury, or that south of Great Russell Street, the houses in which were numbered from 1 to 26, was, together with Plumbtree Street, renamed Bloomsbury Street about 1845.

James Hooke's house was No. 3, Charlotte Street, Bedford Square (Boyle's *Court Guide*, 1800); and from Horwood's capital map of London, of 1799, it is clear that Hooke's house was

the third from Great Russell Street, on the east side of Charlotte Street, Bedford Square.

EDWARD SOLLY.

ANCIENT MEANING OF "PRISONER" (5th S. v. 447.)—"Jailor" was in use very soon after the date mentioned, "shortly before A.D. 1300." Chaucer has, *Knights Tale*, ed. Tyrwh., vv. 1472, 1476:—

"For he had yeven drinke his gayler so. . .
The gailer slept, and mighte not awake."

And there is in *Piers the Plowman*, p. i. v. 135:

"She letteth pa-se prisoneres and payeth for hem ofte,
And gyveth the gailers golde."

At the same time *prisonours* was in use, vii. 30:—

"Pore peple and prisonours."

ED. MARSHALL.

It may be noticed that "confessor," in one of its meanings, is still used in an active sense. I refer to the hagiological employment of the word as equivalent to "one who confesses the faith."

MIDDLE TEMPLAR.

OLD ENGRAVINGS (5th S. v. 387.)—Q. H. might find some information in the following works, the titles of which I quote from sundry old-book catalogues:—

1. History and Art of Engraving, Idea of a Fine Collection of Prints, the Repertorium, or Collection of Marks and Cyphers by which Prints are distinguished, &c. 1747.
2. Art of Painting, of the Use of Prints, Knowledge of Pictures, &c. Du Piles [1750].
3. Essay on Prints, with Cautions useful for Collecting Prints, also of the different Kinds of Prints, &c. 1768.
4. Richardson's (J.) Works, containing Essay on the Knowledge of Prints, Cautions to Collectors, the Science of a Connoisseur, &c. 1792.

WILLIAM GEORGE BLACK.

The best dictionary of engravers is Bryant's, edited by Stanley. Almost all signatures and monograms will be found in it, and a good account of the engravers and their works. The best judge cannot tell the value of a print without seeing it, the state of the plate, condition, and quality making all the difference. In the works of Lucas Van Leyden, for instance, the finest impressions of some of his most important engravings will fetch hundreds of pounds each, but bad copies from the very same plates are not worth as many shillings.

J. C. J.

FORFARSHIRE SONG (5th S. i. 145.)—The author of this successful imitation of old song was Alex. Laing, author of a volume of meritorious poems, chiefly in the Scottish dialect, entitled *Wayside Flowers*. The volume passed through three editions from 1846 to 1857 (Glasgow, Blackie & Son). I had a presentation copy of the last edition from the author on Oct. 6, 1857, and he died on the 14th of the same month, in his seventy-first year. He was born and died at Brechin. The song in

question first appeared in the *Dundee Courier*, and was issued privately to friends, along with thirty-two other pieces, in 1828. A copy of this small collection, and of the same author's tale of *Archie Allan* (1827), is in the Abbotsford Library (v. Catalogue). A. J.

LOBSTER=SOLDIER (5th S. v. 286.)—In German the word *Krebs* (a lobster) is also used for a cuirass; in Luther's Bible it occurs several times. May not the original idea of a cuirass have been taken from a lobster's shell? B. Y. H.

NARVAL ZUFFER YAB KHAN (5th S. v. 429.)—Does ORIENTALIST refer to the Nawab Zuffur Yaub Khan, the son of Sumroo? If so, his father was a German adventurer, named Johann Reiner, a native of Mindelzell, in Bavaria, born in the year 1726. He was of a very bad disposition, and several times incurred the censure of both secular and ecclesiastical authorities for crime and blasphemy. In the year 1755 he sold his rights of domicile to his youngest brother and left the country. He then joined the French military service, and went to India about the year 1763. There, at first, he entered the British army, and, after changing this service for that of one and another of the native chiefs, eventually took service under Nuzil Khan, a native prince, who conferred upon him several large estates as a reward for services rendered; and between the years 1765 and 1770 he received a grant of another very extensive estate, all of which, as well as a considerable amount of wealth which he had amassed, were in his possession at the time of his death in 1778. He died intestate, leaving a widow, afterwards known as the Begum Sumroo, and an only son by a former marriage, whose name was Louis Reiner, or, as he was known in India, Zuffur Yaub Khan. The name Sumroo is an Indian corruption of the cognomen of "Sombre," a name given him by the French on account of his appearance and disposition.

G. PERRATT.

WORCESTERSHIRE EXPRESSION (5th S. v. 485.)—Is not *Bearcroft* simply equal to barley-field?

C. F. S. WARREN, M.A.

Bexhill.

ROLLER SKATES (5th S. v. 509.)—Joseph Merlin, an ingenious mechanician, was born at St. Peter's, in the city of Huys, between Namur and Liège, Sept. 17, 1735. After residing six years in Paris he came to England, on the recommendation of the Royal Academy of Sciences, in the suite of the Spanish ambassador, Count de Fuentes. He arrived here May 24, 1760, and resided for some time with the count in Soho Square. In 1768 he exhibited many curious inventions at Cox's Museum, in Spring Gardens, of which exhibition he seems to have been the director for several years.

The following extract, which shows him to have been the inventor of the roller skates, is from Busby's *Concert Room Anecdotes*, ii. 137:—

"During the latter part of the eighteenth century, this ingenious mechanic and musical instrument maker gratified the curious and tasteful by the public exhibition of his organ, pianoforte, and other inventions, at his museum in Princes Street, Hanover Square. Merlin's mind was adequate to the embracing the whole compass of mechanical science and execution; at least in the articles connected with elegant and domestic amusement. One of his ingenious novelties was a pair of skates, contrived to run on wheels. Supplied with a pair of these and a violin, he mixed in the motley group of the celebrated Mrs. Cornelly's masquerades at Carlisle House, Soho Square; when, not having provided the means of retarding his velocity or commanding its direction, he impelled himself against a mirror, of more than five hundred pounds value, dashed it to atoms, broke his instrument to pieces, and wounded himself most severely."

EDWARD F. RIMBAULT.

CORRUPTED WORDS (5th S. v. 445.)—In reference to the subject on which MR. PALMER calls attention, I read the following in the *Rev. des Deux Mondes* of February 15:—

"A Ziethen, dans l'Uckermark [Prussia], où une colonie française, éloignée des villes, a mieux gardé ses souvenirs, il reste au milieu de l'allemand du pays bon nombre de mots français, mais défigurés. Les enfants disent aux parents mon père [père], ma mère [mère]: un lit s'appelle une *kutsche*: c'est le mot couche prononcé à l'allemande; graille est devenu *gruselchen*. Les noms de famille ont subi de pareilles altérations: Urbain s'est changé en *Irbenk*, Dupont en *Dippo*, Vilain en *Villing*."

HENRI GAUSSERON.

Ayr Academy.

WHO WAS MRS. STEPHENS? (5th S. v. 511.)—She was the proposer of a remedy for stone, for the disclosure of which Parliament awarded her, in 1739, five thousand pounds. In 1738, David Hartley, the physician and metaphysician, published *Ten Cases of Persons who have taken Mrs. Stephens's Medicines for the Stone*, one of them being that of "the Right Reverend the Lord Bishop of Bath and Wells." Of his own case he says:—

"It is now more than a year that I have had the usual symptoms of the stone in the bladder, with some suspicions of that in the kidneys. This made me listen to the accounts of Mrs. Stephens's medicines, and upon inquiring particularly into some cases, I was encouraged to try them. I have since been more particular in my inquiries, and here offer ten cases to the public, with an abstract of some experiments taken from a journal which I kept of them. The first nine cases are signed by the gentlemen themselves, the last rests upon the authority of the person therein named. My design in printing these cases and experiments is to engage the public to purchase the discovery of the medicines from Mrs. Stephens. She offers this at five thousand pounds, and is ready to submit the effects of the medicines which she discovers to any examination which gentlemen of worth and skill shall propose."

He subsequently published *De Lithonriptico, a Joanna Stephens, nuper invento, Dissertatio Epis-*

tolaris Auctore Davide Hartley, A.M. et R.S.S., to which he added *Conjecturæ quædam de Sensu, Motu, et Idæarum Generatione. Editio secunda, Bathoniæ, 1746.* As he lived till August, 1757, we may suppose that the benefit he derived from the medicine was permanent. Besides—

"The concurring testimony of all the best authorities of the time gives us assurance of the signal benefit that was often derived from the use of Stephens's.....remedy, which consisted especially of a mixture of calcined egg-shells and Castile soap."—*British and Foreign Medical Review*, vol. xii. p. 391.

D. D.

[See "N. & Q.," 1st S. xii. 366; 4th S. ix. 84.]

A FOLK-LORE SOCIETY (5th S. v. 124, 294, 457; vi. 12).—MR. RATCLIFFE has mistaken (p. 457) the name of the newspaper in this district which makes "antiquarian notes," &c., "a principal feature in its weekly issue." It is the *Newcastle Weekly Chronicle*, and not the paper he mentions, that MR. RATCLIFFE must have had in his mind. The "Notes and Queries" of the *Weekly Chronicle* were commenced about three years ago.

ERNEST WELLS.

Newcastle-on-Tyne.

The *Glasgow Weekly Herald* has a correspondents' column, wherein not infrequently bits of folk-lore crop up among the "Questions, Answers, and Memoranda." I thoroughly agree with your correspondents that a Folk-Lore Society is now become almost a necessity, and hope sincerely that the project may not be allowed to fall to the ground, but that we may very soon have an energetic and useful Society. A great field lies still open for cultivation; and I have little doubt but that when the scheme is thoroughly ventilated, there will be no lack of the needful members to support and carry out its aims. The proposal of SR. SWITHIN is an opportune one, and with able men to guide the Society we need not fear any failure.

WILLIAM GEORGE BLACK.

"GONE TO JERICHO" (2nd S. ii. 330, 395; 5th S. v. 415, 474).—In the parish of Stapleford, Leicestershire, is a farmhouse called Jericho Lodge; and a portion of land near is marked on the Ordinance map as Jericho pastures. A stream passing through the pastures divides Leicestershire from Rutlandshire. I am unable to give the origin of the name in this instance. To wish a person in Jericho is not an uncommon form of obprobrium in Leicestershire.

THOMAS NORTH.

WHIPPING DOGS OUT OF CHURCH (5th S. iv. 309, 514; v. 37, 136, 419).—In Baslow Church, an ancient chapel of Bakewell, Derbyshire, there is still preserved the implement of a dog-whipper. There are also persons yet alive, or only recently deceased, who can recollect its use. The thong of

the whip is about three feet long, and is fastened to a short ash stick, round the handle of which is a band of twisted leather. I do not think that wonderful instrument in the church of Clynnog-Fawr, North Wales, for dragging dogs out of church has ever been noticed in "N. & Q." It is a long pair of iron "lazy-tongs," with short spikes fixed at the ends.

J. CHARLES COX.

It appears from the churchwardens' accounts of the parish of Workop, from which a few items are copied in White's *Workop, the Dukery, and Sherwood Forest*, 1875, that in 1597 the sum of 9d. was "paid to old Verde for whipping of dogs," and "for whipping dogges out of ye church one whole year" the sum of 12d. was paid in 1616.

J. POTTER BRISCOE.

Nottingham.

MINISTER: PRIEST (5th S. v. 449, 494).—I possess a small Common Prayer Book, "Imprinted by Rob. Barker," 1638. The rubric in the Morning Prayer runs, "The absolution or remission of sins, to be pronounced by the priest alone." In the "Visitation of the Sick" the first four paragraphs of the rubric speak of the minister, the fifth and last ordains that "after confession the priest shall absolve him after this sort," &c.

J. O.

I have a copy of the Book of Common Prayer, "Printed by Thomas Buck and Roger Daniel, printers to the Universitie of Cambridge," 4to., 1637, and the Absolution in the Morning Prayer is to be pronounced by the "Minister." In the Communion Service the rubric before the General Confession runs as follows: "Then shall this general confession be made in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers, or by the priest himself, all kneeling," &c. Do the words "either by one of them" occur in any other edition?

This edition of 1637 is, I believe, scarce, not being in the Lea Wilson collection.

A. BATEMAN.

Randolph Gardens, W.

The rubric to the Absolution in the Book of Common Prayer of 1637 says:—

"The absolution or remission of sinnes to be pronounced by the Presbyter alone, he standing up, and turning himself to the people, but they still remaining humbly upon their knees."

M. V.

In answer to MR. DORE, the only Prayer Book I have between 1636 and 1639 is—

"London: Printed by Robert Barker, Printer to the King's most excellent Majesty: and by the Assignes of John Bill. 1638." 12mo.

In this, the term "Priest" is used in the rubric prefixed to the Absolution.

T. W. C.

SOUTHEY AT HOME (5th S. v. 505.)—May I venture to correct an error which MR. MAYER has printed respecting Mrs. Drutt, who he thinks was a Miss Fricker? Mrs. Drutt was a Miss Lovell, sister to Robert Lovell. Southey, Coleridge, and Robert Lovell married three Miss Frickers, sisters; I believe there were two other sisters (Fricker), but I know nothing as to what became of them. I do not think it is certainly known that Robert Lovell's son Robert was murdered, either by mistake or otherwise. He went on a pedestrian tour, disappeared, and could not be traced beyond a certain point.

E. R. W.

GARRICK FAMILY (5th S. v. 528.)—In the *Annual Register* for 1780, among the marriages, is this announcement:—(October) "Captain Garrick to Miss Leigh, daughter of Sir (E)gerton Leigh, Bart." In Burke's *Peerage and Baronetage* she is stated to have been married secondly to "—Grazebrooke, Esq." I do not find this second marriage mentioned in the pedigree given in Fitzgerald's *Life of Garrick*, 1868, but Burke is quite correct. Mrs. (Captain) Garrick's second husband was Benjamin Grazebrook, Esq., of Stroud, co. Gloucester. He died *s.p.* April 2, 1837, and she, at an advanced age, March 7, 1847. Captain Nathan Garrick was the grandfather of the gentleman just deceased, and son of George Garrick, a younger brother of the great actor. H. S. G.

SCIENCE OF LANGUAGE (5th S. v. 509.)—S. T. P. has curtailed of its fair proportion the facetious epigram of Cailly, which Ménage, after having derived the word *haquenée** from *equus*, very candidly records in his second edition:—

"Haquenée vient d'*equus* sans doute,
Mais il faut avouer aussi,
Qu'en venant de la jusqu'ici,
Il a bien changé sur la route."

Ménage, tom. ii. Paris, 1750.

Of Ménage's etymologies, Christine, Queen of Sweden, used to observe:—

"Non seulement M. Ménage veut savoir d'où vient un mot, mais encore où il va."—Ménage, tom. ii. p. 357, Paris, 1729.

WILLIAM PLATT.

Conservative Club.

BIBLIOGRAPHY OF UTOPIAS (4th S. xi. 519; xii. *passim*; 5th S. i. 78, 237; ii. 252.)—Three more works of this character, recently published, may be added to the lists already given, viz.—

Pyra: a Commune; or, Under the Ice. London, 1875.

Etymonia. London, 1875.

Voyages de Lord Humour dans le Pays des Rétrogrades. Par Édouard Thiaudière. Paris, 1875.

JAMES T. PRESLEY.

* Whence the English word *hackney*.

TOMB AT BARBADOES (3rd S. xii. 9, 58, 97, 257.)—The singular circumstances connected with this subject have been turned to account by Mrs. G. Linnæus Banks in her story entitled "The Pride of the Corbyns," published in the *Belgravia Annual* for the current year. J. MANUEL.
Newcastle-upon-Tyne.

DERIVATION OF "COUSIN" (5th S. v. 405; vi. 16.)—Will MR. JERRAM be good enough to inform me how the derivation of *cousin* from *consanguineus* "violates more than one common rule of Romance etymology"? Z.

"HUMBUG" (5th S. v. 83, 332, 416; vi. 16.)—This word is still in use in Wiltshire, and is applied more especially to the coarser kinds of sweetmeats. S. H.

Fernbank, Leatherhead.

Miscellaneous.

NOTES ON BOOKS, &c.

The Constitutional History of England in its Origin and Development. By William Stubbs, M.A. Regius Professor of Modern History, Oxford. Vol. II. (Clarendon Press.)

It is natural to suppose that the treatment of English constitutional history "in its origin and development" must take considerable time to work out. Mr. Stubbs makes some demands upon our patience, but he gives us good measure, even to running over, in the matter of each instalment. His second volume contains but four chapters, and of these two only can in strictness be termed historical, the other two being analyses of "The System of Estates and the Constitution under Edward I." and of "Royal Prerogative and Parliamentary Authority." Both are important subjects, especially when touched by a master hand. But the student of the present generation, to say nothing of the future, has plenty of work still before him ere he can hope to have gained a complete grasp of Mr. Stubbs's views on the constitutional history of England. It is impossible altogether to avoid some comparison of the styles of two leaders like Mr. Freeman and Mr. Stubbs in dealing with the works of either historian. Their excellences and their defects seem alike to mark them off from writers who do not belong to their school. That which is really great in this school—its painstaking research, its elaborately minute accuracy, its wide inductions, its really comprehensive survey of comparative history and politics—will, we do not out, outlive its mannerisms, from which Mr. Stubbs, though less marked than Mr. Freeman, is not free. It is, we believe, quite possible rightly to appreciate St. Louis of France without calling him "St. Lewis," just as it is possible to value highly the character of Alfred the Great while refraining from the practically unknown orthography "Ælfred." We can only regret that necessary limitations of space must prevent us from quoting passages illustrating the breadth of Mr. Stubbs's judgment as a comparative historian. To our thinking, this is one of his most valuable qualities, but one to which as yet he has not given full scope. The student will do well to gather into his note-book all the fragments of this aspect of the Regius Professor of Modern History which he will find scattered through the present volume. We should have been glad if Mr. Stubbs had expressed some opinion concerning the curious resem-

stances which seem to crop up in the provisions of the "Mad Parliament" to the Venetian Constitution, at once so complicated and so thoroughly oligarchic, and which make but a meteoric appearance in our history. We need hardly say that Mr. Stubbs brings out in relief the part played by the Church of England in fighting the battle of national and constitutional liberty, and that his view of St. Edmund, of Pontigny fame, is not identical with that of some modern pilgrims. We can only add, that we believe Mr. Stubbs would confer a great boon on the historical student if he were to give to the world a comparative history of the principal constitutions of mediæval Europe, such as his past and present works show him to be so capable of giving.

An Archaic Dictionary, Biographical, Historical, and Mythological, from the Egyptian, Assyrian, and Etruscan Monuments and Papyri. By W. R. Cooper, Secretary to the Society of Biblical Archaeology. (Bagster & Sons.)

In this work, which now represents the satisfying of a want for which remedy seemed hopeless, we have, as the Introduction states, "the first register of six thousand once famous and till now forgotten names, whose history lies in their epitaph—*fuius*." The Archaic Dictionary begins with "A," "Water," a mystical pool near the celestial Nile, and "A, An Egyptian measure. It was equal to twenty-six centilitres." Again, "AA" is defined as "one of the demons who accuse the soul of the deceased in the Hall of the two Truths." Under the last letter, Z, we find "Zak-Dina-Isha," meaning "has not an equal" (like Nonsuch or Non-pareil), "the name of the great palace of Sennacherib, on the river Tigris." Zarthustra, the Zoroaster of the Greeks, is interpreted "Splendour of Gold." Those who read of a deity called "Zarvan-akar-ana," will learn here that the words signify "Time without limits," or eternal. These few samples are as single grains from a marvellous measure piled to overflowing.

THE monthly magazines, among able contributions for general readers, contain much that has special attractions. Those who love to study old authors will be gratified by an article on Donne in *Temple Bar*. The "Faust Legend" in *Macmillan* is also an article likely to be acceptable to readers of "N. & Q." Those to whom Horace is a friend, and who have always been friends to Horace, are confidently directed to "Horace's Art of Conduct" in the *July Cornhill*.

RE "WORTHIES OF LEEDS, &c."—The Rev. R. V. Taylor, B.A., of Edlington Rectory, near Rotherham, and author of the *Churches of Leeds, &c.*, who is preparing for the press a second volume of the *Worthies of Leeds, &c.*, would be glad if any of our readers could supply him with any sources of information respecting—1. Mr. Robert Braham, a poet, born at Leedes, and author of the *History of the Wars of the Trojans*, translated from the Italian of Guy Callumna, fol., Lond., 1556, &c. 2. Augustine Ryther, a native of Leedes, and a noted engraver of copper-plates in London, author of a *Discourse concerning the Spanish Fleet invading England* in 1588; various maps by Saxton, 1590, &c. 3. Thomas Atkinson, a native of Leedes, who was Master of the Mint at Edinburgh about 1620, who was author of a *History of Metals in Scotland*, MSS. in the late Dr. Sibbald's library, &c.

SHELLEY'S FAMILY.—As any information relating to our famous poet Shelley and his family must be interesting to many of your readers "at home and abroad," I may here observe that Lanthé, the daughter of the poet, died a few days since, after a short illness. She was a lady of

very retiring habits and of unostentatious piety, and never happier than when engaged in works of kindness and charity towards her poorer neighbours, who will long lament her death. She married, early in life, Mr. Jeffries Esdaile, of Cothelstone, Somerset, a charming locality on the spur of the far-famed "Quantocks," the beauties of which have been sung, and not unfrequently, by Wordsworth and Coleridge. I have been informed, on reliable authority, that this lamented lady was in possession of a small volume of manuscript poetry of her father, some of which may favourably be compared with the never-to-be-forgotten lines on the "Skylark" and the "Sensitive Plant," and I wish I could hold out the hope to your readers that their publication may be anticipated.

ARTHUR KINGLAKE.

Haines Hill, near Taunton.

THE following forecast is from the late Mr. Walter Thornbury's *Songs of the Cavaliers and Roundheads* (1857):—

"GONE!

Some day, a friend shall, whispering low,
Ask for me at the muffled door,
Hushing the humming of a song,
As one shall answer, 'He is gone.'

Then duns shall creep on stealthy foot,
Peering about the half-shut gate;
And when they push it, rough and strong,
Then one shall answer, 'He is gone.'

Yes, kinsmen from a distance, come
Hearty and eager to the door,
Shall, after waiting cold and long,
Hear the hushed answer, 'He is gone.'

W. T., ob. 1876.

H. A. B. writes:—"Can you give me any information as to the value—the literary value—of *Anecdotes relatives à quelques Personnes et à plusieurs Evénemens Remarquables de la Révolution*. Par J. B. Harmand (de la Meuse). Paris, 1820?"

A CORRESPONDENT asks for any information respecting the origin and history of the Household Troops trooping the colours annually on the anniversary of the Queen's birthday.

G. T. FULLAM (Hull) asks where he can purchase, or get on loan for a few days, Kerigan's *Navigation and Nautical Astronomy*, published about 1825.

QUOTATION WANTED (5th S. v. 420.)—

"How much

Hath Phoebus woo'd in vain to spoil her cheek,
Which glows yet smoother from his amorous clutch!"
is from *Childs Harold*, cant. i. stanza lviii. C—.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

M. T.—Le Hour's first edition of Basselin's *Vaux-de-Vire* appeared just three hundred years ago, 1576. Le Hour died in 1616, the year also of Shakspeare's death. Of the first edition no copy is known to exist. Some good specimens of the drinking songs of Basselin or Le Hour may be found in Mr. Walter Besant's *Studies of Early French Poetry*.

MR. LEADER (Sheffield) gives the same date as our correspondent did, 5th S. v. 523, for Wentworth's marriage, and adds that Mr. Hunter verified it from the parish register at Lonsborough.

YOUR correspondent (5th S. v. 528) will find in *The Penny Post* for May, 1876 (Parker & Co.), the ballad "The King and the Tinker."

W. T. HYATT.

E. COBHAM BREWER.—As to the gender of the singing nightingale, see "N. & Q.," 4th S. xi. 238, 326, 348, 376, 455, 535.

H. C. DENT should consult "N. & Q.," *passim*, at the British Museum, for particulars as to Sir Thomas More.

J. R. B.—The Michaelmas verses were by Macaulay himself; a mere joke.

DOUBLE X.—We have previously stated that "Bid me discourse" is in Shakespeare's *Venus and Adonis*.

F. J. N.—The sculptor died recently; the other gentleman is still living.

HOOKE (5th S. vi. 8).—Fourth line, third word, read *Cato*.

N. BRADLEY.—Anticipated, 5th S. v. 456.

Y. B. should apply to a bookseller.

R. J. M.—Fried potatoes.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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THE QUARTERLY REVIEW,

No. 283, will be Published on SATURDAY, JULY 15th.

Contents.

- I. LORD MACAULAY.
- II. ORNAMENTAL AND USEFUL TREE PLANTING.
- III. JOHN WILSON CROKER.
- IV. THE ORKNEYS AND RUDE STONE MONUMENTS.
- V. TICKNOR'S MEMOIRS.
- VI. MODERN PHILOSOPHERS on the PROBABLE AGE of the WORLD.
- VII. SOUTH SEA ISLAND MYTHOLOGY.
- VIII. SOCIAL RELATIONS of ENGLAND and AMERICA.
- IX. The COST of the NAVY.

* Nos. 279 and 280 contain the GENERAL INDEX to Volumes 122 to 129 of the QUARTERLY REVIEW.

JOHN MURRAY, Albemarle Street.

THE EDINBURGH REVIEW,

No. 285, JULY, will be Published on SATURDAY NEXT, JULY 15.

Contents.

- I. GROWTH of the GERMAN NAVY.
 - II. HAYDON'S TABLE TALK and CORRESPONDENCE.
 - III. RANKE'S HISTORY of ENGLAND.
 - IV. The COMTE de PARIS'S CAMPAIGN on the POTOMAC.
 - V. The LETTERS and WORKS of MICHAEL ANGELO.
 - VI. Mr. SWINBURNE'S ERECHTHEUS.
 - VII. The RAJPUT STATES of INDIA.
 - VIII. TWO CHANCELLORS. By JULIAN KLACKO.
 - IX. MORESBY'S NEW GUINEA and POLYNESIA.
 - X. Sir D. LEMARCHANT'S MEMOIR of LORD ALTHORP.
- London: LONGMANS & CO. Edinburgh: A. & C. BLACK.

THE NEW QUARTERLY MAGAZINE,

for JULY.

Published on June 30, price 2s. 6d.

See CHARLES YOUNG, Bart., contributes to the NEW QUARTERLY for July a complete NOVELETTE; and Miss C. BLACK a complete STORY.

Major W. W. KNOLLYS contributes a Paper upon "OUR DISASTERS IN AFGHANISTAN"; and Mr. J. W. COMYNS CARR one upon "THE ACADEMY and the SALON."

Mr. RICHARD JEFFERIES writes upon "The SPIRIT of MODERN AGRICULTURE"; and Mr. C. ELLIOT BROWSE upon "A WIT of the LAST GENERATION."

Mr. JOHN LATOUCHE contributes a Paper entitled "The TOURIST in PORTUGAL."

The NEW QUARTERLY likewise contains the usual Editorial Article on CURRENT LITERATURE and CURRENT CRITICISM.

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Notes.

THE STORY OF "NOTES AND QUERIES."

(Continued from p. 2.)

The next man of letters whom I consulted was one whom I have frequently characterized, and I believe justly, as being as learned as Selden and as witty as Sydney Smith, and whose kindness exceeded, if possible, his learning and his wit—the Rev. Samuel Roffey Maitland, the author of *The Dark Ages*. He was not the librarian only, but the friend and trusted counsellor of good Archbishop Howley in perilous times. He never held a piece of church preferment in his life, but, from love of letters, gave up his own house at Gloucester, and removed himself and his extensive library to a house in London, which cost him two hundred pounds a year, in order to act as librarian at Lambeth, with an annual salary of forty pounds. Honoured for ever be the memory of Dr. Maitland!

I spent a few hours with him at Gloucester, about a twelvemonth before his death. He was greatly altered, but his old kindness and pleasant ways were as fresh as ever. He had a folio volume before him when I went to him in his library, but my welcome was scarcely over before he took from the side of it the last "N. & Q.," and said, "Here it is, I never miss reading it."

If my readers knew the veneration in which Dr. Maitland's name is held by those who had the

good fortune to enjoy his friendship, they would pardon this digression.

But to return to my interview with him in 1849. I called upon him at Lambeth, told him what I had in contemplation, and he expressed his willingness to help me, but added, "I wish instead you would give us that little paper you once proposed, in which we could all ask and answer one another's questions." But I had forsaken my first love, and I do not think that in any of my many consultations with Mr. Bruce on the subject of my new project, it ever occurred to either of us to revive *The Medium*; so for some time I remained loyal to the Cynthia of the minute, and met the eulogiums of my learned friend on the old scheme with renewed arguments in favour of the new one. But as the discussion proceeded, Dr. Maitland produced so many cogent arguments in favour of the original *mumpsinus*, as against the new *mumpsinus*, that when I left Lambeth I was in a state of great doubt whether it would not be better, to speak after the manner of Tattersall, in the coming race for fame, to scratch the Postal Reform colt, and make the running with *Medium*.

The more I weighed what Dr. Maitland had urged, the more I seemed impressed with it; but would he who was, especially in all such matters, my guide, philosopher, and friend, Mr. Bruce, see it in the same light, and, if so, would it induce him to join with me in working out our old idea? He had returned to London, and was deeply engaged in those studies which enabled him to throw so much light upon our history from the time of Elizabeth to the Commonwealth.

When I communicated to him my conversation with the learned Librarian of Lambeth, and recapitulated all he said in favour of the *Medium*, and of its great utility to all men of letters, he admitted it as being identical with the views which he had entertained when our project was first started. But on my asking him, such being his opinion, whether he felt disposed to renew our old scheme of endeavouring to establish such a periodical, he explained, with characteristic frankness, the reasons which prevented his then engaging in any such undertaking—reasons more creditable to his nice sense of honour than convincing to my judgment. But he added that, if I thought fit to establish such a journal on my own account, he would render every assistance in his power.

This was a heavy blow and great discouragement to me; and it was not till after many further consultations with him and other literary friends that, acting on his judgment—I have no right to say in consequence of his advice—and after talking the matter over with others to whose opinions I attached great weight, I determined to take upon myself the risk and responsibility of starting "the little paper" in which literary men could ask and answer one another's questions.

While maturing my plans, it suddenly occurred to me that my projected weekly paper might be regarded in a light which I had never thought of, namely, as in opposition to *The Athenæum*, and I determined to bring the matter at once fully and frankly before Mr. Dilke. In the year 1846, when the railroad mania was at its height, and the iron horse was trampling under foot all our ancient landmarks, and putting to flight all the relics of our early popular mythology, I had written to the editor of *The Athenæum*, suggesting what good service he might render to students of popular antiquities by consenting to open his columns to notices of old-world manners, customs, and popular superstition, before they had been all swept away. I was invited to call at Wellington Street and talk the matter over. But, instead of the editor, I was received by Mr. Dilke. The result was his ready consent to do what I had asked, on condition that all communications on the subject should be sent on to me, and that I should select for publication such portions of them as in my judgment were worthy of preservation; and the subject was brought forward in *The Athenæum* of August 26, 1846, in an article by me which I headed "Folk-Lore," a word which has become household not only here, but abroad. This was my first interview with Mr. Dilke; and if at that interview I was struck by his strong common sense, I was yet more impressed by his frankness and warm-hearted sympathy with my admiration of these old-world fancies. I afterwards communicated to the *Athenæum* the series of papers on "Shakspeare's Folk-Lore," which is reprinted in my *Three Notelets on Shakspeare*.

When in 1849 I called on Mr. Dilke and told him what I had in contemplation, and said that, having eaten his salt, I was unwilling to repay his kindness with ingratitude, and expressed my readiness to give up my project if it could by possibility affect the *Athenæum*, he spoke with his usual frankness and warm-hearted sympathy as he quieted my scruples, wished me every success, and promised any help he could give me.

How he did help with wise counsels few can have any idea. And here let me record one characteristic observation made by Mr. Dilke on the occasion to which I have been referring—a caution which I never lost sight of. He had expressed some doubts whether I might not find myself sometimes in a difficulty for want of materials. I met the objection by saying that I had so many notes and memoranda I could fall back upon, I had no fears on that score. "But remember," was the sensible and friendly reply, "you may form a very correct judgment of what your correspondents write, but not be so good a judge of what you write yourself."

How he enriched the pages of "N. & Q." by his contributions many of my readers know, and all may see in the two recently published volumes

entitled *Papers of a Critic*,* containing a series of articles reprinted from the *Athenæum*, &c., articles which, for minute criticism and careful patient investigation into obscure points of literary history and biography, may have been equalled, but assuredly have never been surpassed. And most certainly there is one thing known only to myself—the deep respect and affection with which I regarded that good and wise man—a respect and affection which it is my boast that he cordially returned.

WILLIAM J. THOMS.

(To be continued.)

[It will not be out of place here to say that a correspondent writes to ask us if there is any hope of the readers of "N. & Q." having the benefit of perusing some of that "incessant correspondence" which Mr. Thoms refers to, in his interesting "Story" (*ante*, p. 2), as having been carried on for some years between himself and the late lamented John Bruce.]

THE REV. R. S. HAWKER, OF MORWENSTOW.

(Concluded from 5th S. v. 442.)

III. *Ecclesia*, 1840.—This very choice collection of Mr. Hawker's poems seems to have been issued for the gratification of his friends at Oxford, where indeed he had acquired a poetic reputation as the author of a Newdigate prize poem. The volume, which has broad margins and blank spaces that would gratify Mr. Ruskin, is made up in part of poems selected from his former volumes, and in part of new poems. These pieces are characterized by a distinct religious sentiment, and are conceived in the highest form of poesy. It was the author's opinion that the Muse of the priest should be his Church, but it is to be regretted that his efforts in this direction were not more sustained. The sacred poems which he wrote after the publication of *Ecclesia* became largely infected with mysticism and old-world lore, and were impregnated too with views which were not strictly in keeping with the opinions of a priest of the English Church. By an Exeter gentleman I have recently been favoured with the sight of a copy of the *Ecclesia*, which possesses considerable interest by reason of numerous notes, corrections, &c., in Mr. Hawker's hand, and I have been courteously permitted to make use of them. The copy was a presentation volume, and bears the inscription, "Francis Drake from his friend the Author, R. S. H." The gift

* I trust I may here be permitted to correct a slight oversight into which Sir Charles Dilke has fallen, in his interesting memoir of his grandfather (vol. i. p. 91), where he attributes to him the authorship of a paper on a "Satirical Print against Lord Bolingbroke," which appeared in "N. & Q." of Nov. 22, 1862. The oversight is easily accounted for. The article is signed by the initials of the first words of the title, a practice very common with Mr. Dilke, and from whom I copied it. The oversight pays me a compliment equally undesigned and undeserved, for I wrote the article in question, as also a further note on the same subject, which appeared in "N. & Q." of Oct. 20, 1866 (3rd S. x. 323).

seems to have been made about 1851, or at any rate before 1857. By it some illustration is thrown upon a subject that gave rise to a painful discussion soon after Mr. Hawker's death.

The following is the full title of this volume, now of some rarity :—

"*Ecclesia: a Volume of Poems; by the Rev. R. S. Hawker, M.A., Vicar of Morwenstow, Cornwall, Author of Pompeii, the Oxford Prize Poem for M.DCCC.XXVII. 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth.'* Oxford: Printed by T. Combe, Printer to the University. Sold by J. G. and J. Rivington, St. Paul's Churchyard, and Waterloo Place; Talboys, Oxford; Hannaford, Exeter; Liddell, Bodmin; and Nettleton, Plymouth. M.DCCC.XL." 8vo., pp. 144.

Mr. Baring-Gould mentions an edition of 1841.

The volume opens with the majestic poem, "The Western Shore," which does not seem to have been reprinted in the author's later works,—lines which begin,

"Thou lovely land! where, kindling, throng
Scenes that should breathe the soul of song;"
and which end, in reference to the vicar's secluded parish :—

"Welcome, wild rock, and lonely shore!
Where round my days dark seas shall roar;
And thy gray Fane, Morwenna, stand
The Beacon of the Eternal Land!"

At p. 5 are some verses accurately entitled "Ephphatha!" In subsequent republications of this poem the author, through an excessive reverence of the Vulgate in Mark vii. 34, changed its name to "Ephpheta!" In this beautiful allegorical poem a blind man, on the festival of the patron saint of Morwenstow Church, is represented as coming into the refectory of the church, or of some neighbouring hall, and asking for food. Bread is brought, and the wayfarer seats himself to eat it, and water is fetched from the well of St. John. As the blind man is refreshing himself, the sunlight through the painted windows falls upon the food and puts a glory upon it. Ronald, the attendant page, regrets that the old man cannot see the radiance on the victuals :—

"He eats, but sees not on that bread
What glorious radiance there is shed;
He drinks from out that chalice fair,
Nor marks the sunlight glancing there!"

But the wayfaring man catches at the remark, and thus points its moral :—

"Watch, gentle Ronald, watch and pray,
And hear once more an old man's lay:
I cannot see the morning poured
Ruddy and rich on this gay board; ...
But thou, whose words are sooth, hast said
That brightness falls on this fair bread. ...

Watch, gentle Ronald, watch and pray!
It is the Baptist's Holy Day!
Go, where in Old Morwenna's shrine
They break the bread and bless the wine;
There meekly bend thy trusting knee,
And touch what sight can never see!

Thou wilt behold, thy lips may share,
All that the cup and paten bear;
But life unseen moves o'er that bread,
A glory on that wine is shed;
A light comes down to breathe and be,
Though hid, like summer-suns, from me."

Mr. Hawker's note on this poem was as follows :

"I have sought in these verses to suggest a shadow of that beautiful instruction to Christian men, the actual and spiritual presence of our Lord in the second Sacrament of his Church; a primal and perpetual doctrine in the faith once delivered to the Saints."

The sentence which follows this is cut out of the copy of *Ecclesia* which, as already described, he gave to his friend. This excised sentence, which has been taken out with a penknife, is the following :—

"How sadly the simplicity of this truth has been distorted and disturbed by the gross and sensuous notion of a carnal presence introduced by the Romish innovators [Mr. Baring-Gould's printers, in his former and later editions, p. 234 in both copies, have made this word *innovation*] of the eleventh century!"

The fourth verse of "The Lady's Well" is in *Ecclesia* given thus (p. 12) :—

"And Mary was her blessed name,
Though not by men adored,
Its sound some thoughts of love should claim
From all who love their Lord."

The second line is altered in pencil, in his hand, to "By grateful men adored"; but the verse finally stood in his *Cornish Ballads*, 1869, thus :—

"And Mary was her blessed name,
In every land adored:
Its very sound deep love should claim
From all who love the Lord."

"The Wail of the Cornish Mother" is called in *Ecclesia* (p. 45) "The Cornish Mother's Grief." It is without the fourth verse in the latter place, but it is thus supplied in the annotated copy :—

"Well, God is its own dear Father,
It was carried to church and bless'd:
And our Saviour's arms will gather
Such children to their rest!"

The "Sonnet of the Sea" (p. 115) is noted as having been "wr^t at Boscastle: Stephens of Calver, Wife, and Wife's Sister on the Sea." These lines begin—

"Our bark is on the waters! wide around,
The wandering waves—above, the lonely sky."

In the *Cornish Ballads* its title is "Pater vester pascit illa," from the Vulgate, Matt. vi. 26.

Mrs. Hawker's name is, in this copy of *Ecclesia*, connected with another poem entitled "The Wreck" (p. 95), which poem also Mr. Hawker never saw fit to reprint. (As already stated, the lady was a member of the Pans family.) These lines have a preliminary note :—

"I shall be, I think, forgiven if I include in this volume a composition suggested by a family relique; because however inferior the verses may be, they record a name and an event which will long be matter of Cornish pride. The following inscription on a silver goblet in my possession will speak for itself: 'This cup is pre

sented to Wray Pans, Esquire, by Edward and Robert Were Fox, of Wadebridge, on behalf of the proprietors of the cargo of the St. Anna St. Joseph, Captain Antony de Fonseca Rosa, wrecked at Bude the 7th August, 1790, for his care in saving the same, and particular attention to the unfortunate crew."

A pencil note in Mr. Hawker's hand, in the copy before me, supplies the information that the lines were "written by Mrs. Hawker, except the three last stanzas, which are mine, R. S. H." These latter verses are as follows:—

"High honour to his heart and name!
Who stood that day with sheltering form
To give these shores a gentler fame,
To soothe the anguish of the storm!
Thenceforth, when voice and bowl went round,
De Rosa's pledge was true and loud—
'To every man on Cornish ground!
And every Cornish heart was proud.
And still when breathes the seaman's vow,
This thought will mingle with his fear—
Would that we saw one absent brow!
Would that the I'Ans' voice were here!"

Mrs. Hawker, who died in 1863, was accomplished in other ways. From her pen came—

"Follow me; or, Lost and Found. A Morality from the German. By C. E. H." (London, James Burns, 1844, 16mo.)

Also—

"The Manger of the Holy Night, with the Tale of the Prince Schreimund and the Princess Schweigstilla, from the German of Guido Gorres. By C. E. H., Morwenstow." (London, 1847, 8vo.)

The following poems in *Ecclesia* are (in addition to those already named) not in the *Cornish Ballads* (Parker, 1869):—"The Font" (p. 43); "Are they not all ministering spirits?" (p. 53); "Confirmation" (p. 57); "I am the Resurrection and the Life" (p. 103); "The Nun of Carmel's Lament" (p. 107); "They shall flee every one to his own land" (p. 117); "The End" (p. 141).

Besides the excised sentence in the annotated copy, an entire poem was by Mr. Hawker cut out of the book, together with its title in the list of contents, as if he wished to destroy all trace of it. It occurs at pp. 81-3 of perfect copies of *Ecclesia*, and has never been reprinted. It consists of the reflections of a Jewish maiden on the fate of Judas Iscariot, her lover. It is entitled "Isha Cherieth," a title which is derived from the conjectural interpretation of the name from Kerieth (Josh. xv. 25: כִּרְיֹת, Ish K'rioth: cf. Ἰσκαριώτης, Matt. x. 4). The poem may fitly be classed with Keble's lines on Judas's infancy in *Lyræ Innocentium* (No. 13), where the Son of Perdition is described as "a harmless Child, by gold as yet unbought."

"Isha Cherieth.

I.

"They say his sin was dark and deep,
Men shudder at his name—
They spurn at me because I weep,
They call my sorrow, shame.

II.

I know not! I remember well
Our city's native street,
The path—the olive-trees—the dell
Where Cherieth's daughters meet;

III.

And there, where clustering vineyards rest,
And palms look forth above,
He kindled in my maiden-breast
The glory of his love!

IV.

He left me, but with holier thought,
Bound for a mightier scene;
In proud Capernaum's paths he sought
The noble Nazarene!

V.

They tell of treachery bought and sold,—
Perchance their words be truth,—
I only see the scenes of old;
I hear his voice in youth.

VI.

And I will sit, as Rixpah ate,
Where life and hope are fled;
I sought him not in happier state,
I will not leave my dead!

VII.

No! I must weep, though all around
Be hatred and despair;
One sigh shall soothe this fatal ground,
A Cherieth maiden's prayer!

IV. *The "Pompeii" Prize Poem.*—It is noteworthy that Macaulay, in 1819, gained the Chancellor's Gold Medal in the University of Cambridge for an English poem on this subject, he being then of Trinity College. Mr. Hawker's poem was recited in the theatre at Oxford, 27th June, 1827, and the Newdigate Prize was awarded to him; he was then of Magdalen Hall. Dr. Lee has compared the two poems:—

"Any one who cares to study and critically compare the two, while giving all credit to the brilliant literary ability of Macaulay, will, for poetical power and picturesque beauty, award the palm to that better sustained and more perfect production from Mr. Hawker's pen."—*Memorials of Hawker*, pp. 65-6.

The publication of Hawker's poem gave rise to a little excitement amongst the publishers of the prize poems. D. A. Talboys issued a neat edition in 1828, embracing a selection from the poems from 1768 to 1827 (Hawker's poem being the last), entitled *Oxford English Prize Poems*. This volume has the following advertisement:—

"This new edition of the *Oxford English Prize Poems* owes its appearance to the following circumstances. The publisher having bought the copyright of the last prize poem, 'Pompeii,' expected, as a matter of course, to reap the full benefit of his purchase. Such, however, has not been the case; the proprietors of the last edition of this collection having pirated and annexed it to their volume. The publisher, without doubt, might by legal proceedings have procured redress for this attack upon his property, but he has chosen rather to repay them in kind by printing the whole collection. The public will benefit by the competition.—Oxford, Jan. 14, 1828."

The reference is probably to the firms of Vincent

or Mundy. *Pompeii* was republished by Roberts, of Stratton, in 1836, and added to most of the collected editions of the author's poems.

JOHN E. BAILEY.

Stretford, Manchester.

THE FIRST PENNY DAILY NEWSPAPER.

Mr. Colin Rae-Brown, in his novel, *Edith Dewar; or, Glimpses of Scottish Life and Manners in the Nineteenth Century* (3 vols., S. Low & Co.), says that the *Bulletin*, a Glasgow journal with which he was connected, was the first penny daily newspaper issued. This is the passage:—

"Our new penny daily has thriven very well on the plan of starting it several weeks before the repeal of the duty—selling it at a penny with the penny stamp still impressed—and the only competitor which made its appearance speedily succumbed. We can thus claim to be the first Penny Daily Newspaper published in the United Empire—that is something to say.....How long the high-priced journals will leave us alone to our penny insignificance I cannot say. They must cave in some day, when we will either be absorbed or go to the wall, there being no real gratitude in the public. Should the fourpence-halfpenny papers ever eat the leek and come down to the much-abused penny, depend upon it that the native love of a bargain will induce our citizens to neglect us for the old journals when cheapened."

This letter is supposed to be written on September 15, 1856, a year and three months after the passing of the Act (18 & 19 Vic., cap. 27) by which the compulsory stamp on newspapers was abolished, and twelve months subsequent to the establishment of the *Daily Telegraph* (June 29, 1855), so that I suspect for 1856 we should read 1855. Soon after the passing of the Act in June, 1855, Mr. Rae-Brown's prescience was confirmed—the old-established "high-priced" local contemporaries of the *Bulletin* reduced their selling price to one penny per copy, and so killed Mr. Rae-Brown's spirited enterprise, for in a few weeks the *Bulletin* ceased to exist. In answer to Mr. Rae-Brown's claim of priority for the *Bulletin*, I cut the following from an article in a recent number of the *London Scottish Journal* as worthy a place in "N. & Q." :—

"One Monday afternoon, during the earlier stages of the Crimean campaign, the false intelligence was wired that Sebastopol had fallen. Out came the *Caledonian Mercury* with a second edition, containing the meagre but exciting message, and the supply was limited only by the defective nature of the slow, lumbering machinery. This was in the autumn of 1854, and it immediately struck the fertile brain of the late Mr. James Watson Finlay, who argued that if the old *Mercury* could, in an hour or two, get through the four or five thousand copies at fourpence-halfpenny each, the demand for a penny sheet must be proportionately incessant and enormous. His plans were soon laid; and the *War Telegraph* sprang at once into vigorous life. During its first week the returns showed a clear profit of one hundred guineas. From noon till noon, from noon till night, the office doors were besieged by clamorous crowds, to the obstruction of the thoroughfare in the North Bridge, and often the

police had to interfere. By and by the local demand extended far beyond Edinburgh, and the enterprising projector and conductor of the new sheet seemed on the high road to fortune; but he was soon arrested in his career. The authorities communicated with him through the Treasury solicitors, who threatened him with pains and penalties if he persisted in publishing an unstamped paper. Mr. Finlay reasoned the matter with calmness, courage, and capacity, contending that the *War Telegraph*, consisting exclusively of war intelligence, was emphatically a class journal in the same sense as were the *Lancet* and the *Athenæum*, and should therefore enjoy an immunity from the stamp. It was not to be expected that he could long wage a conflict, single-handed, with Somerset House; and being unable to fight out the question in the law courts, he compromised matters by affixing the stamp, at the same time changing the title to the *Northern Telegraph*, making it a general newspaper, and charging twopenny per copy. The increase in price soon killed it, although it was cheap at the money, being a most attractive sheet, and having among its contributors the very cream of the then young *litterati* of the Scotch metropolis, several of whom have since become Professors, Sheriffs, *Times* Reviewers, and Government officials. Seeing that Mr. Finlay lost almost his all in the venture, it is but due to his memory that he should not lose the credit of having been the father of the Penny Daily Press."

The alleged capture of Sebastopol was made public on October 1, 1854, the Turkish Embassy in London announcing through the press that "Sebastopol was taken on the 25th, with all its munitions of war, together with the Russian fleet"; further telegrams from Vienna, dated October 2, declaring that "18,000 Russians were killed and wounded, 22,000 made prisoners; Fort Constantine was destroyed, and other forts, mounting 200 guns, taken. Of the Russian fleet, six sail were sunk, and Prince Menschikoff had retired to the bottom (!) of the bay with the remaining vessels, declaring that he would burn them if the attack continued. The allied commanders had given him six hours to consider," &c. I well remember the fireworks and public rejoicings in the provinces when these most audaciously circumstantial announcements were officially made, though there is no doubt that *then* Sebastopol might and ought to have been taken by the display of a little vigour and good generalship on the part of the allied commanders.

The *London Scottish Journal* considers that the Finlay "episode" was "an important factor in promoting the passing of the memorable statute" abolishing the newspaper stamp.

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

BISHOP CHANDLER.—In one of the most interesting chapters of Mr. Forster's *Life of Swift* (vol. i. p. 41), he proves most completely that the story that Swift had been disgracefully expelled from college was not true, and that the evidence on which it was grounded, said to be that of Bishop Chandler, was of no value. But in doing this does

not Mr. Forster make an accusation against the bishop almost as unfair as that which he accuses the bishop of having made against Swift? Mr. Forster says, "The prelate so eager after more than sixty years to say an ill word of his old companion." I believe the facts are these: Swift and Chandler were at college together in 1685. Swift died in 1745, and Chandler died in 1750. After both of them were dead, Richardson, writing under date April 22, 1752, to Lady Bradshaigh (*Correspondence*, vol. vi. p. 171), says, "I am very well warranted by the son of an eminent divine, a prelate, who for three years was Swift's chum," &c. Now, if Bishop Chandler never told this story during his life, that is between 1685 and 1750, and it was only told two years after his death by his son to Richardson, who mentioned it in one of his *gossip* letters, which was, it appears, not published till 1804, that is forty-three years after Richardson's death,—surely it is very hard to say that the bishop was eager to give Swift a bad word. No one was eager in the matter, for it was not till 119 years after the date of the supposed expulsion that the story was published, and from the first time that it appears to have been mentioned in 1752, to the time that it was printed in 1804, though the dead bishop's name was quoted as the authority, yet he was no party to the assertion, much less could he be said to be *eager* to circulate it.

When I wrote this note, I intended it for Mr. Forster's eye alone. His lamented death rendered this impossible; but as I believe the criticism is just, and that he would himself have freely admitted it, I do not hesitate to give to it a wider circulation.

Sutton, Surrey.

EDWARD SOLLY.

GIOVANNI BATTISTA DRAGHI.—The readers of Pepys's *Diary* will remember the interesting notices of this musician that occur in its pages. He was an Italian, and is said by all authorities to have come to England in the suite of Mary of Modena. This is a mistake which ought to be corrected. Draghi was in England long before the arrival of the princess in 1673. In fact, he must have taken up his abode with us at, or immediately after, the Restoration. He soon acquired fame in his profession; so much so that Shadwell, in his comedy of *The Sullen Lovers*, 1668, thus sings his praises:—

"*Sir Possit.* But for musick, if any man in England gives you a better account of it than I do, I will give all mankind leave to spit upon me. ... Do you like *Baptist's* way of composing?"

Lov. No doubt, sir, he's a great master.

Wood. As ever was born, take that from me."

Draghi composed the incidental instrumental music for Shadwell's version of *The Tempest*, 1673, and in the same year he wrote the introductory and act music for his opera of *Psyche*, the vocal

music of which was composed by Locke. None of this music of Draghi's is now known, but some of his songs are printed in *Choice Ayres*, 1684; *The Theatre of Musick*, 1685-7; and *The Banquet of Musick*, 1688. In 1677, upon the death of Locke, he was appointed organist to Queen Catherine at Somerset House. One of his latest works was the music to D'Urfey's *Kingdom of the Birds*; or, *Wonders in the Sun*, 1706. The date of his death is unknown.

EDWARD F. RIMBAULT.

SCOUNDREL.—Mr. Wedgwood suggests the possibility of this word being derived from *scummer*, filth. I rather take it to come from the A.-S. *onscunian* or *scunian*, to shun, *vitare, aufugere* (Bosworth's *Dict.*), and to be connected with the Scotch to *scouner* or *scunner*, and the substantive *scunner*, one of the meanings of which given by Jamieson is an object of loathing, any person or thing which excites disgust. Scoundrel will then be *scunnerel*, a diminutive of *scunner*. For instances of the insertion of a *d* after an *n* see Morris, *English Accidence*, p. 25. Also compare the German *Scheusal*, an object of abhorrence, formed from *scheuen*, to shun.

F.-J. V.

LAW CASES DECIDED BY LOTTERY IN INDIA.—

To read of recourse to the form of lottery to decide law cases (instances of the kind being before me in a cutting from a Bombay paper of recent date, October, 1875) recalls the time of the ancient Mosaic law, as referred to in the Old Testament. But notwithstanding the reverence due to the books of Moses, I think that, in our days of higher civilization, the courts at Westminster would hardly tolerate any such superstitious tamperings with the scales of justice as appear in the following report of proceedings in the Kurrachee Court of Small Causes, Bombay Presidency:—

"EXECUTION BY LOT.—The issuing of executions by lot is a novel feature in our judicial administration; it is the conception, we believe, of the Clerk of the Court, and a few particulars regarding it will not be amiss. The mode of procedure is simply this. Supposing a creditor has three decrees to execute, he puts in, say, six or more applications for executions, and, therefore, stands all the greater chance of drawing a prize in the lottery. What appears most unaccountable to us is how the clerk can possibly be deceived when, it is to be presumed, he is familiar with every suitor, and acquainted with the number of decrees passed in favour of each—at all events it is his duty before entertaining the applications to compare the number of decrees obtained by each party with the number of applications preferred by him. The clerk, it must be assumed, was either deceived himself, or connived at the deceptions that were practised. The most serious notice should be taken of this lottery style of work adopted by a court of justice; it is iniquitous, to say the least of it; all and sundry concerned in it lay themselves open to a prosecution for cheating. The judge of the Small Cause Court, however, evidently treats the matter as one *n'importe*; the Sudder Court, therefore, must do the needful, and mark, in a befitting way, its sense of indignation at the whole of the proceedings, and take such further action as it may deem

necessary. The discovery of the fact of executions being issued by lot in the Kurrachee Court of Small Causes was made in this wise. A judgment creditor was repeatedly disappointed in his hopes of drawing lots; his ingenuity was set to work to ascertain the cause, the more especially as he invariably found that *favouritism* had a great deal to do in the turning-up of prizes; an occasion offered for the great secret he was in search of to be revealed to him. Lots were being drawn one day, when this suspicious creditor stopped proceedings, and requested Mr. Edalji to examine the applications with the decrees. The result was that a greater number of applications turned up than ought to have been given in."—*Sindian*.

I think it would not be very difficult to trace this curious mode of procedure to some ancient custom in Indian jurisprudence.

E. H. MALCOLM.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

B. D'ISRAELI, CO. CARLOW: ANTHONY KOBAYER, &c.—In Stewart and Watson's *Dublin Almanac* for 1810, Benjamin D'Israeli, of Beechey Park, appears as High Sheriff for Carlow county. I have ascertained that he was a stockbroker in Dublin, and realized a fortune; that he purchased property in the county of Carlow, and built a residence there, which he called Beechey Park; that he left no male issue, and that he bequeathed his property to a Cavan family, named Cuming. Nothing seems to be known of his progenitors. Could any of your correspondents throw a light on the subject? I should wish to ascertain whether he belonged to the same family as the Premier.

There is in the library of the Royal Dublin Society, Kildare Street, a mutilated copy of an old German book, curiously illustrated. The illustrations consist of views of various cities in different parts of the world; of passages in the life of Christ and old Biblical history; of figures of saints, popes, emperors, kings, &c. I am inclined to think that it is a fragment of an old German chronicle, printed at Nuremberg in 1493 by Anthony Kobeyer, as some of the illustrations are identical with those given in the *Gentleman's Magazine* for 1792, pt. i. p. 501, as taken from Kobeyer's book. May I ask for some information as to Kobeyer and his work, and also to be informed whether the copy in this library, even in its mutilated state, is of value? The pages have been cut up for the sake of the pictures, and the pictures have been pasted on coarse white paper, so as to form a kind of scrap book. I came across, some time ago, a fragment of an old book, evidently of about the early part of the reign of Queen Elizabeth. It is a poem, and is called

Ariodanto and Ginevra. I should wish to know something as to this book and its author.

W. S. K.

LADY MARGARET BERMINGHAM: BRADSHAW THE REGICIDE.—Can you give me information relative to Lady Margaret Bermingham, daughter of, I presume, the last Lord Athenry, and married to Gregory Byrne, of Byrnesgrove, in the co. Kilkenny, Esq.? She died in 1763, and was buried in Rosconnel Church, near Ballyraggett, co. Kilkenny.

The information that I require is, when was she married? was her husband a person of property? when did her husband die? had she any brothers or sisters, sons or daughters?

The titles of Lord Athenry and Earl of Louth became extinct in 1751, but were claimed some time ago, there being then four claimants. Perhaps some of them can enlighten me on the subject.

Unfortunately I do not possess a copy of Burke's *Extinct Peerage*, or I might be able to gain some information from it. Perhaps some of your readers would be so kind as to lend me a copy.

Query No. 2. Would any of your kind correspondents, who may be versed in such matters, inform me if the celebrated Bradshaw, the regicide, had any brothers, or did he leave any sons? I have seen an old monument, erected to the memory of "Joseph Bradshaw, of Foulkesrath; borne at Norwich, Chester, England; died in the year 1673," in an old church called Donoughmore, in the county Kilkenny. He was the person to whom Cromwell gave the possession of Foulkesrath, the ancient inheritance of the senior branch of Purcells of the county Kilkenny. The castle of Foulkesrath, where Bradshaw lived, is about two miles distant from the place of his interment. I should very much like to know his connexion, if any, with the Bradshaws.

My purpose in asking these questions is that I am at present engaged on a topographical and archaeological essay on a portion of the county Kilkenny, and any particulars relating to the above will prove of great advantage to me, and will be received with the most sincere thanks by

P. J. COGAN.

Hibernian Bank, Ballaghade in, co. Mayo.

[Replies to be addressed to the writer.]

MR. STEPHEN USTICK was deputed in 1671, by the Presidency of Súrât, to the court of the Mah-râttâ Râja Siva-ji, at Râri, the modern Râi-garh, thirty-two miles south-west from Poonah, to claim compensation for the destruction of the British factory at Danda Râjâ-pûr (Bruce's *Annals of the East India Company*, vol. ii. p. 304). Will any reader of "N. & Q." kindly assist me in procuring information regarding the place of birth, family history, and descendants of the above-mentioned

gentleman? Was he by birth of European or Indian extraction, and what existing families claim descent from him? E.

CARDINAL WILLIAM ALLEN.—Can you throw any light on the career of William Allen, who, at the time of the administration of the oath of allegiance, during the reign of Queen Elizabeth, was amongst those students and clerics who fled for safety to the Netherlands? His name is sometimes written Alanus, and he claims descendency from an ancient Lancashire family of Allens. At the time of his flight he was a Canon of York, and also ranked as a Doctor of Divinity of Oxford.

While at Louvain, whither he betook himself, he formed a lasting acquaintance with Jean Vendeville, a professor in the university of that town; and a few years afterwards, in company with Vendeville and Philip Morgan,—which latter had been Provost of Oriel College, Oxford,—undertook a journey to Rome. Allen afterwards founded a university at Douai, whither he had proceeded on the invitation of his friend Vendeville, and this seminary became of note, being favourably regarded by Philip.

On its suppression, circa A.D. 1578, William Allen, with his students, went to Rheims, where they were warmly received by the Cardinal de Guise, and where they remained during a period of fifteen years. He was afterwards raised to the cardinalate.

J. SMITH, Jun.

Warrington.

"HAGGERDAY."—I was directed the other day to a house in this neighbourhood by an old man, who told me I might recognize it by the "hagger-day" on the door. On inquiry I found that this word meant a piece of wood fixed near the top of the door, so as to enable a person to pull it to from the outside. The word is quite new to me, and I shall be glad to know whether it is known to any of your readers.

Huddersfield.

G. W. TOMLINSON.

MACLISE'S PAINTING OF THE MEETING OF BLÜCHER AND WELLINGTON AFTER THE BATTLE OF WATERLOO.—1. In the picture the roofs of the farm-house of La Belle Alliance are shown in flames, and partly destroyed. Did any attack on this farm-house take place? 2. In the bands of the German regiments playing, I perceive ophiocleides, and instruments suspiciously like valve French horns. Were those instruments known in the continental bands of those days? 3. Is not the amount of dead and dying round La Belle Alliance rather in excess?

Lavender Hill.

H. HALL.

A HAMBURG STEAMER.—Some years ago—about sixteen, if my memory does not fail me—a steamer running between England and one of the German ports—Hamburg, I think—was lost, and

nearly all the passengers and crew perished. When all hope of safety was over, the man who had charge of the mails calmly set to work and made a raft, to which he attached the bags containing the letters, and then turned it adrift. The man perished, but the letters were recovered uninjured. I shall be much obliged to any of your readers who can refer me to any newspaper of the time where I may see a detailed account of this act of heroism.

ANON.

RAPHAEL'S HOURS.—Can any of your readers furnish authentic information as to the origin and history of the series of twelve pictures engraved under the name of Raphael's Hours? Passavant, *Vie de Raphael*, Paris, 1860, says the engravings seem to be executed after pictures by a scholar of Raphael, which are to be found in the interior of some palace in Rome. I think this is an error, and that the paintings never existed. C. B. C.

JOHN LODGE : J. T. MACKAY.—A clue is asked for as to particulars of the lives of John Lodge, the Irish archivist, and James T. Mackay, author of *Flora Hibernica*. I should like to know the dates at which they died.

ALFRED WEBB.

Dublin.

"CREETING."—In his note on "furmety," MR. FITCH makes use (5th S. v. 418) of this word, which I confess is new to me. Am I only exposing my ignorance of what I ought to know, by asking for its meaning and derivation?

MIDDLE TEMPLAR.

"YOU ARE TOMMY SIMPSON."—I heard this expression applied to-day, by a Suffolk woman, to a person who stuck out the little finger in drinking. Can any of the readers of "N. & Q." explain its meaning?

FLEUR-DE-LYS.

TRIPLE-SEALED LETTERS.—What ground of truth is there for the foolish opinion which I find thus expressed in a book dated 1643?—"Some fondly hold that a letter seal'd with three seals may lawfully be opened." B.

SIR GEO. ETHEREGE (1636-1689).—References to contemporary and other original authorities for the biography of this author are desired.

FRENATUS.

"ANTI-MACCHIAVELLI."—Who was the author? Macaulay tells us he was a French Protestant.

F. P. BARNARD.

"IGDRAZIL."—

"Like Zaccheus small of stature, I make this *Igdrazil* of the Universe the Sycamore whereunto I climb to see Christ."—Sydney Dobell, *Thoughts on Art, Philosophy, and Religion*, p. 95.

Query, the meaning of "*Igdrazil*"?

A. L. MATHEW.

Oxford.

THE 2ND SEPTEMBER A DAY OF HUMILIATION.
—By the Act Car. II. for rebuilding the city of London, the 2nd of September is fixed as a day of humiliation in the said city and for public thanksgiving for ever. How long was the observance maintained? Was it ever observed? If so, what is the latest record? J. BEAL.

Devonshire Club, St. James's, S.W.

BYRON AND THE "EDINBURGH REVIEW."—I believe it to be pretty well understood that Jeffery (and not Brougham, as long supposed) was the author of the famous article in the *Edinburgh* on Byron's *Hours of Idleness*; but where is the proof to be found? In what publication is the matter set at rest? Did Jeffery acknowledge, or did Brougham deny, it? W. T. M.
Shinfield Grove.

AUTHOR WANTED.—I have a long sermon, extending over fifty-eight pages, on the text, 2 Kings iv. 1, 2, preached at the annual festival of the Sons of the Clergy. The title-page, unfortunately, is wanting. I should be glad to know the author, as I wish to cite him as an authority for a particular purpose. E. H. A.

GREAT FIRES.—When did the practice of publishing a sort of official or semi-official account of great fires in London originate? I have seen none earlier than that of the burning of the Palace of Whitehall, Jan. 4, 1699. The account of this fire was published in folio, two pages, apparently a few days afterwards; but in the mean time a piratical account had been published. The authentic account—i.e. the one purporting to be so—was printed by J. Bradford in Little Britain, "licensed according to order." I think I have seen later ones also printed by him. Had he or any one else any patent conferring this right?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

THE BOOKWORM.—Where can I find figured and magnified the worm, or beetle, which causes such destruction in libraries? I have been quite unable to identify the insect, and, as a last resource, appeal to "N. & Q." G. H. H.

"BLOOD AND IRON."—Is this an original expression of Prince Bismarck's or not? S. W.

Replies.

THE NEW PEERAGES.

(5th S. v. 101, 223, 289, 491; vi. 20.)

C. T. B. is quite right in suggesting that I should have used the words "peerage of the United Kingdom" instead of "peerage of England" at p. 290, though the several instances (four) which

he gives of commoners raised to the peerage with a special remainder to collaterals, during the last century, do not, strictly speaking, refer to either of such peerages, but to peerages "of Great Britain."

That there are recent cases of commoners so ennobled in the peerage of Ireland I was fully aware. The words I used in p. 102 are these, viz., "the special limitation is most objectionable, and appears to be almost without precedent, *unless in the Irish peerage*, other than in such cases as Nelson," &c. I did not, as the above words show, doubt there being a precedent, or even a few precedents for such creations, but felt sure there were no recent ones "other than in such cases as Nelson," &c. In point of fact in this century there are no such previous creations, with the exception of the one *very* exceptional case of Munster; for, in the case of Nelson, the grantee of the special remainder was a peer—a fact which I had previously overlooked.

In 1805 a commoner, viz., Sir Charles Middleton, obtained a peerage (U.K.), as in 1803 Lord Keith, and in 1795 Lord de Dunstanville, had obtained others (U.K. and G.B. respectively), with a special remainder to the daughter of the grantee, and her issue male; but this, as far as it goes, is rather *against* than in favour of the Ormsby-Gore case, where the daughter was passed over in favour of collaterals.

The following are believed to be the only instances of commoners raised to the peerage of Great Britain or of the United Kingdom with a special remainder to collaterals. I have endeavoured to make it as complete as possible, but if C. T. B. is able to add to it, I shall be much obliged to him. I cannot make them, in the course of the last century, to be more than eleven, exclusive of a dowager peeress (Grace, Baroness Carteret, who cannot be reckoned as "a commoner"), who, in 1715, obtained the earldom of Granville, with a special remainder, failing the heirs male of her body, to a brother of her husband, who was already in remainder to the barony. Of these eleven, three (Hyde, Graham, and Sundridge) are hardly applicable to the Harlech case, while of the remaining eight the majority were either persons whose influence was predominant, or who were near relatives or connexions of such. Chronologically they are as follows:—

1. In 1711 Robert Harley, the celebrated minister, was created Earl of Oxford, with a special remainder* to the heirs male of the body of his grandfather. Extinct 1853.

2. In 1712 the still more celebrated Henry St. John was created Viscount Bolingbroke, with a

* It is to be understood in every case that the special remainder only took effect failing the heirs male of the body of the grantee, excepting only in the case of Villiers, created Lord Hyde in 1756.

special remainder to his father and the heirs male of his body, now Viscounts Bolingbroke.

3. In 1716 Sir Richard Onslow, Bart., some time Speaker of the House of Commons, for his zealous devotion in promoting the Hanoverian succession, was created Baron Onslow, with a special remainder to his uncle, Denzil Onslow (a childless old man aged upwards of seventy-four), and the heirs male of his body; remainder to heirs male of the body of the grantee's father, now Earls Onslow.

4. In 1717 James Stanhope (whose part as a leading statesman is well known to all readers of the present day) was created Viscount Stanhope of Mahon, with a special remainder to the heirs male of the body of his cousin, John Stanhope, deceased, a descendant of the great-grandfather of the grantee. In 1718 he was created Earl Stanhope, with the ordinary limitation, and was ancestor of the succeeding Earls Stanhope.

5. In 1722 David Graham, commonly called Marquis of Graham, son and heir apparent of James, first Duke of Montrose in Scotland, K.G., some time Lord President of the Council in Scotland, was created Earl Graham, with a special remainder to his brothers and the heirs male of their bodies respectively. This creation is hardly like that of ennobling an ordinary commoner, the purpose being to give a hereditary seat in the House of Lords to the Dukes of Montrose, which, according to the (improper) decisions of 1711 and 1719 (not upset till 1782), could not have been effected by conferring a peerage of Great Britain on an actual peer of Scotland.

6. In 1723 Robert Walpole, son and heir apparent of the great minister, Sir Robert Walpole, K.G., was created Baron Walpole, with a special remainder to his brothers and the heirs male of their bodies respectively, remainder to his said father in like manner, remainder to heirs male of the body of his grandfather, deceased. This peerage is now united with the earldom of Orford.

7. In 1756 Thomas Villiers was created Baron Hyde, with remainder to the heirs male of his body, by Charlotte his then wife, with remainder of the said barony to the said Charlotte for life, remainder to the heirs male of her body. The reason of this singular limitation was that the said Charlotte was the heiress of the family of Hyde, Earls of Clarendon and Rochester; but, notwithstanding this, her said husband was, in 1776, advanced to the earldom of Clarendon with the ordinary remainder; which earldom (together with the barony of Hyde) is now possessed by his descendants. This case, however, seems hardly a precedent for raising a commoner to the peerage with a special remainder to collaterals.

8. In 1766 John Campbell, commonly called Marquis of Lorne, was created Baron Sundridge, with a special remainder to his brothers and the

heirs male of their bodies respectively; but this, for the reason assigned above in the creation of Earl Graham in 1722, can hardly be reckoned like that of ennobling an ordinary commoner.

9. In 1784 Henry Frederick Thynne (son of Thomas, second Viscount Weymouth, by Louisa, heiress of the Carteret family, and of their large estates) was created Baron Carteret, with a special remainder to each of the younger sons of his brother, the Marquis of Bath, and the heirs male of their bodies respectively. Extinct 1849.

10. In 1794 Welbore Ellis, having held some of the highest appointments under the Irish Government, was created Baron Mendip, with a special remainder in favour of the issue male of his sister, Mrs. Agar, excepting her fourth and youngest son. This peerage is now united with the barony of Dover (U.K.) and the viscounty of Clifden, in Ireland.

11. In 1797 James Grenville, connected with the powerful houses of Wyndham, Temple, and Pitt, was created Lord Glastonbury, with a special remainder to his brother, Lieut.-Gen. Grenville, and the heirs male of his body. Extinct 1825.

We now come to the two similar creations of the present century (U.K.), of which one was the son of the then reigning sovereign, and the other (after a decent interval of nearly half a century) is Lord Harlech. It is to be hoped that another fifty years or so may elapse before this evil precedent is again followed, as if such creations are made only once in every half century, their influence will be imperceptible. G. E. C.

In reference to the question of limitations of the remainders of titles, it seems to me strange that apparently the case of Lord Brougham has been forgotten, whose second peerage of 1860 was limited to his brother, who now possesses it. F. F. P.

THE IRISH PEERAGE: THE IRISH UNION PEERS (5th S. v. 369, 391, 469, 500; vi. 9).—It is a difficult as well as a disagreeable task to point out the names of the Union peers proper, and H. must excuse me from undertaking it. Lord Cornwallis's correspondence will enable him to correct the errors to which I alluded. It helped to correct one into which I fell myself in believing Barrington's statement as to the Ashtown peerage. It is one thing to say that an Irish commoner who supported the Union obtained a peerage, and another to say that he sold his vote. To say that all who supported the measure were venal politicians is one of those sweeping accusations too silly to waste time in writing about. Englishmen who held Irish titles, but who had neither estates nor official position in Ireland, cannot of course be included amongst the Union peers. The list of Irish noblemen, alluded to by MR. FISHER as having appeared lately in a Dublin paper (*Daily Express*, April 13,

1876), was written by me. The loss of a leaf of the MS. before it reached the printer made it imperfect, and what did appear was probably not absolutely free from error; but I mentioned Lord O'Neill amongst the Irish peers bearing Celtic names, adding, at the same time, that his real name was Chichester. I also stated that the real name of the Donoughmore earls was Hely or O'Hely. The father of the Right Hon. John Hely Hutchinson, Prime Serjeant, Provost and Alnager, &c., was John Hely, a native of Kerry, and I have more than one amusing letter of his, written to a Kerry gentleman with whom he was on terms of intimacy. The Prime Serjeant's niece, Miss Forward, married Archdeacon Day, eldest son of the Rev. John Day, D.D. (my great-uncle), and elder brother of Judge Day, who, by the way, I fear had his share of the good things going between 1782 and 1800. Amongst the parish registers now in the Dublin Public Record Office is an entry of the marriage of "William Forward and Margaret Hely," dated Oct. 14, 1736. The object of my letter to the *Express* was to prove that the assertion, often made by popular orators, and too often credited by Englishmen, that all the Irish landlords are Saxon, and all their tenants Celts, and that the former are chiefly of Cromwellian descent, is utterly untrue. No thoughtful and unprejudiced student of Irish history and genealogy can doubt that the people of Great Britain and Ireland are of the same mixed race. The majority of Irish landlords descend from the colonists of Plantagenet and Tudor times, whose families from generation to generation intermarried with the native Irish, becoming "more Irish than the Irish themselves." Few Cromwellian families remain amongst the Irish proprietary, and almost all of these have a large share of Celtic blood in their veins. In the list of tenants evicted by Mr. Bridge, which was lately going the round of the Irish newspapers, a large number (nearly half, I think) of the names were English. It would surprise those who take their notions of Irish history from the speeches of popular orators, and the books of partisans, ecclesiastical and secular, to find, even in the county of Kerry (generally supposed by Englishmen to be the most Celtic portion of Ireland), that the intermixture of the two races was complete before 1688, and that nearly every second name on the roll of the "transplanted" from this western county in 1650 is English or Welsh.

It is much to be regretted that there are not more Celtic names in the Irish peerage roll, but the number would have increased, and gone on increasing, if those same orators and partisans had only permitted "the land to have rest." Rank and wealth would then, as in England, have been the due reward of intelligence, enterprise, and industry, instead of the premiums on political corruption.

M. A. H.

In reference to the list, 5th S. v. 470, it will be found that many of the peers there enumerated, as well as their relatives in the House of Commons, opposed the Union, and, as an example, I may say that when the resolutions in its favour passed the House of Lords, and its most determined adversaries placed on record a solemn protest against this vote, the signatures to that protest begin with Pery and end with Sunderlin, both included among Union peers in that note. Nor was it Pitt who originated the anomaly of creating Englishmen peers of Ireland.

I do not expect to escape error in deciding what peerages had no connexion with Ireland, the histories of the families not always making this clear. For instance, the Fieldings got the earldom of Desmond in view of a great Irish marriage, then intended, but which never took place; whilst the English Viscounts Strangford settled in Ireland because they had received an Irish peerage a hundred years previously. But it seems to me that the first instances of the kind were in 1620, when King James gave the Scotch viscounty of Falkland to the cousin of Queen Elizabeth, that of Dunbar to Sir H. Constable, a Yorkshire knight, and the Irish baronies of Maynard and Hervey to English baronets, who were, within the next eight years, granted English baronies of the same name. In 1622 he made Sir Thomas Beaumont, to whose father he had refused the forfeited English viscounty of his family, an Irish peer with the same title. But Charles I. carried the process much further. In 1627 he gave Scotch baronies to Sir W. Aston and Sir T. Fairfax (another Yorkshireman), and the following year, besides giving that of Cramond, with a strange remainder, to a Beaumont who had married Chief Justice Richardson, he conferred Irish viscounties upon Fairfax's cousin, of the same county and name; upon Sir R. Lumley, who, like Beaumont, represented an English noble family under attainder; and upon Sir W. Monson, Sir J. Scudamore, Sir R. Cholmondeley, Sir T. Savile, Sir R. Molyneux, Sir T. Smythe, and Sir R. Wenman; whilst during the progress of the Civil War he rewarded English adherents with the viscounties of Rathcoote, Cullen (who married an heiress of the O'Briens, but had, I think, no Irish lands with her), Bulkeley, Bellomont, Brouncker, and Ogle, and the barony of Hawley. Without including, as perhaps we should, Lisburne, Kilmorey, or Sherard in the list, I think he made a larger English addition to the Irish House of Lords, in proportion to existing peerages, than George III. in his long reign.

Between the Restoration and the Revolution I only feel sure as to nine titles, all viscounties, which were perhaps deemed equivalent to English baronies. These were Irvine, Dunblane, Newhaven, and Teviot, in Scotland; Fanshawe, Downe, Windsor, Howe, and Fermanagh, in Ireland, two

of them being conferred on sons of English peers. But between 1717 and 1727 Viscounts Chetwynd, Tyrconnel, Castlemaine, Grimston, Barrington, Vane, Gage, Bateman, and Galway, with Lords D'Arcy and Mickelthwaite, were added to the Irish peerage, the entry to that of Scotland being then closed; and, as most of them sat in the English House of Commons before and after their creation, I think it was Walpole, and not Pitt, who adopted this somewhat unconstitutional mode of influencing that House. Between his retirement and the accession of George III. I find only Fife, Luxborough, and Pollington, besides the earldom of Pannure, which was granted in 1743 to the titular holder of that attainted Scotch title, a precedent followed by George III. in the case of the Mackenzies, Viscounts Fortrose and Earls of Seaforth, who obtained in Ireland the titles they had forfeited in Scotland.

GORT.

"A COLLECTION OF SPIRITUAL SONGS" (3rd S. iii. 44, 98, 236.)—I have also a copy of the anonymous *Spiritual Song Book for Roman Catholics*, which Mr. HUTH inquires about, and which Blair's College admits was printed at Aberdeen in 1823, and circulated by the late Rev. C. Gordon. Allusion is also made, in the last communication, to a missing previous edition from which the above was reprinted, said to be published by Bishop Geddes, and for the contents of which he, Dr. Hay, and certain missionary priests, were responsible. This earlier book has just fallen into my hands. It bears the title, *A Collection of Spiritual Hymns and Songs on Various Religious Subjects*, 12mo. pp. 149 (Aberdeen, Chalmers, 1802), containing considerably more than the reprint of 1823, with no introductory matter, nor the usual *permissu superiorum* we find in Roman Catholic books. At p. 46, however, we have this note: "The whole of the preceding pieces were composed and dictated by the late most worthy and venerable Bishop Geddes, while lying upon his death-bed." Beyond this, and the initials J. C., W. D., A. G., and J. E. M. to a few of them, the authors are not identified, and the peculiarity of the little book is found in the several pieces having affixed to their titles the names of the tunes they are fitted to, and these all the popular secular ones of the day, such as *Gilderoy*, *Killiecrankie*, *Lass o' Patie Mill*, *Wirry Whigs*, *Sae ye my Peggie*, &c. This was not, however, quite a novelty; for although it is popularly believed that Rowland Hill, and some other eccentric preachers of a later day, first broached the right of the spiritual song to the music monopolized by the profane ditty, this claim may be traced much further back, and to Presbyterians. The Rev. W. Geddes, the minister of Wick, for example (without seeking for an earlier one), in his *Saints' Recreation*, 1683, adapts his song of "The Saints' Delight" to be sung to the

tune of "Ye Minor Beauties," &c., and thus "breaks the yce," as he quaintly remarks, upon that and other points:—

"But I cannot omit to obviate an objection which may be raised by some inconsiderate Persons, which is this: O, say they, we remember some of these ayres or tunes were sung heretofore with Amorous Sonnets, wherein were (may be) some bawdy-like or obscene-like expressions. To this I answer, first, that in this practice I have the presidents of some of the most pious, grand, and zealous divines in the kingdom, who to very good purpose have composed godly songs to the tunes of such old songs as these, *The Bonny Broom*, *I'll never leave thee*, *We'll all go pu' the hadder*, and such like, and yet without any challenge, or disparagement; Secondly, it is alledged by some, and that not without some colour of reason, that many of our ayres or tunes are made by good Angels, but the Letter or lines of our Songs by Devils. We chose the part Angelical, and leave the Diabolical." &c.

John Glass follows suit in his *Christian Songs*, remarking that—

"When the first edition of these Songs appeared (1749) many were much scandalized by some of them being adapted to what are called profane tunes. That prejudice being now much abated, it is less necessary to enlarge on it here; yet it may be observed that to an unprejudiced mind there can be no intrinsic evil in the notes of any one tune more than another, whatever words or sentiments may have been formerly adapted to it."

But it was left for that more doughty Presbyterian reformer, John Barclay, to launch his anathemas against the right of the "vile *Tea-Table Miscellanies*, the *Charmers*, the *Larks*, the *Linnets*, the *Nightingales* [the ballad books of the day], with all their other trumperies from hell! Thither may they soon descend!" to a monopoly of divine sounds, which, as applied to spiritual songs, or the singers of them, can be no more polluted than a violet bed can be polluted by the sunbeams because they shine with the same light on a neighbouring dunghill.

Mr. Barclay, therefore, gives the godly songs in his *Rejoice Evermore* (Glasgow, 1767) a vivacious lilt, which prepares them for the application of the tune of the denounced bailad:—

"VIDELICET:

Like the wheel of water-mill,
Yielding to the water's will,
Round and round it wheels,
As the gushing weight it feels;

So obedient be my soul
To the Holy Ghost's control,
Ever moving by his will,
Never, never standing still.

Let thy grinding millstones bring
To subjection everything;
Grind away my rough and harsh;
Grind my flesh, though bones should crash.

Grind me o'er, and o'er, and o'er,
Till I fall thy finest flower (*sic*):
Lay me down a mellow heap,
Make me thro' thy bolters sweep.

Sift me, sift, sift me well,
Sift me to approve meal;
Give my dust unto the wind,
Leaving all the pure behind.

Stow me up in thy own vessel,
That no thief thy store embezzle;
Make me, thou, and make with speed,
Pleasant, pure, unleavened bread.

A sweet consecrated cake
Make me, thou, for Jesus' sake;
That I be not like Ephraim,
O forbid, thou great I AM!

Ephraim was but singly turn'd,
Ephraim therefore doubly mourn'd;
Lest I burn me in the oven,
Draw me soon, O God, to Heaven."

J. O.

THE SOUTHERN CROSS (5th S. v. 145, 295; vi. 11).—MR. HEANE says, "The Southern Cross, though no longer visible in the North Temperate Zone, was seen there from the time of Adam to the Christian era." My acquaintance with the science of astronomy is so limited that I have no opinion of my own to offer on the subject, but I wish to draw your correspondent's attention to a passage in Dante's *Purgatorio*, c. i., vv. 22-27, in which the great poet says, or rather appears to say (as the meaning of the passage is considered to be doubtful), that this constellation has never been seen in the northern hemisphere since the time of Adam and Eve, or, at any rate, since very early times (as it is also uncertain what the poet means by "prima gente") :—

"Io mi volsi a man destra, e posì mente
All' altro polo, e vidi quattro stelle
Non vista mai fuor ch' alla prima gente.
Goder pareva il ciel di lor fiammelle.
O settentrional vedovo sito,
Poiché privato se' di mirar quelle!"

Dante's commentators have been much exercised as to the precise meaning of the "quattro stelle." One of them, Brunone Bianchi, says (I ask your readers' indulgence for my translation of the passage):—

"I am inclined to think that these four stars are a mere imagination of the poet, who feigned them, in the first place, in order to give a greater embellishment to that heaven under which, as he poetically imagined, the human race must have lived had it remained innocent; and in the second, in order to make them a symbol of the four cardinal virtues (i.e. Prudence, Justice, Fortitude, and Temperance), which indeed adorned man whilst he continued innocent in the place where God had placed him, and which in his descendants became more difficult and rare."

Mr. Longfellow says that he understands the lines as in the first place referring literally to the Southern Cross, and in the second figuratively to the four cardinal virtues; and Cary, in his notes, says that, although the passage has certainly a symbolical meaning, it is not impossible that he primarily meant the Southern Cross by the "quattro stelle." Leigh Hunt says :—

"This is one of the passages which make the religious admirers of Dante inclined to pronounce him divinely inspired; for how could he otherwise have seen stars, they ask us, which were not discovered till after his time, and which compose the constellation of the Cross? But other commentators are of opinion that the Cross, though not so named till subsequently (and Dante we see gives no prophetic hint about the name), had been seen, probably by stray navigators. An Arabian globe is even mentioned by M. Artaud in which the Southern Cross is set down. Mr. Cary, in his note on the passage, refers to Seneca's prediction of the discovery of America, most likely suggested by similar information. 'But whatever,' he adds, 'may be thought of this, it is certain that the four stars are here symbolical of the four cardinal virtues.'.....The symbol, however, is not necessary. Dante was a very curious inquirer on all subjects, and evidently acquainted with ships and seamen as well as geography; and his imagination would eagerly have seized a magnificent novelty like this, and used it the first opportunity" (*Stories from the Italian Poets*, vol. i. p. 155).

Dr. Barlow, the eminent Dante scholar, as quoted by Longfellow in the notes to his translation of the *Purgatorio*, says that by the "prima gente" the poet does not mean our first parents (which is Cary's and Wright's interpretation of the words), but "the early races which inhabited Europe and Asia."

Whether Bianchi is right in explaining the four stars as "a mere imagination" of the poet, or Longfellow in interpreting them to mean the Southern Cross, I think there can be little doubt that the meaning is, as both these commentators say, allegorical as well as literal. In reading a poet of the highest order like Dante, we must always bear in mind his own caution to his readers :—

"O voi ch' avete gl' intelletti sani,
Mirate la dottrina che s' asconde
Sotto il velame degli versi strani."

It would accordingly be a narrow criticism that would limit the divine poet to a literal meaning in a passage like the above. But although by the four stars he very probably intended to symbolize the four cardinal virtues, I think he must have meant the passage to be understood primarily in a literal sense, otherwise the exclamation, "O settentrional vedovo sito," &c., would have little or no meaning, as the poet could hardly have meant us to understand that the northern hemisphere was totally deprived ("widowed," as he expresses it) of the virtues of Justice, Fortitude, Prudence, and Temperance!

JONATHAN BOUCHIER.

Bexley Heath, Kent.

RODERIGO LOPEZ (5th S. v. 407, 477).—The question asked by Dr. Jessopp is practically a double one, namely, when did Lopez come to England, and when was he appointed physician to the Queen? In reference to the first, Lingard (*History*, vol. v. p. 535) says that "Lopez, a Jew and physician, who had been made prisoner in 1558, had since, on account of his skill, been re-

tained in the Royal service." Strype (Stow's *London*, 1755, i. 144) gives a list of the College of Physicians in 1575, in which appear the names of Drs. Smith, Gyfford, and Lopez. This shows that he was one of the chief physicians of London twenty years before the alleged plot against the Queen, and agrees with Camden's statement that Lopez "had been for a long time a man of noted fidelity, and therefore not so much as suspected," and with Bacon's account that "Lopez had for a long time professed Physick in this land." A letter from Richard Topclyffe to the Earl of Shrewsbury, dated March 16, 1579, printed by Lodge (*Illustrations*, ii. 224), supplies a further piece of evidence. The writer says, "Doctor Lopez, now cheafe phyzycyon to my L^o of Lec^r, did tell me (w^{ch} Lopez is a very honest person and zealous)." That he was recommended by Leicester to the Queen prior to his departure for the Netherlands in 1585 is probable. It may be open to doubt whether or not Lopez was really guilty,—the evidence is far from satisfactory. When accused he appears to have manifested great signs of terror, and Speed (*Hist. of England*, 1610, fol. 849) thus quaintly describes the scene: "When the Treasurer said to him, 'I think I must become a Physitian to purge you,' and thereupon apprehended him for a Traitor, he stood so perplexed with fear that his presence was scarce tollerable for the smell." This, however, is no proof of guilt. The Tower and pretty certain torture were quite enough to terrify a Jew, whether "converted" or not. In his defence Lopez stated that the jewels which the King of Spain had sent to him, he had given to the Queen, and that he had asked her Highness whether it was not fair to deceive the deceiver. It is worth noting that the Lord Keeper Egerton in the House of Lords, and in the presence of the Queen, Oct. 27, 1601, referred to this matter (*D'Ewes's Journals*, fol. 599). He said: "I have seen her Majesty wear at her girdle the price of her blood; I mean the Jewels which have been given to her Physitians, to have done that unto her which I hope God will ever keep from her." This distinct statement differs from the account given by Bacon, who says that the Queen returned the jewels to Lopez with gracious words.

EDWARD SOLLY.

Sutton, Surrey.

POEMS BY MRS. PALMER (5th S. v. 495).—Is MR. NOX certain that Mrs. Palmer wrote "*poems* in the Devonshire dialect"? She was the author of a *Dialogue in the Devonshire Dialect*, which has been lately reprinted under the title of the *Devonshire Courtship*. Of this I have a copy, but it is not in verse. The word *drumble-drone* occurs in it as a name for the humble-bee.

WM. PENGELLY.

Torquay.

"GONDIBERT" (5th S. v. 449).—*Gondibert*, a heroic poem, in three books, written mostly abroad during the Commonwealth, by Sir William Davenant, was published in 1651, with a preface addressed to Hobbes of Malmesbury.

E. H. A.

The scene of it was in Lombardy, of which country *Gondibert* was king. This poem was (says the *Biographica Dramatica*) "rendered at the same time the subject of the highest commendation and the severest criticism." Cowley dedicated a poem to Sir W. D'Avenant on the completion of the first two books of *Gondibert*, in which he praises it highly, but Dryden speaks of "the stiff, formal style of *Gondibert*."

RIVUS.

THE SICILIAN VESPERS (5th S. v. 338).—The word was *ciceri*, pronounced *cheecharee*. *Ciceri* in Sicilian dialect, *ceci* in Italian, are peas. It is customary in Italy to eat dry peas on the 2nd of November, the day of the dead. The conspirators, showing the peas, asked, "What is that?" When the answer was pronounced *siseri* or *sesi*, they killed them, recognizing them as French. An Italian or Sicilian would have said *cheecharee*. The great hate of the Sicilians against the French came from jealousy because the French corrupted the women in Sicily.

MAXIMILIAN.

Milan.

The word asked for by the murderers to distinguish the Frenchmen is merely matter of tradition. The following remarks are taken from the best writer on the subject:—

"Narra la tradizione ancora, che il suon d'una voce fosse la dura prova onde scerneansi in quel macello i Francesi, come lo *shibboleth* tra le ebrae tribù; e che se avvenissi nel popolo uom sospetto o mal noto, sforzavalo col ferro alla gola a profferir *ciciri*, e al sibilo dell'accento straniero spacciavano."—*La Guerra del Vespro Siciliano*, scritta da M. Amari, Firenze, 1851, 12mo. p. 107.

H. R. T.

The word by which the French betrayed their nationality was *cece*, the *Cicer arietinum* or chick-pea, a kind of pulse extensively cultivated in the south of Europe and elsewhere. The correct pronunciation of this word is not difficult to an Englishman, but I am told that it is less easily acquired by a Frenchman than our *th*. My authority for this statement is Dr. Beccari, a botanist who has added so much to our knowledge of the vegetation of Borneo and New Guinea, and whom I met here some ten or twelve years ago.

W. B. HEMSLEY.

Richmond.

The word was *ciciri* or *cece* (compare *L'Art de Vérifier les Dates*, ed. 1819, vol. xviii. p. 240, note, and Sismondi's "Italian Republics," in *Lardner's Cyclopædia*, p. 103).

W. A. B. COOLIDGE, M.A.

Magdalen College, Oxford.

ITALIAN TRANSLATION OF GIBBON'S "DECLINE AND FALL" (5th S. v. 513).—I cannot help ANON. beyond confirming the existence of an Italian translation of the *Decline and Fall*. I saw it, in 1819, in the library of a Greek gentleman who placed his villa at Basilikè at our disposal for rest and luncheon, on our way to Sappho's Leap, Santa Mauna. I have ungratefully forgotten the name of our host, but the unexpected discovery of the work in that language, and in that place, remains on my memory. H. S.

PHILIP JAMES BAILEY (5th S. v. 308), the author of *Festus*, published a poem in blank verse, *The Mystery of Life*, in one of the magazines for the early part of 1870. I think it was the *Gentleman's* for March. J. POTTER BRISCOE. Nottingham.

CAPTAIN CHURCHILL (5th S. v. 448).—In 1824 there lived in Dawlish an old Mrs. Churchill, who lived with her married daughter in a house known as "Captain Churchill's house," close to "the Barton house," the residence of the late Sir William Grant. No doubt this lady's husband was the John Churchill respecting whom J. B. inquires. Anybody being at Dawlish could doubtless ascertain something about Captain Churchill, by inquiring of the sexton for an old tombstone bearing his name in the churchyard. I cannot say whether he was a captain in the army or navy. A. G. C.

REV. WILLIAM NICHOLLS, DEAN OF CHESTER (5th S. v. 433), was of a good family of Middlesex (see Walker's *Sufferings of the Clergy*, part ii. p. 11, who refers to Leicester's *Hist. of Cheshire*, p. 169). He was of Trinity College, Cambridge. According to Le Neve, Dr. Nicholls died on December 16, 1657, and was buried on the 19th of that month at Northenden. Walker's account is that he died "at Etbells in 1658, and lies buried at Nordon Church in Cheshire. I find him also under Composition for his *Temporal Estate*, which he redeemed at 143*l*." JOHN E. BAILEY.

Stretford, Manchester.

According to Ormerod, the name of the estate of William Tatton, first husband of Katherine Leicester, was Witthenshaw, not, as written by Mr. EARWAKER, Wilkenshaw. Dean Nicholls was installed April 12, 1644, and died at Etbells in 1657 without issue. His successor was Dr. Henry Bridgeman. WILLIAM GEORGE BLACK.

"ESSAYS BY AN INVALID" (5th S. v. 267).—In 1844 Messrs. Moxon published *Life in the Sick Room: Essays by an Invalid*. It was written by the late Miss Martineau at Tynemouth, where she was then residing. J. MANUEL.

"SCRAN" (5th S. v. 513) does not mean luck except by a metaphor; it means simply something eatable—provisions, meat, &c. Bad meat or meal would therefore be bad luck. The old slang song of *Barney's Wedding* tells us that for the feast provided

"There was lots of scan
In a large brown pan,
And some leg of beef soup in a tub."

Of course, when the Irish widdy went to kneel at her husband's grave, and a nettle, too obtrusive and intrusive, stung her bare legs, so that she cried out as she jumped up, "Arrah! bad scan to yez, Peter! for living or dead there was always a sting in ye," she used a mere figure of speech, as a dead man could hardly need scan. The word is thus defined in Hotten's *Slang Dictionary*:—

"Scan, pieces of meat, broken victuals. Formerly the reckoning at a public-house. Scranning, or out on the scan, is begging for broken victuals; also an Irish malediction of the milder sort. Scan-bag, a soldier's haversack, military slang."

HAIN FRISWELL.

The Irish phrase, "Bad scan to you," would be better rendered by "Bad fare to you," than bad luck, &c. In Scotland *scan* means fare (food, eatables). It is merely a slang word, like *grub*. The latter, however, seems to apply to common food or gross eating; the other rather to something dainty, or special, or given by way of treat:—

"Jock at the fair, wi' lib'ral han',
His Maggie treats to fouth [profusion] o' scan."

SCOT.

This word, occurring in the phrase, "Bad scan to you," if it be not of Irish origin, is perhaps identical with the provincial word *scan* used in the north of England, and meaning food, victuals; with which may be compared the Prov. Danish *skran*, Prov. German *Schranzen*, a victualler's shop (Atkinson, *Cleveland Glossary*, s. v.). In Scotch the word denotes not only a collection of eatables, but the power or means for accomplishing any purpose (Jamieson). A. SMYTHE PALMER.

Lower Norwood, S.E.

THE BARQUE ASIA, 1839 (5th S. v. 469).—For the information of J. N. of Melbourne, I herewith send you an extract from my father's log-book. He was master of the Asia in 1839 and 1840. I will further state that I was in the ship at the time referred to, as senior apprentice and third mate, and was in one of the boats towing, on Jan. 20, 1840, from eight A.M. till five P.M., nearly on the equator, with a burning sun over head, and no wind; and I firmly believe that it was through our exertions in the boats that the ship was saved from being dashed to pieces on the reef, which was quite steep too, no soundings being obtained by our deep-sea line with 120 fathoms. The ship was so

close to the reef at one time that we could hear the swell breaking violently, and see the spray flying high up in the air; we could also see the naked savages on the beach, evidently expecting some good pickings shortly. The captain thought at one time we should not clear the reef, so we got everything ready to leave the ship in the long boat; but providentially the light air sprung up, and, with the towing, kept us clear.

At the time this happened we were on the way from Singapore to China by the eastern route, and had passed through the Gillolo passage a day or two before, and on entering the Pacific Ocean we got becalmed, and were drifted by the current into our perilous position off the Yule Island; and thus ended one of my narrow escapes.

BENJAMIN FREEMAN,

Formerly Commander of the ship *Northfleet*, of London.
61, Cawley Road, South Hackney, E.

[We will forward the extract to our correspondent.]

"TERRIFIED" (5th S. vi. 6).—This word is used in Suffolk also in the sense of *irritated*. A man who has had the misfortune to sleep in a room not free from fleas is not unlikely to tell you in the morning that he has been *terrified* all night by those insects.

W. A. BOWLER.

The poor in this part often speak of being "terrified with a cough," i.e., torn to pieces.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"IN ROME UPON PALM SUNDAY," &c. (5th S. v. 512).—Mr. Ward quotes these lines in his work on the cultivation of ferns in closed glass cases, and ascribes them to Goethe. I should like to see the whole of the passage in English.

W. H. PATTERSON.

NEGUS (5th S. v. 429).—According to Pulleyn, wine and water first received this name from Francis Negus, Esq., in the reign of George I. On an occasion when party politicians were discussing politics and wine very extensively and intensively, they quarrelled seriously. Mr. Negus reproved them, and exhibited himself cool and reasonable, as the effect of diluting his wine freely with water. Ever after, the half-and-half men, the wine-and-water bibbers, were ridiculed, and their mixture called Negus.

W. G. W.

Haydn says, "Said to be named after Colonel Francis Negus, about 1714. The sovereign of Abyssinia is termed Negus." Chambers's *Etymological Dictionary* says, "Said to be so called from Colonel Negus, its first maker, in the reign of Queen Anne."

W. S. J.

"The mixture called Negus, invented in Queen Anne's time by Colonel Negus."—Malone's *Life of Dryden*, vol. i. p. 484.

C. F. S. WARREN, M.A.

PROVINCIALISMS FOR "TO THRASH" (5th S. v. 426).—MR. RATCLIFFE, who notes that in North Notts "to mump" means "to beat, to thrash," may be interested in the following twenty expressions, each of which means exactly the same thing in this neighbourhood, namely, "to thrash" or "to beat," and which are all in common use. I had gathered them together, for my own amusement, only a day or two before reading his note: hide, warm, nail, hammer, pay, lick, leather, bash, slug, lace, whallop, whollop, bencil, whip, tan, mug, baste, pummel, welt, twilt.

J. H. WILKINSON.

Leeds.

"O LAND OF MY FATHERS AND MINE" (5th S. v. 469, 525).—I fail to discover in Lord Byron's minor poems one entitled "Farewell to England." Will G. W. D. say in what edition the poem may be found?

FREDK. RULE.

LA ZOUCHE FAMILY (5th S. iv. 488; v. 115, 418, 526).—In my note on this family at the last reference, for "Burke's *Extinct Peerage of England*, vol. ii. p. 54, also gives a full pedigree of the Botetourts," please to read, "Banke's *Extinct Peerage of England*, vol. ii. p. 54, also gives in a full pedigree of the Botetourts," &c. D. C. E. Crescent, Bedford.

A RIDICULOUS BLUNDER IN WEBSTER'S "ENGLISH DICTIONARY" (5th S. v. 446, 522).—My copy of Dr. Hook's *Church Dictionary* is the third edition, 1843, in which, under the heading "Breviary," there is nothing approaching to any resemblance to the passage said to be quoted from "an early edition" of that work. Did such a passage ever appear in any edition of the dictionary by Dr. Hook? I much doubt it. I think we may assign the "ridiculous blunder" to Webster's editor, and not to Dean Hook. May I here acknowledge a "ridiculous blunder" of my own, in my note (in the same number of "N. & Q.") on Cowper's "Yardley Oak" (p. 451)? I there said "it was at the Hertfordshire Yardley"; though my own note contradicted itself, and showed that it was the Northamptonshire Yardley to which I referred. When I wrote the note, I had the map of Northamptonshire open before me, in order to see the distance between Yardley and Weston; but, as I had also before me the original query concerning the oak, I imagine that I inadvertently copied from it the word "Hertfordshire," an error that I did not detect until I saw it staring me in the face in indelible printer's ink.

CUTHBERT BEDE.

In Hook's *Church Dictionary*, 5th ed., 1846, p. 133, I find:—

"Breviary. A daily office, or book of divine service, in the Romish church. It is composed of *Matins*, *Lauds*; first, third, sixth, and ninth *Vespers*; and the

Compline or *Post-communio*: i.e. of seven different hours, on account of that saying of David, 'seven times a day will I praise thee:' whence some authors call the *Breviary* by the name of *Horæ Cononica, Canonical Hours*.

The word *Cononica* is, of course, a misprint, but I give it as in the book.

G. DE JEANVILLE.

ST. CUTHBERT AND THE DONKEYS (5th S. v. 387, 457, 497).—How very odd that my North-country donkey should be called *cuddy* because they call a donkey *gudha* in Hindustanee, and that my North-country baby should be called *Cuddy* because the dear little man was christened Cuthbert in English! One has to live and learn.

And then I suppose the Gipsies were careful not to call donkeys *gudhas* when they got out of St. Cuthbert's territory, and called them *neddies* when they got into the territory of St. Edward.

Or is *neddy* Hindustanee, too? We ladies are so unlearned and illogical, you know, as well as "hasty." F. B.

P.S.—Does not J. T. F. think John and Thomas are more common Christian names than Cuthbert and Edward?

THE REV. W. BLAXTON (5th S. v. 107, 216, 521).—Some twenty years ago an undoubted member of the old Blakiston family died—an old man—in the workhouse of Sedgefield, in the county of Durham. My father was Rector of Sedgefield at the time. JULIA E. STRONG.

THE LANGUAGE OF ART: FARRAR'S "CHAPTERS ON LANGUAGE" (5th S. v. 188, 337).—I should also like to know "who was the sculptor, and where is now the statue." But meanwhile the following from Emerson may be acceptable; probably it is the original to which Dr. Farrar refers:—

"He (the sculptor) rose one day, according to his habit, before the dawn, and saw the morning break grand as the eternity out of which it came, and for many days after he strove to express the tranquillity; and lo! his chisel had fashioned out of marble the form of a beautiful youth, Phosphorus, whose aspect is such that it is said all persons who look on it become silent."—Fide Bohn's edition, 1868, Emerson's *Works*, Essay xiii., "Poet," vol. i. p. 163.

D. ROBERTSON (Major, 44th Regt. N.I.).
Dibrugarh, Upper Assam.

THE JAYS OF SUFFOLK (5th S. i. 128, 195, 336, 437).—My attention having been called to the inquiry as to this family, perhaps you will allow me to give a few facts about the Jays I have known. The late Samuel Jay was one of the best known and most popular landowners of the East Anglian district. Himself a member of an influential county family, he inherited some of the vices which are almost always found in some degree or other in his class; his chief weakness was a love of high play, and in one night he lost

all his estates and patrimony. He did not live long after this, but died leaving two sons, Samuel, a barrister, and William, in holy orders. The latter gentleman I had the pleasure of seeing presented to the Queen at Windsor on the occasion of the baptism of the Shazadah of Lahore, for whom her Majesty and Mr. Jay were co-sponsors.

I happened recently to see a Sheffield paper, where a Mr. Jay wrote to defend a person named Fitz John, charged with participation in the Work-op election riots. This recalls the words of De Tocqueville concerning the battle of Hastings:—

"There were in the battle two officers of the Duke, Jay and Fitz John, who, continually befriending one another, at length fell side by side. . . . Wherefore their descendants have ever had a continual alliance, being always ready to aid each other."

BRISTOL.

St. James's Square, S.W.

HESIOD: HOMER (5th S. v. 487).—I suspect the passage wanted from Hesiod is vv. 770, 771 of the *ἔργα καὶ ἡμέραι*, in which the seventh day is called "holy, for on it Leto bore Apollo of the Golden Sword." I know of no passage in which Homer calls the seventh day "sacred and holy."

ETONENSIS.

THE COSTUME OF MACBETH (5th S. iv. 228, 458, 517; v. 218, 253).—MR. WYLIE has satisfactorily accounted for the adoption of the modern dress on the stage when heroes and heroines of antiquity were represented. Its anomalous nature must have struck geniuses like Quin and Garrick, and it could only have been adopted in compliance with the authority of custom, and continued as long as it was in deference to public opinion.

If possible, it seems a still greater absurdity that the young actors in the Latin comedies of Terence, at Westminster School, should, even up to the year 1839, have been habited in modern English costume instead of the classic *pallium* and *chlamys*. However, such was the case, and the fact is alluded to in the preface of *Lusus Alteri Westmonasteriensis*, 1863:—

"We cannot conclude this part of our subject without paying a just tribute to the taste and learning of Dr. Williamson, head master from 1828 to 1846, for an important change introduced by him. It is well known that up to the year 1839 the actors appeared in modern costume, the old men in that of George II., the young men in the evening or morning dress of the latest fashion, and the servants in full livery, a practice which prevailed also at the public theatres in the days of Garrick, and till the era of John Kemble. Dr. Williamson introduced the Greek dress at Westminster, in 1839, and drew up, for the use of the school, a short but learned excursus to the Greek antiquities of Lambert Bos, entitled *Eunuchus Palliatus*, as an authority for the correctness of the style."—Vol. i. p. xviii.

Yet, as MR. WYLIE justly observes, "if attention be too much withdrawn from the actor, we may end in caring only for the accessories."

History is said to repeat itself, and the same idea seems to have struck the mind of Horace many centuries ago, when he saw the Roman auditory intent only on the gorgeous procession that passed along the stage, indifferent alike to the actor and to the acting. The whole passage is a very graphically written one, and may be found in his Epistles. It thus concludes :—

"Tanto cum strepitu ludi spectantur et arces
Divitiæque peregrinæ, quibus oblitus actor
Cum stetit in scena concurrat dextera lævæ.
Dixit adhuc aliquid? Nil sane. Quid placet ergo?
Lina Tarentino violas imitata veneno."

Ep. ii. l. 203, *et seq.*

I could not help thinking of the true and correct remarks of the Roman bard on witnessing, many years ago, a representation of *King Henry V.* at the Princess's Theatre, overlaid with gorgeous accessories upon which no expense seemed to have been spared.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE MAN IN THE MOON" (5th S. v. 428, 522.)—G. B. B. is referred to Whitaker's *History of Craven*, and also to Hone's *Table Book*. I have not sufficient knowledge to discuss a genealogical question as to the parentage of the Rev. Mr. Wilson, of Halton-Gill. I can merely say that Whitaker (no mean authority) states him to have been the father of the bishop.

Mr. Wilson's *Man in the Moon* is the history of one Israel Jobson, a shoemaker of Halton-Gill, in Craven, who, being on the summit of Pen-yghent, was wooed by the Moon, and became a Craven Endymion. Jobson, while a resident in Moonland, acquired great astronomical knowledge, and, Dr. Whitaker says, made the important discovery that the inhabitants of one of the planets were made of *pot-metal*!

Copies of Wilson's book were seen and examined by Dr. Whitaker; and the Rev. Robert Collyer, of Chicago, U.S., once saw one in the hands of a Kildwick or Silsden personage. That copies exist is beyond question; and I have no doubt that one or more may be ferreted out if my West Yorkshire or East Lancashire friends will only take a little trouble. The chapel of Halton-Gill (the living of which has been recently raised from a curacy to a vicarage) well merits a visit. It belongs to no order of architecture, and yet it is difficult to imagine a more primitive and interesting-looking object. It harmonizes admirably with the fine mountain scenery around it.

JAMES HENRY DIXON.

PROFANE HYMN TUNES (5th S. v. 367, 495).—It is certainly true that hymn tunes have been occasionally derived from secular sources, and there is reason to believe that several even of the oldest German chorals appeared first as popular melodies; but it is not always safe to infer from

a resemblance between two tunes that the one was in any way derived from the other. Can CUTHBERT BEDE point out the melody of Mozart's from which the tune "Belmont" is said to be adapted? I have often heard the statement made, but have not yet been able to find the original tune in Mozart's works. "Belmont" has also been ascribed to Webbe, but is not among his acknowledged tunes.

G. A. C.

"THE DYING FOX-HUNTER" (5th S. v. 388, 524).—I think MR. HOPPUS must be mistaken in supposing that the print of "The Dying Fox-Hunter" represents the death-bed of Tom Moody. I take it to be a fancy picture, poor in art, and irreverent in sentiment. The incident of the "rattling view halloo" is historically true, but that barbarous proceeding took place over the grave, not in the bedroom, of the dead man. I have the print of "The Burial of Tom Moody," depicting Willey Church and graveyard, with a crowd of huntsmen and earth-stoppers shouting as the coffin is lowered, in a manner more like wild Indians than civilized Britons. The clergyman, to his credit, is seen walking away in the distance, as if unwilling to witness the savage spectacle.

GEORGE ELLIS.

St. John's Wood.

MR. HOPPUS may rest assured that this print has nothing to do with the death of Tom Moody, who was not a squire, but a "whipper-in" in the service of Lord Forrester. Moody's tomb may be seen in Willey Churchyard, at the foot of the Wrekin. "The Dying Fox-Hunter" depicts a purely imaginative scene, and, in my opinion, the painting has considerable artistic talent. I think the artist is the same one who painted a well-known "Garriek's Head" law scene, wherein "Baron Nicholson" is laying down the law in a full court, where the barristers, jurymen, and spectators, &c., are all real characters. This painting (a large-sized one) was for some months exhibited in a window in the Strand, and I have heard that it is now in the gallery of the well-known opulent nobleman who employed the artist. It has never been engraved.

N.

THOMAS, EARL OF LANCASTER (5th S. v. 468; vi. 19).—H. P. has, I think, been puzzled by a misprint, "guerpi" for "guerpi." A reference to Cotgrave will show that *guerpir*, as a transitive verb, has the two very opposite meanings of "to forsake" and "to seize upon," but, in the passage quoted, "*nous ad guerpi*" must mean "*nous a abandonnés*."

JOHN W. BONE.

BELL HORSES (5th S. iv. 408, 521; v. 134, 197, 269, 474).—I cannot think these bells uncommon. I have had several, and have seen many more.

One now before me is 13½ inches in circumference, without taking into account the thick equatorial rib. The lower hemisphere is ornamented and bears the letters "W. R." Cart-horses as well as pack-horses carried them, and bells of the same type, though of smaller size, are still used with sledges in this country.

W. J. BERNHARD SMITH.

Temple.

Miscellaneous.

NOTES ON BOOKS, &c.

The Popular Science Review. July, 1876. (Hardwicke & Bogue.)

THIS July number of this useful periodical contains some unusually interesting articles. Those by Captain C. O. Browne, R.A., and Mr. Atteridge, on the "Woolwich Infant and on Circular Ironclads," cannot fail to attract attention in the present state of the political atmosphere, when artillery is becoming more and more important in all forms of warfare, and recent events have increased the usual attention which the British Government and people are wont to bestow on naval affairs. Dr. Mivart favours us with a paper entitled, "What are Bats?" and endeavours therein to make as clear as possible to the non-scientific world the peculiarities of those singular little animals, not so far removed from man in their anatomy as one would be inclined to believe from merely superficial considerations. Perhaps the most interesting contribution is Prof. Flower's lecture "On the Extinct Animals of North America," a condensation of a discourse recently delivered before the Royal Institution. The author makes clear to the British public the results of the interesting discoveries made by the American Government surveys in the vast western territories of the United States. In the course of these explorations a large number of new species of extinct mammalia have been unearthed, many of which are here explained to be true connecting links with animals actually in existence. The author dwells principally on the Ungulates, and he describes how new genera, or even whole families, of which the bones may be distinctly referred to that great order, have been discovered in Dakota, Nebraska, and neighbouring countries, many exhibiting the most exact gradations of type between horses, tapirs, camels, deer, and oxen, others being more puzzling because more aberrant. Some of these are of colossal proportions: among the extinct giants is the *Titanotherium*, a rhinoceros-like animal of elephantine proportions. Still more striking is the account Prof. Flower gives of an animal apparently closely allied to the elephant, and named *Uintatherium*, because its remains were found in the neighbourhood of the Uintah Mountains, Wyoming Territory. Figures are given of its grotesque skull. In one illustration is displayed the extremely small size of its brain compared with the whole cranium. Considering the far greater proportionate size of the brain of the elephant, this suggests many interesting problems to the geologist and to the student of physiology. The study of these giants of animal life should be attractive to the Londoner, who has so many opportunities of observing live proboscideans in the Regent's Park. After all, the extinct forms, though colossal, were hardly larger than some that are existent; and the same applies to recent and obsolete mammals and even saurians of other orders. The modern Englishman who sees "Jumbo," the male African elephant, walking through the Zoological Gar-

dens, is looking on almost as large a bit of life as ever trod upon dry land; and as we see how perfectly that noble animal has won the confidence of the human species, so that ladies walk nearly under his trunk, and children ride on his back, we may judge that the *Uintatherium*, if revivable, would be an interesting and popular rather than a terrible addition to the "Zoo."

Prof. Flower also refers to a curious animal which has at the same time affinities to the bears, the Ungulates, and the Rodents. The illustration he gives of the skull shows all these relationships at a glance. He gives, too, a short notice of extinct carnivora. All who read this interesting article of the English anatomist will recognize the importance of the discoveries made by Dr. Hayden and other American explorers. Indeed, the whole production shows most pleasingly how thoroughly Prof. Flower appreciates the indefatigable zeal of his Transatlantic brethren.

English History for the Use of Public Schools. By Rev. J. Franck Bright. M.A. Period II. Personal Monarchy, Henry VII. to James II., 1485-1688. (Rivingtons.)

BEFORE reaching the close of the second period of his work, Mr. Bright has emancipated himself from "the shadow of the Middle Ages," and finds himself "in presence of an entirely modern world, of a state of society easy to understand, of a political life which, in most respects, exactly resembles our own." This would seem to imply that Mr. Bright feels himself more at home in these modern surroundings, which is pretty much in accordance with the view that we were led to adopt in treating of his first volume. The necessity for very great compression in his narrative makes the language of Mr. Bright often seem unduly dogmatic, in the present no less than in the former instalment of his history. This, we are aware, is unavoidable in the carrying out of a scheme at once so comprehensive and so concise. But in his anxiety to preserve brevity we fear that Mr. Bright has occasionally the appearance of going beyond his authorities, as, for instance, where he tells us (pp. 508-9) that "Bothwell came down to complete the explosion (at the Kirk o' Field), but in his hurry seems to have forgotten to replace the bodies (of Darnley and his page). When the train was lighted, he rushed home to bed, and received the news of the disaster with well-feigned astonishment and cries of treason." We should like to know where so circumstantial an account of Bothwell's proceedings is to be found. Lingard does not give it, and Huntly's evidence only justifies us in stating that Bothwell was found in bed. Mr. Bright gives an impartial account of the dissolution of the monasteries, but we feel unable to grasp accurately his conception of the Church of England after the Reformation. His language seems to imply that he regards it merely as a creation of the State. This is doubtless a view in which Cardinal Manning would coincide, and so, perhaps, would the so-called Evangelical party. But a Presbyterian would oppose such a view of the Church quite as strongly as he would oppose Prelacy; and the historical continuity of the Post-Reformation Church, whether proved or not, is undoubtedly asserted by the formularies which comprise the Anglican Ordinal in the same volume with the Book of Common Prayer. We are glad to observe that the useful and clear little maps provided in the mediæval volume continue to be given with each Period, as well as an index—features which cannot but add to the convenience of Mr. Bright's work as a school history.

ARCHÆOLOGICAL INSTITUTE.—July 7.—Lord Talbot de Malahide, President, in the chair.—The Mayor of Colchester spoke of the arrangements of the forthcoming meeting there, to which he promised a hearty welcome.—Mr. J. H. Parker, C.B., gave a discourse on "Recent Archaeological Researches in Rome." At the request of the meeting he also gave some observations on the architecture of Sicily, which he visited on his return homeward.—Prof. B. Lewis read a memoir on "The Antiquities of Brittany," and Mr. Fortnum gave an epitome of some observations by him "On the Bronze Portrait Busts of Michel Angelo, attributed to Daniele de Volterra and other Artists."—Mr. Greaves exhibited rubbings of brasses in Morley Church, Derbyshire.—Mr. Wright sent many fine celts of jade, early weapons, ornaments, &c., brought by H. M. ships Challenger and Basilisk.—Mr. Ranking brought a box of Indian playing cards.—Mr. Corner a jet seal of the twelfth century.—Sir D. Norreys a drawing of a remarkable window in Kiltartan Church, co. Galway.—and Prof. Westwood a drawing of a remarkable sword lately found in Oxford.

MR. MURRAY'S LIST OF ANNOUNCEMENTS.—Among the most important of these is the fourth edition of *Historical Memorials of Westminster Abbey*, by Dean Stanley; also *The Works of Alexander Pope*: vol. iii., the Satires, &c., by Mr. Elwin; and the work once promised by Peter Cunningham, the *Handbook to the Environs of London*, by James Thorne, F.S.A. This work comprises the whole of Middlesex outside the capital, a large part of Surrey, Kent, Essex, and Hertfordshire, and smaller portions of Berkshire and Buckinghamshire.

MR. S. R. TOWNSEND MAYER has resigned the editorship of the *St. James's Magazine*.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

THE index to the last volume of "N. & Q." will be issued with our next number.

TRUMPETER.—The author of the words of Bishop's "Should he upbraid" is constantly being asked for, and is not likely to be discovered. Frederick Reynolds, without doubt, arranged them for *The Two Gentlemen of Verona* by disarranging some lines in Petruchio's speech beginning, "Say that she rail," in *The Taming of the Shrew*, Act ii. sc. 1. Shakspeare's *Two Gentlemen of Verona* was "degraded to an opera," as Genest remarks, by Mr. F. Reynolds, who supplied the songs. It was played thirty-five times at Covent Garden during the seasons 1821-22. There was as much confusion in the scenery as in the text. The scene announced in the bills as "The Great Square of Milan" really represented the east entrance of the Grand Canal at Venice, with the Ducal Palace and the opening to St. Mark's.

AN ENQUIRER.—You are mistaken. Hay in Greek is $\chi\acute{o}\rho\omicron\varsigma$ and $\kappa\acute{\alpha}\rho\eta\eta$; Liddell and Scott say that the proper phrase is $\chi\acute{o}\rho\omicron\varsigma$ $\kappa\acute{o}\delta\phi\omicron\varsigma$. *Fenum* is the Latin term:—"Fenum habet in cornu."—Horace, *Sat.* i. 4, 34. Our correspondent, however, wants to know something further on the subject of hay—"When," to quote his own words, "it first dawned upon humanity that grass could be cut, dried, and stored for the food of cattle and horses. I have been able to find no notice of it in any book of reference referring to such things; and the *Encyclopædia Britannica* (ed. 8th) does not condescend to the slightest notice of so important a substance."

ELISHA.—There is no authentic portrait of Chatterton. The engraving in Dix's *Life of Chatterton*, which variously affected with depression, sympathy, or enthusiasm, Southey and Ebenezer Elliot, James Montgomery, Joanna Baillie, Walter Savage Landor, and others, was taken from a poor painting bought at a broker's shop in Bristol, which bore the name of "F. Morris, aged thirteen." After the discovery that the portrait was not that of Chatterton, the frontispiece to the *Life* was suppressed and the plate was destroyed.

OLD M.—The doggerel epitaph on an infant—

"Since I was so quickly done for,
I wonder what I was begun for,"

—is said to be in a Surrey churchyard. It has not the merit even of originality. The sentiment at least was anticipated in Martial's *Epitaphium Urbici Pueri* (vii. 96)—

"Quid species, quid lingua mihi, quid profuit ætas?"

"THE KING AND THE TINKER" (5th S. v. 523; vi. 40.)—The inquirer is referred to Dr. Dixon's *Poems, &c., of the Peasantry* (Griffin & Co.), to Richardson's *Table Book*, and to the ballad printed in St. Giles's. The song is so rare. Copies vary considerably: that in Dr. Dixon's book is the most complete. N.

M. R. (5th S. vi. 20) will find all he asks for in the *Gentleman's Magazine* for Feb., 1874, in an article, "Recollections of Keats," by Charles Cowden Clarke. I shall be most happy, if M. R. cannot obtain it, to forward the magazine either to him or to you. FREDK. RULA.

A. FALCONER will find Whiskey fully described in Knight's *English Cyclopædia* (Arts and Sciences division), under "Distillery" and "Wine and Spirit Trade."

N. E. C.—Undoubtedly Madame Roland was in England in 1784. In her letters she wrote admiringly of Englishwomen.

J. R. D. will get all the information he seeks by applying to the provincial papers which he names.

W. T. H.—The municipal ceremony at the Freeman's Well, Alnwick, has been in disuse for some years.

R. H. L.—We shall be obliged by your sending the papers named to "N. & Q."

J. R. D.—You have not sent the address, as to the correctness of which you make inquiry.

F. M.—The publishers of Charles Knight's autobiography can answer this question.

ERRATA.—*Ante*, p. 4, col. 2, line 12 from bottom, for "te" read "Ac"; line 3 from bottom, for "mittare" read "mit'tar"; line 2 from bottom, for "sine" read "sue." (Proof sent, but never returned corrected.)—Sparks, &c. (Query), *ante*, p. 27, "Ashburne" should be "Ashburner."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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No. 134.

SATURDAY, JULY 22, 1876.

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President.

THE LORD TALBOT DE MALAHIDE, F.S.A.
ANNUAL MEETING, at COLCHESTER, 1876.

TUESDAY, August 1, to TUESDAY, August 8.

President of the Annual Meeting.

The Lord Carlingford, Lord-Lieutenant of the County of Essex.

Presidents of Sections.

Antiquities—The Lord Bishop of Rochester.

Architecture—A. J. B. Beresford Hope, Esq., M.P.

History—E. A. Freeman, Esq. D.C.L.

GENERAL PROGRAMME.

August 1.—INAUGURAL MEETING in the Town Hall at 12.30 p.m.
At 2 p.m., Luncheon, by Invitation of the Mayor and Corporation, at the new Rink. At 4 p.m., Address of the President of the Meeting. At 9 p.m., Address of the President of the Historical Section.

August 2.—Excursion to Sudbury, Castle Hedingham, Little Maplestead, and Earl's Colne. Reception by L. A. Majendie, Esq. M.P. at Castle Hedingham.

August 3 and 4.—Meetings of Sections. Perambulation of Colchester. Conversations in the Temporary Museum of the Institute.

August 5.—Excursion to Wivenhoe, Brightlingsea, and St. Osyth. Reception by Sir H. Johnson at St. Osyth's Priory.

August 7.—Excursion to Copford, Layer Marney, Maldon, and Boleigh Abbey. Conversations in the Temporary Museum of the Institute.

August 8.—Meetings of Sections. General concluding Meeting in the Town Hall at Noon.

The RECEPTION ROOM will be in the Council Chamber of the Town Hall, where all information respecting the proceedings of the Meeting may be obtained. It will be opened on Monday morning, July 31, at 10 a.m. The Excursions will be under the direction of H. Laver, Esq., and of J. Burt, Esq., Hon. Sec. of the Institute. Communications respecting Lodgings, &c., may be made to G. Gardiner, Esq., 2, Bank Buildings, Colchester, Hon. Sec. of the local Committee. Tickets for the Meeting:—For Gentlemen, One Guinea (not transferable); for Ladies, Half-a-Guinea (transferable), entitling the bearer to take part in all the proceedings of the Meeting, may be obtained at the Offices of the Institute up to Saturday, the 29th inst., and after that date at the Reception Room, Colchester.

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5TH S. No. 134.

NOTICE OF REMOVAL.

THE Ground Lease of Premises, 92, Great Russell Street, having expired, Mr. L. HERRMAN has removed to 60, GREAT RUSSELL STREET, BLOOMSBURY, opposite British Museum. The Premises have been specially arranged for the Exhibition of Works of Art; and Mr. L. Herrman, in thanking the many Art Collectors and Dealers who have honoured him with their patronage, invites inspection of his choice and very extensive Collection of PAINTINGS, embracing works of the Old as well as the Modern Schools of Art, and containing many Fine Examples of the Early Italian and German Masters, a few productions of the Modern Continental Schools, and a large Selection of Portraits of Illustrious Persons, Foreign and English, the whole adapted for the Gallery or Private Cabinet, and most advantageously purchased to merit the inspection of the Connoisseur and Dealer. Selected, from time to time, with all the advantages of judgment and extensive Continental connexion.

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- III. JOHN WILSON CROKER.
- IV. THE ORKNEYS and RUDE STONE MONUMENTS.
- V. TICKNOR'S MEMOIRS.
- VI. MODERN PHILOSOPHERS on the PROBABLE AGE of the WORLD.
- VII. SOUTH SEA ISLAND MYTHOLOGY.
- VIII. SOCIAL RELATIONS of ENGLAND and AMERICA.
- IX. THE COST of the NAVY.

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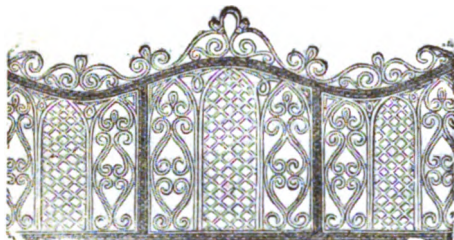
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LONDON, SATURDAY, JULY 22, 1876.

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Notes.

THE PIED PIPER OF HAMELIN.

According to tradition, on this day, the 22nd of July, exactly five hundred years have elapsed since the mysterious piper piped the Hamelin rats and the little army of children to destruction. Mr. Browning has given us a version of the legend in his romantic poem, *The Pied Piper of Hamelin*, but I think the story will lose none of its point and interest if permitted to reappear in "N. & Q." in the quaint old style of Richard Verstegan,* who wrote it more than two hundred and seventy years ago. I give it *verb. et lit.*, and a curious old piece it is:—

"And now hath one digression drawn on another, for being by reason of speaking of these Saxons of *Transilvania*, put in mynd of a most true & marvelous strange accident that hapned in *Saxonia* not many ages past, I cannot omit for the strangenes thereof briefly hear by the way to set it down. There came into the town of *Hamel* in the countrey of *Brussweye* an od kynd of companion, who, for the fantastical cote which hee wore being wrought with sundry colours, was called the pyed piper; for a pyper-hee was, besides his other qualities. This fellow forsooth offred the townsmen for a certain somme of money to rid the town of all the rattes that were in it (for at that tyme the burgers were with that vermin greatly annoyed). The accord in fyne beeing made, the pyed pyper with a shrill pype went pyping through the streets, and forthwith the rattes came all

running out of the howses in great numbers after him; all which hee led unto the river of *Weasser* and therein drowned them. This donne, and no one rat more perceived to bee left in the town; he afterward came to demanda his reward according to his bargain, but beeing told that the bargain was not made with him in good earnest, to wit, with an opinion that ever hee could bee able to do such a feat; they cared not what they accorded unto, when they imagined it could never bee deserved, and so never to bee demanded: but nevertheless seeing he had donne such an unlykely thing in deed, they were content to give him a good reward; & so offred him far lesse then hee lookt for: but hee therewith discontented, said he would have his ful recompence according to his bargain, but they utterly denying to give it him, hee threatened thē with revēge; they bad him do his wurst, whereupon he betakes him again to his pype, & going through the stree's as before, was followed of a number of boyes out at one of the gates of the citie, and coming to a likel hil, there opened in the syde thereof a wyde hole, into the which himself and all the children, beeing in number one hundredth & thirty, did enter; and beeing entred, the hil closed up again, and became as before. A boy that beeing lame & came somewhat lagging behynd the rest, seeing this that hapned, returned presently back & told what hee had seen; forthwith begun great lamentation among the parents for their children, and men were sent out with all diligence, both by land & by water to enquire yf ought could bee heard of them, but with all the enquiry they could possibly use, nothing more then is aforesaid could of them bee understood. In memorie whereof it was then ordayned, that from thenceforth no drum, pype, or other instrument, should be sounded in the street leading to the gate through which they passed; nor no osterie to be there holden. And it was also established, that from that tyme forward in all publyke wrytyngs that should bee made in that town, after the date therein set down of the year of our Lord, the date of the year of the going forth of their children should be added, the which they have accordingly ever since continued. And this great wonder hapned on the 22 day of July, in the year of our Lord one thousand three hundredth seaventie and six.

"The occasion now why this matter came unto my remembrance in speaking of *Transilvania* was, for that some do reporte that there are divers found among the Saxons in *Transilvania* that have lyke surnames unto divers of the burgers of *Hamel*, and will seem thereby to infer, that this iugler or pyed pyper might by negromancie have transported them thether, but this carieth little apparence of truthe; because it would have bin almost as great a wonder unto the Saxons of *Transilvania* to have had so many strange children brought among them, they knew not how, as it was to those of *Hamel* to lose them: & they could not but have kept memorie of so strange a thing, yf in deed any such thing had there hapned."

F. D.

Nottingham.

IRISH KNIGHTS.

Having had occasion lately to refer to the file of the *Times* for 1871, my attention was arrested by the heading of a column, "The Royal Visit to Ireland," in the copy for Friday, August 4, in which is given an account of "the investiture of two knights of the Most Illustrious Order of St. Patrick," by "Our Own Correspondent," who is said to

* *A Restitution of Decayed Intelligence*, 1605, pp. 85-7.

have been Dr. W. H. Russell. In the account, the correspondent says :—

"Since the passing of the Irish Church Act, which levelled all religious distinctions, it (the Order) has been recast in a mould adapted to the altered circumstances. The ecclesiastical character which the Order assumed would now be anomalous and unsuitable. . . . Since the elimination of the religious element there is no longer any ecclesiastical ceremony connected with the Order. The nature of the change is illustrated by the simple fact that the riband of the late Earl of Roden, the leader of Ulster Protestants, is now worn by Lord Southwell, an earnest Roman Catholic nobleman. He is not, however, as has been erroneously supposed, the first of his creed who received the honour. Before Emancipation, indeed, it was confined to Protestants, but since then it has been conferred without religious distinction. The first knight selected from the ranks of the once proscribed classes was the late Lord Fingall, the eighth Earl, who died in 1836, whose descendant, bearing the same old Celtic name, is now enrolled in the Chapter of the Illustrious Order."

Now, in what I have quoted there are a few historical errors. In the first place, it is not correct to say that "before Emancipation it was confined to Protestants," for it is on record that on the occasion of George IV.'s visit to Ireland in 1821, Arthur James, eighth Earl of Fingall, was invested, the King himself presiding on the occasion. My authority is no less a person than the late Daniel O'Connell, who, in a letter in reply to an anonymous attack made on him in the *Courier*, a London newspaper, after the visit of George IV. to Ireland, says: "To the Earl of Fingall, as head of the Catholic laity, the ribbon of the Order of St. Patrick was given, at an installation at which the King himself presided." The greater part of O'Connell's letter is republished in Fagan's *Life and Times of Daniel O'Connell*, vol. i. p. 270.

Besides, in Byron's *Irish Avatar* the following lines occur :—

"Will thy yard of blue riband, poor Fingall, recall
The fetters from millions of Catholic limbs?
Or has it not bound thee the fastest of all
The slaves, who now hail their betrayer with hymns?"

Again :—

"Wear, Fingall, thy trapping, O'Connell proclaim."

In the next place, the late Lord Fingall did not die in 1836. The eighth Earl of Fingall died on the 30th of July, 1836, and was succeeded by his son, Arthur James, ninth and late Earl, who died on the 22nd of April, 1869, and was succeeded by Arthur James, the present and tenth Earl, who is not, according to Burke, enrolled a knight of the Illustrious Order of St. Patrick.

Perhaps my friend Sir Bernard Burke will kindly afford some information on the subject.

WILLIAM O'CONNOR, M.D.

Upper Montagu Street, Montagu Square.

"THE VOW OF THE CLERK OF BARNES."

A certain gentleman, who lived some years ago at Barnes, was the bugbear of such of the inhabitants as, obliged by their avocations to visit London daily, had the misfortune to be his fellow passengers. No matter what the weather, he persisted in keeping the window open. Desperate at last, one of the sufferers penned the following lines, which were printed as a broadside. A liberal supply of the squib was furnished to the passengers, and when "the clerk of Barnes" appeared, he was greeted with the new effusion. The dose was too strong even for his nerves; he was seen no more.—

"At Barnes, in Surrey, I reside,
Although a clerk in town :
In ev'ry carriage, when I ride,
I'll have the window down.

I may be, have been, sorely tried
By tear, reproach, and frown :
In ev'ry carriage, when I ride,
I'll have the window down.

Let beauty plead and wit deride—
Come wealth with its last 'brown'—
In ev'ry carriage, when I ride,
I'll have the window down.

Though youth sit flaunting in its pride,
Or age with silver'd crown,
In ev'ry carriage, when I ride,
I'll have the window down.

Come show and splendour, close allied,
Come neat and russet gown,
In ev'ry carriage, when I ride,
I'll have the window down.

Let infant cry, or woman chide,
Scream, scratch, or scold, or 'swoun,'
In ev'ry carriage, when I ride,
I'll have the window down.

Come Disraeli, the Tories' pride,
Napoleon, fam'd to fence and ride;
Come Turcoman from Erzeroun,
Come saint, or sinner damnified,
Iconoclast or regicide;
Come funkey, with his shoulders wide,
Dull brain, thick hide;
Policeman, priest, or babe, or bride;
Come cit from Poultry or Cheapside,
Clos'd fist, pig-eyed;
Or swell, perfum'd, tight-laced, and tied,
With lisp and simper, strut or slide,
Like peacock pied;
Come speculator, side by side
With knavish gambler, doubly dyed
In lies on 'Change, where brokers bide;
M.P. or peer full panoplied,
Or crafty lawyer lean and dried,
Or doctor, by the wise man shied;—
Come one, come all, of good or ill renown :
Hear me ! I swear, through time and tide,
Whether I swim or drown,
Though lightning sweep the horizon wide,
Though sulphurous thunder crash and chide,
Though hailstorms ride,
And gusts or gales fright citizen or clown ;

The autumn's golden wealth defied,
The summer's heats I dare deride;
Through spring's caprice I firm abide
To the great vow I've vowed.

And though last winter I near died—
I had sciatics in my side—
Hear me! I swear, through time and tide,
Whether I swim or drown,
IN EVERY CARRIAGE, WHEN I RIDE,
I'LL HAVE THE WINDOW DOWN."

FRANK REDE FOWKE.

8, St. Philip's Terrace, Kensington.

DESCENT OF QUEEN VICTORIA FROM WILLIAM THE CONQUEROR, AND HER RELATIONSHIP, REAL OR SUPPOSED, TO VICTOR EMMANUEL II., KING OF ITALY.—Having recently made out for my own use a list in which only those kings of England appear who are really progenitors of the Queen, I venture to send it in the hope that it may prove of interest to the readers of "N. & Q." The list runs as follows* :—

William the Conqueror.

Henry I.

[Matilda married Geoffrey Plantagenet, Count of Anjou.]

Henry II.

John.

Henry III.

Edward I.

Edward II.

Edward III.

[John of Gaunt, Duke of Lancaster.] [Edmund, Duke of York.]

[John, Earl of Somerset.] [Richard, Duke of Cambridge]

[John, Duke of Somerset.] [Richard, Duke of York.]

[Margaret.] Edward IV.

Henry VII. married Elizabeth (daughter of Edward IV.) (and so united the houses of Lancaster and York).

[Margaret, married James IV. of Scotland]

[James V. of Scotland.]

[Mary, Queen of Scots, married the Earl of Darnley.]

James I.

[Elizabeth, married Frederick V., King of Bohemia.]

[Sophia, married Ernest Augustus, Elector of Hanover.]

George I.

George II.

[Frederick, Prince of Wales.]

George III.

[Duke of Kent.]

Victoria.

Twenty-six generations in all; and fourteen only out of the thirty-four kings and queens preceding Queen Victoria are her progenitors, i.e., connected with her by direct descent.

Several of the kings of Sardinia were descended from Charles I., as is shown by the following table :—

* It will be seen at a glance that, where nothing is said to the contrary, each person mentioned is the son or daughter of the person immediately preceding in the line above. When the line of descent is transmitted through persons who were not themselves kings or queens of England, the names of these persons are enclosed in square brackets.

Charles I.

[Henrietta married (1661) Philip, Duke of Orleans.]
[Anne d'Orléans married (1684) Victor Amedeus II., the first King of Sardinia (1675-1730).]

Charles Emmanuel III. (1730-1773).

Victor Amedeus III. (1773-1796).

Charles Emmanuel IV. (1796-1802). From 1802 to 1814, however, Piedmont and Savoy formed part of France.

Victor Emmanuel I., brother (1802-1821).

Charles Felix, brother (1821-1831).

Charles Albert, collateral relation (1831-1849).

Victor Emmanuel II. (1849—).

Now, Charles Albert was not in the direct line, but was a prince of Carignano and directly descended from the first prince of Carignano, who was Thomas, the fifth son of Charles Emmanuel I., Duke of Savoy. This Thomas was born in 1596, long before the marriage of Anne d'Orléans, and consequently, unless some one of the princes of Carignano intermarried with some one of their cousins, the descendants of Charles I. of England, Victor Emmanuel II. is not, as is generally supposed, a descendant of Charles I. At the same time, in the course of nearly two hundred years, it is very likely that one such intermarriage may have taken place, and one of course would be enough. Can any one tell me how this is? I need scarcely remark that, if Victor Emmanuel II. is a descendant of Charles I., his claims to the throne of England would be superior to those of our Queen, who descends from James I., his father, only—that is, if the throne of England went by right of descent merely, and not by the voice of the English people.

F. CHANCE.

Sydenham Hill.

A CURIOUS WILL.—In Mr. Riley's excellent report on the manuscripts belonging to the parish of Mendlesham, co. Suffolk, in the *Fifth Report of the Historical Manuscripts Commission*, p. 596, occurs the will of a certain Henry Jesop, executed on September 16, 1516. In this curious document occurs the following passage :—

"Item, I wyll y^e my executors haue x combe whete & iij combe malte to my beryng & my xxx^d day. It. I wyll y^e haue a bullocke & x shepe & a weye of chese to my beryng & my xxx^d day."

From this Mr. Riley draws the conclusion

"that at least as late as the earlier decades of the sixteenth century, the burials of wealthy persons were sometimes celebrated in East Anglia with feasts lasting for thirty days."

I think there is an error in this conclusion. There can be no doubt, as it seems to me, that the provisions above bequeathed were not intended for a feast lasting for thirty days, but for the funeral day itself and for the "month's mind," or thirtieth day after that solemnity. For an account of the "month's mind," see *Rock's Church of our Fathers*, ii. 518. There is much evidence extant to prove that on these occasions there was sometimes great feasting. Machyn tells us in his diary, under 1554, that on

"the iiii day of October was the monyth myn at Waltham Abbay of master James Futtun, squyre, and clarke of the grencloth; and ther was a sarmon, and a dole of money unto evere howse that ned the charete, and after a grett dinea."—P. 70.

K. P. D. E.

PIOZZI.—Although of Piozzi himself we know little, and should probably only have heard of him in musical records had it not been for his marriage with the widow of Henry Thrale, yet that circumstance connects him so intimately with an interesting period, and with persons of celebrity, that I am surprised there is no engraved portrait of him—the more so as he belongs to a time when it was usual in magazines and periodicals to publish likenesses of many people whose names were less familiar to the public.

It is stated in the *Autobiography of Mrs. Piozzi* that—

"There is a portrait of him (period and painter unknown) still preserved among the family portraits at Brynabell, in Wales. It is that of a good-looking man about forty, in a straight cut brown coat, with metal buttons, lace frill and ruffles, and some leaves of music in his hand" (edit. 1861, vol. i. 356).

May I suggest that an engraving from this picture, especially in a small size suitable for illustration, would be welcomed as a valuable addition to the already familiar faces of those who used to assemble at Streatham and Leicester fields?

From what we gather with regard to Piozzi he seems to have been an estimable man, but noticeable only in his professional capacity. Happily the time is past when prejudice against an artist, as such, could, under similar circumstances, raise a storm of scurrilous abuse like that which assailed Mr. and Mrs. Piozzi on their marriage, which took place on July 25, 1784, just ninety-two years ago.

CHARLES WYLIE.

PROVERBS AND SAYINGS.—1st. "Ye aye cry death 'or ye 're by Durham"—"You always cry out death before you are past Durham. This is a curious saying which I never saw in print. Some six or seven years ago, a man was talking to me about how much better young horses thrive when grazed upon rough pasture which had never been under the plough than on the grass of highly cultivated and richly manured land. To illustrate this opinion, he said that when in the service of an uncle, a small farmer, he accompanied him one day to see a young horse which was being grazed on a rough pasture where natural grasses were plentiful. The summer being a dry one, there was not much grass to be seen as they entered the field, so that the elder of the two exclaimed, "Oh! the horse will be dead." "Howts, man," replied his nephew, "ye aye cry death 'or ye 're by Durham." When they got further into the field and saw the colt, he had grown so much,

and looked so well, that they hardly knew the animal again.

2nd. "To coup the creels," said of a person who in bargaining makes 100 per cent., or doubles the purchase price. The origin of this saying refers, no doubt, to a period when money was not in common use amongst hucksters and petty itinerant traders, but when barter was the prevailing custom.

3rd. As the personality of the devil is now engaging public attention, I will conclude with a proverb relating to that personage or being, "The Deil's run ow'er Jock Wabster," an allusion to one whose affairs are said to be going back in the world.

JAMES NICHOLSON.

Murton, Berwick-upon-Tweed.

THEATRICAL PROPERTIES.—In turning over some old papers I find two inventories, one called "An Inventory of the Properties at Liverpool, taken Sept. 11, 1780, by Thomas Singleton," and the other, "An Account taken of the Wardrobe of the Theatre Royal, Liverpool, 1780." The former is a very curious document, amounting in all to 17l. 5s., and containing items of the following description:—

	£.	s.	d.
King Lear's Mop	0	2	0
Two Minuitor Pictures	0	2	0
A small Skeleton	0	0	6
A small Glass Backett, Comus	0	0	6
Three Casketts, Merchant of Venice	0	2	0
A Deck of Cards	0	1	3
A Flute for Hamlett	0	0	6
A Pair of Tailor's Shares	0	0	6
One Pair of Macheath's Irons	0	5	0
Caron's Oar	0	0	9
A Tinn Scullcap	0	0	9
Soards, Balls, Septors, &c., Coronation	1	10	0
Shilock's Knife and Sheath	0	0	9
Twelve Obelisks for Coronation	0	12	0
Seven Desert Stands for do.	1	15	0
Five Incense & Holy Water Potts	0	10	0
Three Devil's Forks	0	2	0
Ten Paper Shields, Alexander	0	10	0
Two Jubily Baskets	0	3	0
Three Cymboline Spears	0	3	0
A Lyor for Orphoous	0	1	0
One Burning Iron in King John	0	0	6
Two Witches' Brooms	0	0	10
A Large Pewter Squirt, Pantomime	0	3	0
A Tinn Greyhound for Speed	0	3	0
A Caducious Mercury	0	1	0
Pair Bagpipes and Executioner's Axe	0	2	0
A Thunder Bolt for Rehearsal	0	1	6
A Lightning Flame, Jupotor	0	1	6
Twelve Juboly Banners	0	13	0
A Dissection Knife Annotimist	0	0	6
A Hand Bill to Chop With	0	1	0

The wardrobe is minutely described, and consists of 260 articles and an appendix, the cheapest being "A suit of White Cloth Regimentals" for 15s. If any of your readers would like any further particulars I shall be happy to furnish them; but I fear my letter has already outrun your limits.

FREDK. Foss.

JOHN MILTON AND THE REV. R. S. HAWKER. —At p. 23 of Dr. F. G. Lee's recently published *Memorials* of the late Vicar of Morwenstow, in the course of a letter (dated July 12, 1854) to his future biographer concerning the Newdigate prize poem, occurs the following remarkable passage:—

"But why in rhymeless verses? You, too, who can rule the line so well. It may be that I rather eschew the metre from horror at the false fame of that double-dyed thief of other men's brains, John Milton, the Puritan, one half of whose lauded passages are, from my own knowledge, felonies committed, in the course of his reading, on the property of others; and who was never so rightly appreciated as by the publisher who gave him fifteen pounds for the copyright of his huge larcenies, and was a natural loser by the bargain."

Now, in the first place, as a simple matter of fact, Milton never received as much as fifteen pounds for *Paradise Lost*, the work to which I suppose Mr. Hawker alludes. The poet, indeed, sold the whole "book, copy or manuscript," for five pounds; and it was only when a second edition was called for he received an additional sum of five pounds. He died, as is well known, before a third edition was printed, so that altogether he received but *ten*, not *fifteen* pounds. Again, there is no reason, surely, to believe that the publisher of the "huge larcenies" was "a natural loser by the bargain"; on the contrary, he was most certainly a guiner. All Simmons ever paid to Milton or his widow amounted to only eighteen pounds, and he sold the copyright for twenty-five, besides having had all the profits of the various editions. As to the assertions regarding the "felonies," it is a great pity Mr. Hawker never laid before the world his proofs of these. In conclusion, it is perhaps worthy of remark that, notwithstanding his repugnance to rhymeless verse, the longest and perhaps the ablest poem of the Cornish vicar was written in that measure.

WILLIAM GEORGE BLACK.

ANNOTATIONS BY BECKFORD on the margins of the pages of "Travels in Chaldaea," by Rob. Mignan. 8vo., 1829.—

P. 6.—"The deluge certainly produced a prodigious alteration in the face of the primitive globe." *Certainly quite sufficient to wash away all traces of Paradise.*

P. 75.—"A handsome slice from Gibbon, who luxuriates as usual in describing the immensely large and astonishingly magnificent carpet of Chogroea."

P. 81.—"On the site of Ctesiphon the smallest insect under heaven would find a single blade of grass wherein to hide itself, nor one drop of water to allay its thirst."

Pp. 93, 323, 41, 186.—"*Keppel* is wrong in this, and *Keppel* is wrong in that, and *Keppel* is wrong in t'other. *Keppel* is no favourite with the illustrious and would be superiorly accurate Mignan, in whose name at least there is some novelty, if not in his observations."

P. 209.—"Plenty of chopped straw, or of some other substance not native to it, is to be found amongst the wretched remains of Babylon, better calculated for biped ~~same~~ to dissert upon than to feed quadrupeds of the

assinine species. Chopp'd straw is not half so sapless as the dry, husky stuff which has been lately indited and published about and about this completely worn out and deplorable place."

P. 222.—"Arguments neither in favour of chopped straw nor reeds.... About a hundred more pages, tacked to this volume as an appendix, or extended sufficiently to form a good bulky additional tome, might perhaps have made a considerable advance towards settling the question, and proved to something not far removed from certainty, the positive substance of which the white layers between the bricks found in the conical ruin called El Hamir are composed."

P. 230.—"This page offers us some precious specimens of the earliest metallurgic science, which would suit the taste of Timbuctoo in the present day. Cruikshanks himself never invented anything more ineffably quizzical."

"We all know from Scripture that Babylon was doomed to become the very abomination of desolation. It is become so as completely as the most inveterately spiteful prophet could desire. Nobody need or ought to approach that infamous place—it is accursed—D. D. dead and damned. Ransacking its heaps and mounds, all of which have been tumbled down and about ages ago, can answer no good purpose—better attempt to learn from the first pig you meet with, and they are all learned in that line, the art of discovering truffles. A fine truffle is worth all the bricks and cylinders which have been routed up at Babylon, not to mention such gems and bronzes as we are favoured with in this volume. (See frontispiece and p. 230.) We have nothing to do or see upon the site of this confounded city or to hear, scarcely the faint screech of a half-famished pitisicky owl, and saving all due respect for the prophet ISAIAH, certainly not the hoof step of a satyr—the subject has been drained to the last muddy dregs—the ruins themselves are so ruinous that all conjectures about them, whether as acute as those of Kennel or as futile as those of K. P., are nugatory. One moment we are made quite comfortable under the conviction that the *Mujulibah* or *bey* is the wondrous tower, but the next 'a change comes o'er the spirit of the dream,' and the *Bir Nembroud* is to be accounted the true tower and temple. They who are silly enough to visit the bogs and morasses of this miserable spot deserve almost to be driven into the mire by some preternatural fascination, a poll-parottish voice exclaiming from the clouds, Walk in, gentlemen, walk in!"

G. B.

"RINK."—I have heard several persons inquire about the meaning of this word. I may be permitted to state that it is of pure Celtic origin, and is the same as *Rinceadh* (pronounced Rinka), dancing, or a dance. The "rink" of the present day is literally a dancing area, where the performers go through the mazes of the dance on sets of rollers; and on the opening of a fashionable rink here a few days ago, one of the performers, a Mr. Peebles, of Dublin, danced to perfection, and surprised all with the mastery he exercised on Mr. Plimpton's "skates"—a word inapplicable in some measure to the purpose. The national dance of the ancient Irish was a *Rinceadh*. O'Brien (*Irish Dictionary*, Paris ed., 1768, p. 403) states that *do rinceadar an slaigh* is "the army danced around." The root of the word *Rinceadh* may be *Rinn*, a foot, or *Rinn*, music, melody. The "rink" is never in motion without music; and where there

is a good military band to quicken the feet, the excitement is all the greater. Where did the Americans get the word?

Rinceadh-faddah was the long dance of the Irish. The old song has it:—

"Beimuidh aig ol,
Agus aig Rincadhag,
Le coel."

In English:—

"Let us be drinking,
Let us be dancing,
To music," &c

MAURICE LENIHAN, M.R.I.A.

Limerick.

AN UNRECORDED INCIDENT OF GRECIAN HISTORY.—No visit of Alexander the Great to Ireland is hinted at in the annals of Greece. However, in travelling on a mail coach in the county Sligo, the driver, one of the shrewd and comical race of Irish whips, pointed out to me Aughris Head, which has a smooth upward slope, terminating at the brink of a precipice which overhangs the ocean. He told me that the country people yearly assemble to hold a "patron" there on a stated day, and that they always clear out two holes in the sod at the very verge. These are the prints of the hinder hoofs of the charger of Alexander the Great, whose horse never refused to carry him anywhere till he rode him to this spot, and the steed, not liking the plunge, reared up, and left the marks of his feet.

S. T. P.

INVOCATION OF ABP. LAUD.—In the "Elegy" at the end of Heylyn's *Life of Laud* are the following lines, which, as an example of the practice of the invocation of saints in former times, are worthy of notice:—

"A Death so full of Merits, of such Price,
To God and Man so sweet a Sacrifice,
As by good Church-Law may his Name prefer
To a fixt Rubrick in the Kalender.
And let this silence the Pure Sects Complaint,
If they make Martyrs, we may make a Saint."

Rest thou then happy in the Sweets of Bliss,
Th' Elyzian, the Christians Paradise,
Exempt from Wordly (*sic*) Cares, secure from Fears;
And let us have thy Prayers, as thou our Tears."

I have copied them from the edition of 1671.

ROBERT J. C. CONNOLLY, Priest.
Rathangan, co. Kildare.

TO IMP.—This verb has been explained in past numbers of "N. & Q." I send a good example of its transference from the language of falconry (Pope, *The Use of Riches*, ep. iii.):—

"Blest paper credit! last and best supply,
That lends corruption lighter wings to fly,
Gold imp'd by thee can compass hardest things."

PELAGIUS.

FEAST OF ST. MATTHIAS.—Sancroft, Archbishop of Canterbury, made an order for the

celebration of this feast on Feb. 24. The injunction ran thus:—

"All parsons, vicars, and curates are hereby required to take notice that the feast of St. Matthias is to be celebrated (not upon the 25th of February, as the common almanacks boldly and erroneously set it, but) upon the 24th of February for ever, whether it be leap year or not, as the calendar in the Liturgy confirmed by y^e Act of Uniformity appoints and enjoyns.—Given at Lambeth House, February 5, A.D. 1683. W. Cant."

GEORGE WHITE.

St. Briavel's, Epsom.

PARALLELISM IN TENNYSON'S "IN MEMORIAM."
—An elegy by the Rev. J. Lawson, published in the *Spirit and Manners of the Age*, a periodical publication of 1826, contains these lines:—

"The crisped pale weeds are thy shroud,
The sea-stars thy escutcheon proud,
Salt mosses weave their matted thread
To wrap the holy dead."

Compare with this *In Memoriam*, sec. ii. 1:—

"Thy fibres net the dreamless head,
Thy roots are wrapped about the bones."

Also sec. x. 5:—

"If with thee the roaring wells
Should gulf him fathom-deep in brine,
And hands so often clasped in mine
Should toss with tangle and with shells."

JOHN R. S. CLIFFORD.

LOCAL RHYME.—I quote the following from Mr. Riley's report on the records of the corporation of Dartmouth in the *Fifth Report of the Royal Commission on Historical Manuscripts*:—

"The family of Haule or Hauley, eminent merchants, were long resident in Dartmouth; their mercantile transactions were so extensive, that they gave rise to the lines, still remembered in connexion with their trade in this town,—

'Blow the wind high, blow the wind low,
It bloweth good to Hauley's hoe.'" P. 601.

A. O. V. P.

THE NORTH POLE.—Unless the statute 58 George III., c. 20, is repealed, Captain Nares may find himself a richer man when he returns from his Polar expedition, for section 11 of this statute contains the following:—

"And whereas Ships employed in the Spitzbergen Seas and in Davis's Streight; may have Opportunities of approaching the North Pole; and whereas Approaches towards the Northern Pole may tend greatly to the Discovery of a Communication between the Atlantic and Pacific Oceans, as well as may be attended with many advantages to Commerce and Science: Be it therefore enacted, That if any Ship or Ships, Vessel or Vessels, shall approach within one degree of the Northern Pole, the owner of such Ship or Vessel, Ships or Vessels, if belonging to any of his Majesty's subjects, or to the Commander or Commanders, Officers, Seamen and Marines of any Ship or Ships, Vessel or Vessels, if belonging to his Majesty, so first approaching within one degree of the Northern Pole, shall be entitled to receive a Reward of Five thousand pounds."

R. PASSINGHAM.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

NELL GWYNN'S AVENUE: KING'S WICK, SUNNINGHILL, BERKS.—I know of no source so likely as your valuable journal to throw light on questions such as the following; may I crave, therefore, your assistance? At Sunninghill, Berks, near the church, on the verge of that once extensive tract of waste land of which the forests of Windsor, Swinley, and Cranbourne formed part, stands a small but very beautiful avenue of limes; tradition calls it Nell Gwynn's Avenue. Why so designated?—is my first inquiry. No stone remains to tell of any habitation here, but documentary evidence, as well as the testimony of living witnesses, proves that there was once a mansion on the site; it was called "King's Wick," and was very extensive, and was pulled down shortly before the year 1808. It formerly belonged to Sir John Elwill, who gave it by his will, dated 1777, to his daughter, afterwards Selina Mary Hervey, and subsequently Freemantle, by whose trustees it was sold (to pay land tax on other property) to the Right Hon. Richard FitzPatrick. He, by will, gave it to Lady Caroline Price for life, and afterwards to his niece, Lady Caroline Fox, of Little Holland House, Kensington, daughter of his sister Mary, Lady Holland. Tradition says that the old house was inhabited by some of the French refugees at the time of the Revolution, and further (but on what authority I should like to know) that in the reign of Charles II. the chancel of the church was set apart as a Roman Catholic chapel, for the accommodation of some ladies of the Court who lived at a royal hunting residence situated in what is now called the avenue field—the house in question. During its last days, when it had fallen into disrepair, it was used for public assemblies, at which the Prince of Wales (afterwards George IV.) and the courtiers of that time attended. Can any of your readers throw light on the history of this old mansion? It was not far from the Sunninghill wells, once the resort of the fashionable for their medicinal virtues. I should be glad of any information on this subject. G. M. HUGHES.

King's Wick, Sunninghill.

TILDEN FAMILY, OF KENT.—Can any of the readers of "N. & Q." verify the following newspaper cutting, and inform me of the family therein mentioned?—

"It appears that Samuel J. Tilden, the Democratic candidate for the American presidency, has the blood of Oliver Cromwell, John Hampden, and John Jones (one of the judges of Charles I.) in his veins. As far back as the sixteenth century the Tilden family held a position in Kent, and in 1585 John Tilden was Mayor of

Tenterden in that county. He was again chosen to this office in 1600, and in 1623 his nephew, Nathaniel Tilden, was mayor of that place. This Nathaniel Tilden had a brother Joseph who was a merchant in London, and was engaged in fitting out the first vessels which conveyed emigrants to the colony of Massachusetts. In 1634 Nathaniel Tilden with his family embarked on one of these ships, and took up his abode in Massachusetts, and from him is descended in a straight line the Mr. Tilden who may be the next president of the Republic. One of the descendants of Nathaniel Tilden removed to New York, and his son married a Miss Jones, who was descended from William Jones, Lieutenant-Governor of Connecticut, and the son of Col. John Jones, one of the regicides, the husband of a sister of Oliver Cromwell, and a cousin of John Hampden. From the union of this Mr. Tilden and Miss Jones Mr. Samuel J. Tilden is descended."

E. S. R.

FOUR O'CLOCKS.—What flowers are these? Is the name only known in America? They are mentioned in a beautiful little poem, by E. H. Sanford, in the *Atlantic Monthly* for May, 1876:

"I always found her down by the garden gate
Watching the four o'clocks closing, waiting for me."

W. H. PATTERSON.

Belfast.

SWIFT'S EPIGRAM.—The following has always passed with me for an original epigram by Swift, and I imagine it has done so with thousands of readers. I am not aware that the originality has ever been challenged.—

"Sir, I admit your general rule,
That every poet is a fool;
But you yourself may serve to show it,
That every fool is not a poet."

It is clearly taken from the following, by Scévole de Sainte-Marthe, the friend of Henry IV. of France:—

"Je confesse bien comme vous,
Que tous les poëtes sont fous;
Mais puisque poëte vous n'êtes,
Tous les fous ne sont pas poëtes."

After this, Swift can only enjoy the credit of having accomplished a most perfect rendering into the raciest and freshest of English.

I wish some French correspondent of "N. & Q." would say whether the last line would not have been a much better verse if turned thus:—

"Les fous ne sont pas tous poëtes."

As De Sainte-Marthe puts it, the point is blunted by slurring the important word *tous* and accenting the unimportant word *les*. As the reading of French poetry seems to me extremely difficult, I should be glad to know if this criticism be just.

C. A. WARD.

Mayfair.

CARLYLE AS A POET.—At the sale of the library of the late Rev. T. Alexander, of Chelsea, in February, 1872, there was disposed of a small frame, enclosing a sheet of note-paper, in which Carlyle had written the following lines, dated Feb. 3,

1870, and inscribed them as "presented to the Rev. T. A., with many regards":—

"There was a Piper had a Coo,
And he had nocht to give her;
He took his pipes and play'd a spring,
The Coo considered wi' hersel'
That mirth 'twad never fill her;
'Gie me a pickle ait strae,
And sell your wind for siller!'"

May we regard these as being Carlyle's own, or are they extracted from any collection of Scotch ballads? Also in the *Autographic Mirror* is published the following, said to be written by Carlyle, Jan. 23, 1849:—

"Simon Brodie had a Cow,
He lost his Cow, and he couldna find her;
When he had done what man could do,
His Cow came hame, and her tail behind her."

If these are both genuine, it would appear that the Chelsea sage's fancy, when it is roused, has somewhat of a bucolic tendency. J. R. S. C.

"AMALGAMATION."—A writer in a contemporary journal, discoursing on the Midland Railway, says, speaking of the year 1844, "that the most favourable policy for neighbouring lines was that of amalgamation." What I want to know is when the word *amalgamate* first began to be used in this sense. I am aware that it had long been introduced into English in its original sense of to blend metals. With this meaning, and this only, it is to be found in the sixth edition of Johnson's *Dictionary*, 1785. The first time I ever heard it used for the act of uniting railways, or anything else except metals and chemical compounds, was in 1845. I do not think the new meaning could have been introduced long before this. I shall be glad if any one can fix the date, and still more so if it can be discovered to whom we are indebted for this new use.

ANON.

"REALITIES."—A rather singular work thus entitled was published some three-and-twenty years ago. Was not the authoress a Miss Lynn, who has since become a Mrs. Linton, and is at present giving great moral lessons and sermons on the duties of women in the *Cornhill* and *Belgravia* magazines? A DAUGHTER OF EVE.

HUGH O'NEILE.—What were the designs and colours of the famous banner of Hugh O'Neile when this prince checked the armies of Queen Elizabeth in Ireland? What is the banner of the house of O'Neile? INQUISITOR.

"SOP."—Could any one of the many readers of "N. & Q." furnish me with grammatical information respecting the word "sop"—how it came into England, whether it is an Anglo-Saxon derivation, or what? MERVYNOS.

"HERNIA."—Wanted, a reason why the aspirate is prefixed to this word. Its etymology is indis-

putable, from *ἐρπος*, a shooting forth, or a branch; but there is no aspirate here. W. T. M.
Shinfield Grove.

A BOTANICAL CURIOSITY.—In the garden of the hotel where I reside is an apricot-tree, which bore the usual blossoms this year. Such flowering finished about a fortnight ago. Since then one large white flower (double) has appeared. It does not resemble the flowers of any fruit-tree in the garden, at least so far as regards size. In structure and colour it is not unlike a cherry-tree flower, and had it been smaller and single it might have passed for one. How am I to account for this *lusus naturæ*? A MURITHIAN.

Lausanne.

GEORGE BOVILLE JOHNSON.—There is a well-written poem, entitled "Address to Imagination," from the pen of this little known poet in *Tweedell's Yorkshire Miscellany* for July, 1844. When and where was the author born? I shall be glad of any biographical particulars concerning him.

PETER PROLETARIUS.

THE BATTLE OF MORAT (SWITZERLAND).—In the *Gazette* of Lausanne about a month ago appeared a well-written chronicle of the battle of Morat. The author says therein that among the English killed, June 21, 1476 (whom our Edward IV. had doubtless sent as auxiliaries to his brother-in-law the Duke), was the *Duke of Somerset*. Whom does this mean? Edmund Beaufort, the last Duke, or Earl, of Somerset, was beheaded May 7, 1471, the day after the battle of Tewkesbury, in which his only brother, John of Somerset, had been killed the day before. This I gather from the *Peerage*, *Baker's Chronicle*, and the *History of Tewkesbury*. Neither of them left issue. Is not the author of the article of the *Gazette* in error?

WM. P. PRIOR, British Chaplain.

Vevey.

"BUFTING" AND "MIFFING."—A neighbour of mine, a tenant-farmer, speaking of a person who had an impediment in his speech, said "he bufted." Shortly after he remarked that there was "a bit of a miff" between two of his acquaintances. I should much like to know whether these two expressions are included in Sir G. C. Lewis's *Provincialisms of Herefordshire* (I am not sure of the title of the work in question), and also whether they are peculiar to this "shire."

H. B. PURTON.

DR. GLOUCESTER RIDLEY.—Can any of your readers give any information respecting his parentage? He was the biographer of Bishop Ridley, from whom he is said to have been collaterally descended. He had his Christian name given to

him from having been born on board the Gloucester, East Indiaman, in 1702. E. H. A.

ABBEY PIECES.—Can any information be given respecting some old coins which are thus denominated? W. T. HYATT.

BISHOP OF NORWICH, 1442.—On looking over an Inq. p. m. on Hugh Halsbam, Knt., 20 Hen. VI., No. 27, taken at Hengham, in Norfolk, on Saturday before the Ascension (May 5, 1442), I find a charter is mentioned dated Oct. 23, 13 Hen. VI. (1434), in which the name of "Thomas, now Bishop of Norwich, by the name of *Master Thomas Brouses*, clerk," occurs.

In lists of the Bishops of Norwich he is generally said to be *Thomas Brown*, Bp. of Rochester, and to have been at the Council of Basle.

Is it not probable that he was one of the De Braose family, which was much connected with Suffolk and Norfolk counties at the above date? D. C. E.

5, The Crescent, Bedford.

SIR A. W. CAPELL BROOK'S "TRAVELS IN SPAIN AND MOROCCO" (1831).—I have somewhere seen it mentioned that in this book the practice of polygamy is openly advocated. No copy of it is available here. Is the statement true? D. BLAIR.

Melbourne.

GRAMMARS.—I should be grateful to any one who would recommend to me grammars of the Romance languages, constructed on true philological principles, written either in English or in the language treated of. Also, I should be glad to hear of good grammars of the English language in various European vernaculars. TENOR.

Ceylon.

AUTHORS AND QUOTATIONS WANTED.

"Oh, there was a ship of the North Country,
And she went by the name of the Golden Vanities;
And she was aware of a Turkish enemy
As she sailed along the Lowlands,
Lowlands, Lowlands,
As she sailed along the Lowland Sea."

R. H.

"Man's plea to man is that he never more
Will beg, and that he never begg'd before;
Man's plea to God is that he did obtain
A former suit, and therefore sues again:
How good a God we serve! that when we sue
Makes his old gifts the examples of his new."

D. M.

"Mysterious are His ways whose power
Brings forth the unexpected hour,
When hearts which never met before
Shall meet, unite, and part no more," &c.

W. P.

"For an ye heard a music, like enow
They are building still, though the city is built
To music, therefore never built at all,
And therefore built for ever."

TENOR.

"Girl, nimble with thy feet, not with thy hands,
Curled minion, dancer, coiner of sweet words," &c.
"I am he, whom thou hast called by challenge forth;
Make good thy vaunt or yield."

YRAM.

Astle, in the Introduction to his *Origin and Progress of Writing*, gives these lines in the form of a quotation:

"Whence did the wondrous mystic art arise
Of painting speech and speaking to the eyes,
That we by tracing magic lines are taught
How to embody and to colour thought?"

"Solvitur ambulando."

W. T. M.

"A life's libation lifted up
From her proud lips she dashed untasted," &c.

VAV.

"On the brink of a well to stand and hear
The sweet cool waters bubbling near."

Oh! 'tis harder still to stand
By Jove's own stream and dare not drink."

HENRY ADAMS.

"England, be still, even to latest times,
The plague of tyrants and the scourge of crimes."

B. W.

"There is no damned error but religion does glaze
it o'er," &c.

"Hours will lose themselves in days, days in weeks,
weeks in years, and then we will gain our prize," &c.

W. BARHAM.

"Give me Scotland, or I die."

P.

"Me gentle Delia beckons (*sic*) from the plain,
Then, hid in shades, eludes her eager Swain," &c.

"The sprightly Sylvia trips along the green,
She runs, but hopes she does not run unseen," &c.

PORTLAND.

Where is the passage in which this phrase, "the
liberal air," first occurs? F. H. A. H.

"'Tis enough that Thou dost care,
Why should I the burden bear?"

"Obstinate questionings of invisible things."

K. N.

"Oratio est clavis diei, et sera noctis."

C. A. WARD.

"Whom the gods wish to punish they grant the desire
of their hearts."

R. L. W.

"For who has aught to love, and loves aright,
Will never in the darkest strait despair," &c.

G. K. CLARK.

"All the air is his diocese,
And all the chirping choristers
And other birds are his parishioners;
He marries every year
The lyric lark and the grave whispering dove."

CRITICUS.

"Could we elude the gloomy grave,
That claims no less the fearful than the brave."

F. CATHMINE SEATON.

"There 's lines from John Milton the chamber all gilt on,
And pictures beneath them that 's shaped like a bow;
I was greatly astounded, to think that that Roundhead
Should find an admission to famed Pimlico."

FIRST GUN.

"Tanquam explorator" (Seneca?).

E. W. B.

"There is a yet anguster thing,
Veiled though it be, than parliament or king."
Quoted many years since by Mr. Bright in a speech, I
believe, at Glasgow. J. H.

"The rule of three has places three;
If to the truth you would attain," &c.
WILLIAM JOWETT.

"The fear of ill is greater than the ill we fear."
W. S.

Replies.

"CHAMPION."

(5th S. iii. 369; iv. 293, 356, 418, 469; v. 391,
449, 519.)

I crave permission for a few further words on this vexed question, which, so far as I am concerned, will close the discussion. DR. CHANCE says I have raised a *new* question, "that the French word *champion* has nothing to do with *campus*, but is a purely Teutonic word." I was under the impression that the point at issue was whether *champion* was derived from *campus* or not. In "N. & Q." (5th S. v. 392) DR. CHANCE remarks: "That the Teutonic *Camp*, as well as *Kampf*, &c., are derived from the Latin *campus* is admitted, I believe, by all German philologists of note." Again, "even if the Eng. *champion* . . . had directly nothing whatever to do with Fr. *champion*, still the two words would ultimately be connected through their common progenitor *campus*." I have endeavoured to show that this is not so, that *champion* and *campus* have no connexion whatever. This my opponent now calls a new question into which he declines to enter, which is marvellously like letting judgment go by default. If the controversy is given up on this point the minor issues may be easily disposed of. I will follow the paragraphs as numbered by DR. CHANCE.

1. He asks, "Why does MR. PICTON choose the oblique case *cempan*, and not the nominative *cempa*?" *Cempa* belongs to the second declension of Thorpe, the first according to Rask, in which five of the cases singular and plural end in *an*. DR. CHANCE is perfectly correct in stating that, whilst French words derived from Latin are usually based on the objective case, the A.-S. words in their modification into English ordinarily maintain their nominative form. There are, however, exceptions. *Children* and *brethren*, A.-S. *cildra*, *brothra*, have taken in English the form of the A.-S. dative. In other instances, such as *Burgunda*, Burgundian, *Bryt*, Briton, the addition of the *an* or *on* is undoubtedly due to French influence. The language of the higher classes in England, from the Conquest to the end of the thirteenth century at least, having been French, we may naturally expect a modification of native terms. The case appears to me to stand thus: *Cempa* is an indigenous term in A.-S. and every other Teutonic tongue, with the same

meaning from time immemorial. In France, in passing from a foreign tongue, it took the forms successively of *campio*, *campion*, *champion*, in which latter form it was imported into England, where, coming into contact with the older A.-S. *cempa*, the two coalesced, or, if DR. CHANCE pleases, the French ousted the English.

2. As to the pronunciation of the word. I am borne out in my view of the palatal sound by Thorpe (*Gr.*, p. 40) and by Ingram, who says, "In the pronunciation of *c* and *g*, the Saxons, long before the time of the Norman Conquest, appear to have nearly coincided with the Italians. . . . Thus our modern *ch* was anciently expressed by *c* only, as *ceosen*, chosen; *Cester*, Chester; *cild*, child." But, says DR. CHANCE, this only applies "where the *e* is followed by a vowel (*a* or *o*), and not by a consonant as in *cempan*, and this vowel makes all the difference." What, then, does DR. CHANCE think of *cef*, chaff; *cepman*, chapman; *cernan*, to churn; *celan*, to chill; *cist*, chest; *cirse*, cherry, cum multis aliis? Are not the *e* and *i* followed by a consonant? Prof. Rask is quoted to prove that the modern English *ch* represents a sound unknown to the Anglo-Saxon.* The reasoning by which this is supported is rather of the oddest. The Professor admits that the palatal has been substituted for the guttural in A.-S., Swedish, and Italian, but then he says in A.-S. it has been irregular in its operation, in which view he is quite at issue with DR. CHANCE, who lays down stringent rules for its limitation. Rask adds that in Icelandic and Danish the guttural has been preserved, but it is difficult to see what that has to do with the A.-S., in which we know the palatal has been introduced. According to Rask's own view, I was perfectly right in attributing the form *kempe* to Scandinavian influences. We know that those influences in the North preserved the hard guttural in *kirk* for A.-S. *church*, *kir* for cheer, and in the very word in question, *kemp*, *kemper*, which is still used in Scotland in the sense of wrestler, champion.

In the employment of the word by Piers Ploughman in the form of *campion*, I have not the slightest objection to admit, both in his case and that of Chaucer, a large infusion of French in their vocabulary. All I contend for is this, that *cempa* and its congeners are pure Teutonic radicals; that it is from this source that French *champion* is derived; that there has never been a time in which the word did not exist in the English language. This being granted, I freely admit that the form of the word was influenced and altered by its collision with its foreign congener. On one point I fully concur with DR. CHANCE. The retention of the term "Anglo-Saxon," for the English language before the Conquest, is convenient and intelligible, whilst the

* See A.-S. Grammar, p. 13.

use of the term "English," for all periods indiscriminately, necessarily leads to confusion.

J. A. PICTON.

Sand, knows, Wavertree.

BUCKINGHAM AND DRYDEN.

"My wound is great because it is so small!"

"Then 'twould be greater were it none at all!"

(5th S. vi. 27.)

The statement is to be found in Spence's *Anecdotes* (8vo., 1820, pp. 58-61), and the speaker was George Villiers, Duke of Buckingham—the Zimri of *Absalom and Achitophel*—who died in 1687. The reference to Queen Anne's time is clearly an error. Malone states (Spence, p. 59) that Dean Lockier was born at Norwich in 1668, and did not become acquainted with Dryden till 1685. He graduated at Trinity College, Cambridge, became chaplain to the factory at Hamburg, and visited the court of the Elector at Hanover, with whom he became a favourite. When George I. was king, Dr. Lockier became chaplain in ordinary, and obtained, in 1725, the deanery of Peterborough, by modestly declining the king's invitations to come to see him, on the ground that he was hoping for some preferment from his Majesty's ministers, and feared that, should it be known that he kept such good company, it might prove an obstacle to his advancement. The king was much amused, and soon gave him the deanery; and said to him, "Now, doctor, you will not be afraid to come to me of an evening." Dean Lockier died in 1740 (see Bishop Newton's *Life*).

I do not find that in any of the versions of the anecdote the name of the play is given. Possibly it might have been Dryden's first play, *The Wild Gallant*, first acted Feb. 5, 1662-3, of which Pepys says in his *Diary*—

"The play so poor a thing as I never saw in my life almost, and so little answering the name, that from the beginning to the end I could not, nor can at this time, tell certainly which was the wild gallant. The king did not seem pleased at all—nor anybody else."

Baker says of this play that the performance was so much disapproved that Dryden was compelled to recall it, and change it from its imperfect state to the form in which it now appears. The play was not published till 1669. Several of Dryden's plays were considerably modified before they were printed; and in whatever play this objectionable line occurred, it was no doubt at once struck out by the author. Horace Walpole (*Royal and Noble Authors*) states that the duke's witty rejoinder was made on the first performance of the play; but Dean Lockier says that it was on the second time of acting.

Another of Dryden's plays which was very badly received was *The Assignment*; or, *Love in a Convent*. It is generally said that it was "damned in

the representation"; but Dryden himself, when he printed it in 1673, only delicately says of it, in the dedication to Sir Charles Sedley, that "the play succeeded ill."

Of Dryden's plays, twenty-one were printed in the reign of Charles II.; one in that of King James; and five in that of King William. His last piece, *Love Triumphant*, first acted and printed in 1694, appears to have been a complete failure. Sir Walter Scott (*Life of Dryden*) says of it, "The enemies of Dryden, as usual, triumphed greatly in the fall of this piece, and thus the dramatic career of Dryden began and closed with bad success."

EDWARD SOLLY.

Sutton, Surrey.

Dean Lockier was one of the persons from whose conversation the Rev. Joseph Spence recorded his *Anecdotes*, or, as he appears to have intended to call them, "Spenceana, or Table-Talk," afterwards altered to "Miscellaneous Thoughts, consisting of Table-Talk," afterwards adding, "sav'd from the conversations of Mr. Pope and some others with whom it was a happiness to converse,"—words variously cancelled and added to afterwards. Two editions were published in one year, 1820: one of Malone's rearrangement, but after his death; another edited, nearly in Spence's own order, by S. W. Singer. The anecdote of Dryden's play and the Duke of Buckingham's ridicule is found in both of these; but, as it appears to have been editorially puniced, perhaps a literal transcript from the original note-book, in Spence's handwriting—quoted as "B" by Singer—may be worth your notice:—

"[Sept. 1730]. In one of Dryden's plays there was this line, which was spoken very movingly & affectingly by one of the Actresses: 'My Wound is great, because it is so Small!' His enemy, the D. of Buckingham, stood up immediately; & added, aloud: 'Then 'twould be greater,—were it none at all!' This took with the whole audience; they his'd the woman off the Stage, & would never bear her appearance in the rest of [the altered to] her part. [Interlined in pencil: This was on y^e 2d night of its ap^r.] In short, it absolutely broke the Play; & made Dryden lose his benefit-night. (It was y^e 2^d night that this happen'd.) Lockier."

THOMAS KERSLAKE.

Bristol.

THE IRISH PEERAGE: THE IRISH UNION PEERS. (5th S. v. 369, 391, 469, 500; vi. 9, 50.)—MR. FISHER complains (5th S. v. 470) of the few Celtic families represented in the Irish peerage as it exists. I was consequently led to examine the roll somewhat attentively, and I send you a list of some family names which are, or have been, represented in the peerage of that country. Bearing in mind that the Irish peerage is an institution of what Mr. Froude calls "the English in Ireland," it would, of course, represent the names of the Norman and Anglo-Saxon families who settled in

the country in much larger numbers than the names of the native Irish; but I think, on going through this list, no Irishman, be he Celt, Norman, Saxon, Cromwellian, Catholic or Protestant, can reasonably complain of the "peerage" of his country, for it certainly contains a roll of some of the most honoured names to be found in the "three kingdoms," and, withal, a very good sprinkling of the "Celtic" element.

Roll of some Family Names that have been or are represented in the Irish Peerage.

Fitzgerald, Fitzmaurice, De la Poer, Browne, Nugent, Butler, De Burgh, Dillon, Plunket, Fitzwilliam, Caulfield, St. Lawrence, Meade, Fitzgibbon, Stewart, Sexton, Parsons, Preston, Clotworthy, Hamilton, Vesey, O'Callaghan, St. Leger, De Courcy, O'Brien, Barnewall, Aylmer, O'Grady, Taaffe, Talbot, Lysaght, Wynn, MacDonnell, Deane, Lawless, Cavendish, Hood, Graves, Elphinstone, Ffrench, Hotham, Waldegrave, Nugent, Massey, Canning, Kavanagh, Barry, O'Haly, Tuchet, Birmingham, Cholmondeley, O'Carroll, Macartney, Pierrepont, Vernon, St. George, O'Hara, Fitzpatrick, Power, Wellesley, Wyndham, Wilmot, Fleming, De Vere, Roche, Eustace, MacCarthy, O'Donnell, Mallowne, Magenis, Macquire, O'Dempsey, Wharton, Sarafield, O'Neill, Mortimer, Douglas, Grey, Rochford, Temple, Ponsonby, Lamb, Agar-Ellis, Dennis, Shuldham, Tichborne, Villiers, Herbert, O'Daly, Lane, Wolfe, Cowley or Colley, Netterville, Molesworth, Allen, Barrington, Monckton, Quin, Eden, Keith, Somerset, Nugent, Fairfax, Wingfield, Berkeley, Molyneux, Prendergast, Cromwell, Balfour, Calvert, Darcy, Fane, Fortescue, Savile, Vane, Vaughan, Monson, Jocelyn, Gore, Duff, Stopford, Turnour, Grenville, Pakenham, Cole, Howard, Upton, Arundel, Smyth, Digby, Montagu, Tonson, Carew, &c.

Some of the great Irish Celtic families, as the O'Conors, who "stemmed De Bourgo's chivalry," are certainly not included; but most probably they, like Fergus Mac Ivor, might hold that "the chief of such a clan as 'Sliochd nan Ivor' was superior in rank to any earl," and that there was no prouder designation than that of O'Conor Don, MacCarthy Riagh, or the Great O'Neil. I think, however, that the above list will bear comparison with English or Scotch rolls of honour, and I hope to hear little more, at any rate from Irishmen, of that Anglo-Irish race which, under Lord Inchiquin's fostering care, will, let us hope, henceforth be extinguished, viz. :-

"The Lord Mount-Coffeehouse, that Irish Peer,
Who killed himself for love, with wine, last year."

H.

GUILDS (4th S. v. 110, 523).—As a Scottish addition to the history of municipal institutions, an elegantly got up volume may be mentioned, by a fellow of the Society of Antiquaries in Scotland (Alex. Walker, Esq., Dean of Guild, Aberdeen). It contains a list of the Deans of Guild of Aberdeen from 1436 to 1875, and broken and incomplete as these records of the "Braif Toun" are, the learned editor says they stand next in completed continuity to those of the City of London. It is not a mere list of names that is given, but

direct quotations from documents of the time or the writer's own digest of readings bearing thereon. A list of honorary burgesses is added, and the last name on the list is that of the Right Hon. William Ewart Gladstone. As specimens of the addition to the names the following may be quoted :—

1440. Andrew of Culane, Dean. "The hail three estates, none dissentand, hes ordained that halie kirke be kept in freedom, and na man vex Kirk-men in their person or gudes, under all charge, that they may in-rin against God and our Sovereine Lorde the King's Majesty."

1489. Lord Forbes enters Aberdeen carrying James III.'s bloody shirt upon a lance, and endeavours to excite the people to join with him in revenging their murdered prince.

1490. This year James IV. had a complaint made to him that Sir John Rutherford, of Tarland, was too often made Provost. The King wrote, asking the Council to give an exact account of the grounds of complaint against "his friend, Sir John," and of course confirmed him in his office that year.

1494. Pope Alexander gratifies that excellent prelate, Bishop Elphinstone, of Aberdeen, by granting a Bull for erecting a University at that place. He was originally of Glasgow, but after he became Bishop of Aberdeen, he endeavoured, by building bridges, erecting schools, and reforming the people, to make the North vie with the South in politeness and manners.

1507. The number of brewers of ale is found in all to be 153.

1511. In this year the Queen of James IV. paid a visit to the City. "At a short distance from the town the Queen was met by the burgesses in their bravest array, when four of their body, young and trusty gallants, apparelled in velvet gowns, advanced with a pail of velvet crumace, under which the Princess took her seat, and was conveyed in this manner towards the burgh, amid repented discharges of artillery."

1534. Many at this time hoped that James IV. would give his aid to realize the wish to have "one God, one Emperor, and one Chief Priest," while many more declared that his whole Council was "none else but papistical clergy."

1537. Andrew Talidef, Dean. James V. in Paris, in love with the beautiful but dying Magdalene, daughter of the French King, is reported as foolishly running up and down the streets of Paris, buying everything himself, thinking himself unknown, yet passing carter's point with finger, saying—"There goes le Roi d'Ecoisse." He married her, brought the fragile exotic home, landed with her at Leith on Whitsun Eve, and ere Midsummer buried her, marrying again in a few months the widowed daughter of the Duke of Guise.

1538. The Master of Forbes charged with a design to shoot the King with a culverin, as he passed through Aberdeen to hold a justice aise. He was executed; so also was about this time the Lady Glamis, her offence, witchcraft, for the which they burned this noble woman.

1539. Fuir Craftmen of the Burgh of Aberdeen complain that they have to pursue upon Assize in actions distant fra themselves, forty, fiftie, and sixtie of myles; they know nathing thairof mair nor that that dwalls in Jherusalem.—Remede granted.

1542. Johne and Robert, the town's common minstrels, at this time, passe thro' all the rowis and streetis at five hours in the morning, and betwixt aucht and nyne at even.

1546. In May of this year departit David Betoun, cairfull cardenall, without Requiem Eternam and Requiescat in Pace sung for his soule.

Many more characteristic notes might be added, did space allow.
J. MACRAY.
Oxford.

THE GREAT HEAT OF 1826 (2nd S. ii. 131, 180, 238).—I have a very distinct recollection of the great heat in the summer of 1826. I was then about seven years of age, resident in my native parish, Kirkden. It is usually spoken of in that part of the country as "the dry year." The replies of HENRY STEPHENS and A. P. S. quite accord with my experience; indeed, MR. STEPHENS's remarks apply to my native locality. I am, however, enabled to supply some additional particulars, which may be both interesting and useful. On the farm of Knockhills the barley and oats were wholly pulled up by hand, being too short in the stalk to shear. I have heard my father say that no rain ever fell upon some of the corn. Of course the yield of grain was small, but much greater than could have been expected; and, the ears being well filled, it mealed well. The pastures were burnt up, so that there was nothing left for the cattle to eat. In this emergency my people had recourse to the expedient of using the young shoots of the whin (gorse) bushes, which that year grew to an unusual length. They were cut off with hooks and handforks, and then chopped small. The cattle ate them with avidity, and threw well upon them. Agriculturists should remember this, for we may again be visited by a similar calamity. I have since noticed that whins invariably grow best in dry seasons, dry, poor soil suiting them best. In many places water had to be brought from great distances; and deep pits were dug to retain water when it was seen that the burns were drying up, which most of them did, and were entirely dry for months. All the small fish perished, and several years elapsed before the streams were again stocked with them. The scarcity of meat and drink caused the farmers, like King Ahab during the great drought in Samaria, "to send about the country to all fountains of water, and to all brooks; peradventure they might save the horses and mules alive, and that they lose not all the beasts." The want of straw was compensated for by collecting, in autumn, the leaves of forest trees. We were fortunate in having access to a plantation of fine beech-trees, the leaves of which, collected by the wind along the boundary dykes, were carefully carted home, and made good bedding for the cattle during the following winter, so that we deemed ourselves well off. It will invariably be found that Nature always compensates in some way, in a measure, for whatever she withholds in other respects.

JOHN CARRIE.

Bolton.

"KING STEPHEN," &C.: GERMAN TRANSLATIONS OF ENGLISH AND SCOTTISH BALLADS (5th

S. v. 183, 249, 358).—Many of our old ballads have been translated in Germany, and have long been popular there. Herder, among his stores from various languages, gathered many of those in Percy's *Reliques*, Ramsay's *Evergreen*, and other collections. In Herder's *Sammliche Werke*, Carlsruhe, 1821, are "Sir Patrick Spens," "The Jew's Daughter," "Edward, Edward," "The Nut-brown Maid," "Chevy Chase," "The Rising in the North," "William and Margaret," "Murder of Lord Murray," "Lady Anne Bothwell's Lament," "The Incomparable," "The Happy Man," "Queen Elizabeth's Lament in Captivity," "Waly, waly, up yon bank," "Lucy and Colin," and "Winefreda," which has lately been commented on in "N. & Q." The last verse of "Winefreda," in German dress, is—

"So schleichet uns, wie ferne Lieder
Des Lebens Abend sanft herbei;
Du lebst in deinen Mädchen wieder,
Ich frei in meinen Buben neu."

Not quite so literal as—

"Der König sitzt in Dumfermline Schloss,
Er trinkt blut-rothen Wein," &c.

or—

"Dein Schwert, wie ist's von Blut so roth?
Edward, Edward!"

but in equal accordance with the spirit of the poem.

Ferdinand Freiligrath, who died lately, translated many of the songs of Burns, Moore, Scott, and Mrs. Hemans, and which I remember being counselled to sing to the old familiar airs, as improving exercise in acquiring the right German pronunciation; such as "John Anderson my Jo," "The Red, Red Rose," "My heart's in the Highlands," "Love's young Dream," "Jock o' Hazeldean," and "The Better Land." Several other German poets, no doubt attracted by the facility of understanding the idiom and rendering the ideas of northern English, have done the same; and some German poems have been happily translated into broad Scotch, as in the April number of *Chambers's Journal*, "The Erl King":

"Wer reitet so spät in dem dunklen Licht?"

"Wha's ridin' sae fast i' the gloamin' licht?"

"Wha's ridin' sae late through the mirksome nicht?"

M. P.

Cumberland.

[The German version of the last stanza of "Winefreda" is but a weak rendering of the English lines:—

"And when with envy time, transported,
Shall think to rob us of our joys,
You'll in your girls again be courted,
And I'll go wooing in my boys."

In the ballad of "Sir Patrick Spens" we are told that "The King sits in Dunfermline town," *stadt*, not "schloss," or castle. The line from "Edward" is not a literal translation of "Why does your brand sea drap wi' blude," where there is no mention of colour, "roth." Lastly, our esteemed correspondent has probably quoted the line from the "Erlkönig" from memory. It should

be "Wer reitet so spät durch Nacht und Wind?" not "in dem dunklen Licht."]

FROISSART (5th S. v. 287, 432).—W. E. has been forestalled in his amendment of *Zedon* into *Soudan*.

The late Mr. Jeffrey, in his *History and Antiquities of Roxburghshire*, vol. ii. p. 314 (1864), says :—

"In Bagimonts Roll the *Rectorie de Souden* is valud at 4*l.* sterling. At this place, it is said, the Scottish army assembled in 1388, before proceeding into England on that memorable raid which ended in the battle of Otterburn."

Again, in vol. iii. p. 264,—

"It is said by Froissart and others that the English army...assembled at Yetham in 1388 before the battle of Otterburn; but this is a mistake, as that gallant army mustered in Jedforest, at *Sudon* or *Southdean*. The army could not have met here [at Yetholm], as the whole line of forts from Berwick to Jedburgh was in the hands of the English."

The late Robert White, in his *History of the Battle of Otterburn*, p. 23 (1857), says that the Scots assembled in Jedforest at Southdean,—

"pronounced Souden in the present day. Froissart calls it *Zedon*, and Pinkerton *Sulom*. It was a spot well adapted for a meeting of this kind, being only about four miles from Redeswire, the place at which Douglas and his army were about to enter England....All our recent historians, who have written on the place of meeting, erroneously state it to have been *Yetholm* church, which is far distant to the east from Jedforest, and nearly fifteen miles from Redeswire."

Mr. J. H. Burton, in his *History of Scotland*, vol. iii. p. 58 (1867), says :—

"Froissart calls the place *Zedon*; this has been generally taken for Yetholm, the celebrated gipsy town at the base of the Cheviots. A local antiquary, however, makes out a better case for Southdean on the Jed, about ten miles from Jedburgh."

It is but justice to these writers that the above should be recorded along with W. E.'s note.

A. C. MOUNSEY.

Jedburgh, Roxburghshire.

THE RUSSIAN LANGUAGE (5th S. v. 513).—The statement of Mr. C. L. Brace, in his *Races of the Old World*, is in the main correct, but I think it is placing too unbounded a meaning upon it to say that it asserts of the Russian language its freedom from the effects of vulgarisms or dialects, as Mr. Rust suggests.

There are three dialects of Slavonic origin spoken in Russia, namely, the Polish, Little Russian, and Russian, which last is the only one used in Great Russia; but it is, at the same time, the official language, and the official language only, of All the Russians.

But Little Russian is not affected as other languages are by slang; howbeit, in itself it may be regarded as holding the same relation to Russian as Yorkshire dialect to refined English,

and therefore little above *siang* speech itself. Again, there are differences of intonation and expression, constituting "provincialism," as marked as any observable between London and provincial English, or, in a less degree, between New York and San Francisco English. Take, for instance, the Boorlak or Hoch-hohl dialect, each of which is as incomprehensible to a St. Petersburgier as a Northumbrian miner's speech would be to a Cockney.

ALBERT ALBERTOVICH.

King's College, London.

An extremely valuable little book on the Slavonic languages, by J. S. C. de Radino, a native of South Russia, was printed in London in 1853. This work does not appear to have been published, and may not, therefore, be accessible to your correspondent, so I will quote the following paragraphs, which reply to his query :—

"The statistical tables give the number of the Russians proper at about 40,000,000; but it must be remarked that these statistical assertions have met with contradiction.....

"The principal dialects are :—

"1. The Russian proper, the true *literary* language of the whole Russian nation. And here it must be mentioned that on the banks of the Volga, on the Oka, and on the Moskwa, the same pure Russian is heard in the drawing-room and from the pulpit, as well as in the most humble spheres.

"2. The Malo-Russian, the language of the south of Russia. The principal difference between this dialect and the Russian proper consists partly in the pronunciation of several letters, partly in many forms of expression, resembling the Old Slavonic.

"3. The White-Russian is the dialect spoken in Lithuania, and especially Volhynia. All the historical documents of Lithuania are written in this dialect. The first Russian translation of the Bible was written in it."

Should Mr. Rust wish to investigate the subject further, I will with pleasure lend him the book.

J. H. I.

COLERIDGE'S "ANCIENT MARINER" (5th S. v. 89, 174, 212, 338, 458).—I have waited some time, hoping that a decisive reply would appear in your columns respecting the picture referred to; but, since that is not the case, I think it desirable to give you its history.

The painting illustrative of Coleridge's *Ancient Mariner* was painted at Rome by Severn in 1831. The commission and the subject were given to that artist by my late husband, the Rev. Walter Halliday.

It was afterwards exhibited at the Royal Academy, and, at the earnest request of Severn and of the late Sir Thomas Acland, also at the Manchester Exhibition in 1857.

Sir John Duke Coleridge, the great (!) nephew of the poet, having seen it at the Royal Academy in Nov., 1871, wrote to my husband, to the effect that if ever he had any inclination to part with it, might he (Sir John) have the first offer?

Mr. Halliday at once replied, saying that he thought the picture ought to be in the possession of the poet's descendants, and at once generously gave it to Sir John, in whose possession it will now be. He then resided at No. 1, Sussex Square.

The following memorandum was affixed to the back of the picture:—

"This picture, illustrative of Coleridge's *Ancient Mariner*, was painted at Rome by Severn, in 1831, for the Rev. W. S. Halliday, of Glenthorne, N. Devon, who now presents it to Sir John Duke Coleridge, to be kept as an heirloom in his family."

I have the whole of the correspondence that passed in consequence between Sir John Duke (now Lord) Coleridge and my late husband.

KATHERINE HALLIDAY.

THE REGICIDES, &c. (4th S. x. 1; 5th S. vi. 13.)—Although there were strong grounds for believing that a small community of regicides resided at Vevay, no record of the fact nor monuments, except that to Ludlow, could be found there; and it was not until this century that the graves of Ludlow and another were discovered, and now those of Nicholas Love and William Cawley have been added to the number.

The difficulty in all the cases has arisen from the fact of the original pavement having been covered with a wood flooring and the church paved.

The Cawley arms are Sable, a chevron ermine between three swans' heads, erased argent, armed or.

There has always existed a tradition at Chichester and in the neighbourhood, where Cawley held lands, that his body had been removed and brought to the city of his birth, where he built and endowed almshouses for ten of its poor inhabitants; but nothing was positively known on the subject, and, of course, no monument could exist. Some years ago, however, a leaden coffin was discovered at the east end of the chapel of the almshouses he erected, at the spot the most probable for his body to have been placed. This leaden coffin was without inscription, was apparently of foreign make, and was of the shape of a body, thereby indicating that size and weight were of consideration. Although nothing can be stated positively on the subject, it is fair to suppose that the tradition is correct, and that his remains now lie in the place I have described.

The building no longer carries out the wishes of its founder, but has been converted into the city poorhouse. It contains a half-length portrait of William Cawley, having dark eyes and complexion, in a light dress, embroidered in front and on the shoulders and sleeves, with a laced collar and cuff. It is on wood, in good preservation, and bears the date 1620. *Æt. sue 18.*

As the present inhabitants of the building care nothing about him, and benefit nothing by his

charity, it would be well if this portrait were presented to the National Portrait Gallery, to which it would be a valuable addition, and where it would be well cared for. W. DILKE.

THE 2ND SEPTEMBER A DAY OF HUMILIATION (5th S. vi. 49.)—In an appendix, signed W. D. M., to Mr. Blunt's *Annotated Prayer Book*, Part II., Rivingtons, 1866, is the following:—

"A form of prayer appointed to be used annually on September 2, in commemoration of the fire of London (which commenced on that day), appears in some Oxford Prayer Books printed between 1681 and 1693. It was first issued for use, 'by his Majesty's special command,' on October 10, 1666. . . . In 1696 it was revised and re-issued under Archbishop Tenison's authority. . . . The service was reprinted in a separate shape by the King's Printers from time to time, even as lately as 1821. . . . Its use was continued in St. Paul's Cathedral until the year 1859."

E. E. A.

DERIVATION OF "COUSIN" (5th S. v. 405; vi. 16, 38.)—The successive stages of derivation from *consobrinus* to *cousin*, as given in Brachet's dictionary, are:—1. *Consobrinus*; 2. *Cossobrinus*, by change of *ns* to *s*; 3. *Cos'rinus*, by abbreviation (whence the Grisons *cusrin*); 4. *Cosinus*, by change of *r* to *s* (occurring in Merovingian Latin); 5. *Cousin*, by change of *o* to *ou*. We thus obtain the most satisfactory evidence, by the test of history and chronology, of the connexion between these two words. Similar evidence does not exist with regard to the other derivation from *consanguineus*, unless we are prepared to prove (1) that *sanguin* could have become *sin* by any rule of French derivation from the Latin, and (2) that this process did, as a matter of fact, take place during any known period. This is what the advocates of the latter theory are at any rate bound to prove; and even should they succeed in doing so, the presence of the letter *r* in the Grisons form *cusrin* would still have to be accounted for. Therefore, with Z.'s permission, I will alter my previous assertion into the following one, viz., that the derivation of *cousin* from *consanguineus* violates at least two principles, not of Romance etymology in particular, but of all etymology whatever. The first may be stated negatively thus, in language but slightly varying from that of MR. SKEAT's Third Canon, given in 5th S. v. 261:—No derivation can be accepted as satisfactory, unless it is supported by the direct evidence of history and chronology. The second is—Any derivation which fulfils these conditions may be accepted as at least probable, the degree of probability varying according to the completeness of the chain of evidence. It is not always possible to supply every link in the chain; but I venture to think that the etymology of few words is more perfectly established, on the principle I have laid down, than that of *cousin* from *consobrinus*. Whether this amended

version of my former note on this subject is likely to be of any service to those who maintain the other derivation is a point upon which I leave readers of "N. & Q." to form their own judgment.

C. S. JERRAM.

Windlesham.

THE "TE DEUM" (5th S. iii. 506; iv. 75, 102, 312; v. 330, 397, 514).—If "the ear trieth words, as the mouth [marg. Heb. *palate*] tasteth meat" (Job xxxiv. 3), it surely may be permitted to discriminate their varying savours. The figurative transference of an operation from one organ to another is not necessarily a confounding of the senses. MR. RANDOLPH himself quite legitimately introduces the organ of smell as perceptive of savours; though a savour is properly a flavour, not a fragrance. The sacred writer records the phrase:—"Ye have made our savour to be abhorred [marg. Heb. *to stink*] in the eyes of Pharaoh, and in the eyes of his servants" (Exod. v. 21); thus connecting the idea with a still more unlikely organ.

The reference to St. Justin Martyr in illustration of the expression "Second Person" in the Holy Trinity, as used by "the soundest divines," is for two reasons unsatisfactory. First, because St. Justin, however Catholic in intention, cannot be accepted as free from language which, if now used, would certainly be regarded as Arian in tendency (see Newman, *Arians*, 1871, p. 427). Secondly, because St. Justin nowhere employs either the expression "Second Person" or the theological term "Trinity" at all.

It is quite true that first, second, third, are terms only "of numerical order"; an order, however, which is distinctly excluded by the "*nihil prius aut posterius*" of the Creed. At the same time, MR. RANDOLPH appears to forget that the "Arian and Socinian" interpretation of our Lord's words, "My Father is greater than I," is simply that of the Creed, which says, "inferior to the Father, as touching his manhood." Heresy lies not in the assertion of this point of Catholic doctrine, but in the denial of another point.

There should certainly be no comma intruded, whether we read "*Pater de cœlis*" or "*Father of heaven*," in the Litany. The adjectival genitive reads strangely to a modern English ear, but an interjected comma would simply destroy the construction.

V.H.I.L.L.I.C.I.V.

THE GLASTONBURY THORN (5th S. v. 482).—Some years ago there was in the Kew Gardens, and mentioned in the Guide to them, a thorn said to be grown from a cutting of the original one at Glastonbury. It may still be there. A. S.

THRUP, NORTHANTS (5th S. v. 468).—The rural village of Rothersthorpe, commonly called Thorp or Thrup, is four miles from Northampton. The

village has been formed around the encampment called the "Berries." The entrenchment contains about four acres, and is wedge-shaped.

George Preston, who was admitted incumbent in 1618, was ejected by the Parliament commissioners, and thrown into Northampton Gaol.

The patron, whose initials, "R. S.," only are given by Walker, was Sir Richard Samwell, of Upton, and Sheriff of Northampton. His character is set forth in a tract of the Civil War period, entitled *A Certificate from Northamptonshire*, 1641, of which the following is an extract:—

"The Vicarage of *Thrip*, within three miles of *Northampton*, is very poore and contemptible, having only a beggarly cottage allowed to the Vicar for his dwelling house, and some small tithes, to the value of 20 pounds yearly, or somewhat better if they bee well payd; but the Parsonage house and glebe, which by right and the old indowment (which lately remained upon Record) doth belong to the Vicar, is detained by Sir *Richard Samuel*, Knight, not by any good title in law, but some colour of an Order (as is reported) in th' Exchequer made long agoe, when his Grandfather perhaps was an Auditor in th' Exchequer, and so might procure some favour there in his owne behalfe, more then a poore miserable Vicar could ever get reversed or altered. The tithes corne is worth one hundred pounds yearly, which also Sir *Richard Samuel* holdeth an appropriation.

"But by this meanes the Vicar is very poore, and in part scandalous, being a man chosen by Sir *William Samuel*, and there presented, who would be sure to place one in the Vicarage, that for want of wit and meanes should neuer be able to make any question of the Parsonage house and glebe. The want of bread and drinke in his owne house doth make him too often frequent the Alehouse, where if he talke foolishly, it is not much to be wondered at."

JOHN TAYLOR.

Northampton.

The knight in question was, I think, Sir Richard Samuel or Samwell, of Upton, whose son Captain Samuel is mentioned in the *Mercurius Rusticus*; or, *the Countrie's Complaint*, as persecuting the clergy near Northampton in 1643, and whose grandson, Thomas Samuel, was created a baronet in 1675. The vicarage from which Mr. Preston was ejected was probably that of Rothersthorpe or Ravensthorpe, of which Sir Richard Samuel, Knight, was the patron in 1660, when he presented Richard Hooke to it (*Kennett's Register*, fol. 395). The baronetcy expired in 1789, and the presentation to the living is now vested in Ch. Ch., Oxford.

EDWARD SOLLY.

BURCHETT (5th S. v. 449).—There is this notice of a place called Birchets: "Birchets, Derby, in Scarsdale."—*England's Gazetteer*, vol. iii., Lond., 1751.

ED. MARSHALL.

THE TOWN OF GOOLE (5th S. v. 468).—It may be a help to the derivation of this word to quote Bailey: "Gool [Sax.], Ditch, Trench, Puddle."

F. D.

Nottingham.

MALAPROPIANA (5th S. v. 486.)—DR. CHANCE, in his conversation with the Southampton coachman, assumed the fact to be proved, and asked him the wrong question. Had he asked the meaning of "presbyterian," he would have found that it was not Malaprop for "underground." I have no doubt that the passage from Netley Abbey to Southampton was just what the coachman described it: a communication for the use of the presbytery of the abbey.

Athenæum Club.

JABEZ.

DR. HARTWELL (5th S. v. 488.)—I have Dr. Hartwell's sermon preached in Durham Cathedral, July 7, 1713, being the thanksgiving for the conclusion of a just and honourable peace. I have also a copy of his will, which is interesting, but too long to transcribe. He founded two exhibitions for scholars to be sent to either of the universities from the schools at Durham and Newcastle. He was brought into the diocese of Durham by Nathaniel, Lord Crewe, on his translation from Oxford, by whose example he would seem to have been influenced in leaving much of his property to pious and charitable uses.

E. H. A.

HENRY CHAMPERNOWNE, &c. (5th S. v. 489.)—MR. TUTTLE will find an account of the above "troupe" at p. 136, *et seq.*, of a book called *Devonshire*, published at Exeter by S. Drayton & Sons, without a date, but apparently quite recently. The book, though published at five shillings, was on sale at an old-book shop in Museum Street, Bloomsbury, a few weeks ago, for one shilling and sixpence. It contains notices of the pedigrees of the Rolle, Raleigh, and Courtenay families, &c.

GUELDER ROSE.

THE DEVIL OVERLOOKING LINCOLN (5th S. v. 510.)—"Truely the Architect intended it no farther than for an ordinary Antick." I think the above means that the "Antick" was in fact nothing more than a trick, whim, or fancy of the architect—something "odd, fanciful, ridiculous" = "antic"; and that it was nothing extraordinary for architects to do such things.

T. HUNTLEY.

Leeds.

THE BRANKS (5th S. vi. 6.)—Allow me to add to your correspondent J. B. P.'s note on these a remark upon their companion, the "Newcastle cloak," viz., a barrel with a hole cut at the top for the head, and one on each side for the hands, of the person wearing it, to appear. This used to be the punishment for drunkenness in Newcastle, and a little engraving which hangs in the Antiquarian Society's room in the old castle, Newcastle, shows the town-crier parading through the streets, driving a woman and man adorned with "branks" and "cloak," respectively, before him. I think a

revival of the cloak, or stocks, would be valuable in putting to shame the drunkards that swarm in Newcastle in the present day. Mr. Emmerson, a north-country artist, painted an interesting picture of Newcastle, in which the "branks" appear. It was hung in the Royal Academy a few years ago, and should, I think, be purchased as an historical picture by the town.

JULIA BOYD.

THE PYRAMID OF LONDON (5th S. v. 513.)—It was, I believe, common in the time of Charles II. to call the monument on Fish Street Hill the Pyramid. Thus in *Hodge's Vision from the Monument*, December, 1675 (see Marvell's works), the poem commences:—

"A country clown, call'd Hodge, went up to view
The Pyramid; pray mark what did ensue."

This, I think, clearly shows what Sir William Temple meant, but not why he compared together things so very dissimilar.

A. McMORRAN.

CROMWELL'S UNIVERSITY OF DURHAM (5th S. v. 406.)—W. H. does not seem to be aware that the Protector Oliver's warrant of privy seal for founding this university is printed on pp. 61-70 of Francis Peck's *Collection of Curious Historical Pieces*, annexed to his *Memoirs of Oliver Cromwell*, 4to., London, 1740. The document is dated May 15, 1657, and the original is said to have been in the possession of the Dean and Chapter of Durham. It would be interesting to know if this warrant may still be seen, and if it is in good preservation, with Oliver's elegantly designed privy seal attached. An illustration of this seal is given on Plate I. No. 7 of my *Numismata Cromwelliana; or, the Medallie History of Oliver Cromwell*.

HENRY W. HENFREY.

MONTAGU MEMOIRS (4th S. vii. 304.)—The memoirs inquired for by C. L. W. are, probably, the *Life of Magdalen* ("Dacre"), second wife of Anthony, first Viscount Montague, written in Latin by her domestic chaplain, or confessor, Richard Smith. There was once a copy in the Grenville Collection, British Museum. An English version of the Latin work is in the Bodleian Library.

It is not probable that Sir Anthony Browne, K.G., ever used a black dog as a crest; but after Queen Elizabeth visited Cowdray (or Cowdry), it is probable that the Buck Hall was established there in commemoration of her prowess as a huntress in shooting a stag; and the Brownes, Viscounts Montague, afterwards used as a crest a stag proper, attired or (l). Their crest by descent is an eagle displayed, vert.

The stag as a crest of the Brownes is shown in several visitations now to be found in the Bodleian, Oxford, and possibly at the British Museum, and in the College of Arms, Bennett's Hill, London.

J. McC. B.

Hobart Town, Tasmania.

"O BUCK, BUCK, BUCKINGHAMSHIRE DRAGOON" (5th S. v. 408).—The author of the song with this burden was Theodore Hook, and it was probably published in one of the early numbers of the *John Bull*. Your correspondent is wrong in supposing that the parody appeared in *Punch*; it appeared in the *Pall Mall Gazette*. The first stanza of the original is as follows:—

"The French are encamped before Cadiz,
Their navy is moored in the bay,
And liberal Europe afraid is
The Cortes are melting away.
But ere the last blow can be struck, struck,
I'll fly to their rescue, and soon
Will show them the soul of a Buck, Buck,
Buckinghamshire Dragoon."

EDMUND A. SMITH.

I remember this brochure coming out. I believe that it appeared in the *John Bull* when Theodore Hook was editor. The "Dragoon" was the Duke of Buckingham, then Marquis of Chandos, who commanded the troop of yeomanry.

W. M. B.

"AS DRUNK AS MICE" (5th S. v. 228, 314, 358, 394, 458).—*Appropos* to the "tale of a sober mouse" mentioned by MR. CROFTON I may quote "a fable" named "The Cat in Drink," as given in an old and scarce book entitled *The Muse's Choice*, p. 68, London, 1759:—

"THE CAT IN DRINK.

A fav'rite Cat that long in Brewhouse dwelt,
Whose Rage the midnight Race had often felt,
With Sov'reign sway she rul'd, destroying each
That dar'd presume to come within her reach,
Oppressing those that never did her hurt,
She fell at last into a Tub of Wort;
The cooler being deep, she strove in vain,
Nor art nor claws could help her out again.
A venerable Rat, with age grown grey,
Whom Hunger there had driven out that way,
With Joy espy'd his Enemy, the Cat,
Who just expiring, paddled round the Vat,
Cry'd out, 'Assist me once in time of Need,
And I'll no more offend you, nor your Breed;
You I'll protect, I make a solemn vow,
If you'll but condescend to help me now.'
The friendly Rat, believing what she said,
Most willingly assisted with her aid,
And safely brought the dreary Traitor out,
But little dreaming what would come about;
The perjurd Cat with Rage began to tear
The faithful Friend that had deliver'd her.
'Oh!' cry'd the Rat, 'how can you use me thus,
I that have sav'd your Life! Oh, barb'rous Puss!
Remember how you made a solemn Vow.
Think but on that—in Pity spare me now.'
Her answer was, 'I have no time to think;
If I said so, 'twas when I was in Drink.'"

R. W. H. NASH, B.A.

Florinda Place, Dublin.

EDGAR A. POE A PLAGIARIST (5th S. v. 336, 377, 526).—I agree with UNEDA that the columns of "N. & Q." are not the proper place for discussing a man's character, even though that man

be celebrated, and regret that the discussion has been forced upon me by the imputation cast upon Poe. UNEDA will scarcely expect me to recount the long list of Americans who have not only expressed verbally, but even in print, an opinion respecting Poe's character different from that he entertains, and I content myself with referring to John P. Kennedy, John Neal, Francis S. Osgood, Mrs. Whitman, N. P. Willis, Mrs. Gove Nichols, W. J. Pabodie, Thomas C. Clarke, L. A. Godey, and George R. Graham, all American authors, and four of them of Philadelphia. Of Miss Georgiana Sherburne or of *Imogene*; or, *the Pirate's Treasure*, I cannot find any trace in Duyckinck's *Cyclopaedia of American Literature*, in Allibone's *Dictionary*, or in Trübner's *Guide*. This last omission is almost conclusive that Miss Sherburne's tale was not published in book form; I am, therefore, again compelled to ask UNEDA, in justice to the dead, and for the satisfaction of the living, to state how, when, and where this charge of literary theft was proved against Edgar A. Poe. Mr. Duffee's letter gives no particulars as to the necessary data.

JOHN H. INGRAM.

Howard House, The Green, Stoke Newington, N.

EVENING MASS (5th S. v. 344, 456).—As the term *missa* = mass, according to Du Cange—"Pro quovis Ecclesiastico officio, quod in ædibus sacris peragebatur, interdum sumitur"—we are not bound to understand it in the quotation, p. 456, as applied to the Eucharistic service, but merely to the usual evening prayer.

In the rules of St. Benedict (17) we have:—

"Vespertina autem Synaxis quatuor Psalmis cum Antiphonis terminatur; post quos Psalmos lectio recitanda est, inde Responsorium, Ambrosianum, Versus, Canticum de Evangelio, Litanie, et Oratio Dominica; et fiant Missæ."

EDMUND TEW, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

Chronica Monasterii S. Albani, Ypodigma Neustrie a Thome Walsingham, quondam Monasterii S. Albani, conscriptum. Edited by Henry Thomas Riley, M.A., Cambr. et Oxf., and of the Inner Temple, Barrister-at-Law. (Longman & Co.)

THIS work—a summary of the history of Neustria, a portion of which subsequently formed the duchy of Normandy—has little connexion with Neustria, and no more with St. Albans than that it was written there by a monk of the great monastery, where it was long laid up. Authors have assigned many reasons for writing a book, but none alleged one more curious or less to the purpose than Walsingham has done in his highly pitched dedication to Henry V., whom the author regards as little below divinity in human form. Mortals had been so horribly wicked, and, indeed, remained so, that Walsingham undertook this book to protect the King from all possible evil. Mr. Riley thinks a lesson was given in this compilation, whereby the King might learn, from details of the treacherous foe

with whom his forefathers had to contend, how to bear himself safe from perils in the same direction. Mr. Riley acutely observes in addition, that the St. Albans monk gave another lesson to the King in the later portion of the book, when he had an "opportunity of setting before the Sovereign the heresies and excesses of the Wycliffites or Lollards, men whom Walsingham, in each of his works alike, has not failed, at every opportunity, to rebuke and vilify and to expose to all possible hatred and contempt." In perusing the text, perhaps, a reader may be struck by the very small measure of regard expressed for King Edward the Confessor. There is less praise awarded to him than to some of the Norman dukes, who were very naughty persons indeed, according to present principles. In the past time there was a very rough-and-ready way of administering justice. There is an instance in the case of a law which not only punished theft with death, but also the harbouring of thieves. A man lost some of his field implements, and he appealed to the authorities for redress. It turned out that the man's wife had stowed them away. He confessed, on being questioned, that he knew she was in the habit of doing so, and accordingly the wife was hanged as a thief, and the husband for harbouring her. At another period we read of a certain knight Walter being captured in an attempt to defend a castle he had feloniously seized. The captor hanged not only the knight, but his lady! Indeed, justice was capricious as well as cruel. Waltheof was beheaded by William I.: some of his confederates had their eyes plucked out or their hands chopped off. Miracles on the part of the Earl's headless body proved that the Earl had gone to paradise; but no one seems to know anything as to the whereabouts of his less noble followers. Then we find William burning two anchorites at Mantles, with the city and "plebem multam": the good men sat quietly in their cells, never caring to escape. Occasionally, the ruthless king ordered the most horrible mutilation of the living body. The early Freethinkers had a bad time of it in 1166. A man with a scored face or without a nose was known as one on whom the king and bishops had set their mark as loose in his religious opinions. On King Henry himself, at the shrine of Becket, the monks laid so lustily that he is said to have been "virgis cæsus," *kilt* (*Hibernice*) with the lashes. Moreover, he fasted three days. An instance of how royalty kept its word and saved its honour is instanced in Richard I., who, having promised not to put the "Emperor of Cyprus" in irons if he would surrender, clapt him into silver fetters as soon as he had secured him. This was the lion-hearted king who drowned thirteen hundred Saracen prisoners. In 1217 less questionable justice was executed on an English monk, Eustace, who was captured in an attempt (of which he was at the head) to invade England. He was beheaded, and his head, on a pole, was exhibited throughout England. In 1222 the Council at Oxford degraded a deacon for apostasy, and then burnt him alive. In the same year an inept rustic, for producing the stigmata on his body, was immured for life. Just half a century later the angry citizens of Norwich set their cathedral on fire, whereby most of them met a harder fate than Jonathan Martin, in later days, for his incendiary attempt on York Cathedral. They were tied to horses' tails and dragged about till life was beat out of them. Then the Jews, who were always clipping the coin of the realm, or being accused of it, were hung in dozens, or, as it is put here, "in magnâ multitudine, ubique." Heads on London Bridge then arrested the attention of the traveller, as men hanging in chains did in more civilized and more recent times, and "quarterizatus" describes the fate of the rest of the body. Turning from such records to the immense amount of miscellaneous matter, referring to

every part of the world except Neustria, we may remark that philologists will find derivations of names likely to afford them exquisite torture. The arrival in France in 1239 of the crown of thorns is duly registered. It was matched in England, ten years later, by bringing to and depositing at Westminster an imprint of the Lord's footstep (Passus Dominicus), which, says the chronicler, "is venerated to the present day." In 1252 the Pope first ordered the cardinals to wear red hats, and the following year we see the sea sweeping away a slice of Lincolnshire, with houses and the indwellers. The burning of "Cherburgh" (1295) is told, and its name is interpreted as meaning "Cæsaris Burgum," but it is now believed that "Cherbourg" and "Scarborough" are two forms of the same word. In those days, in times of infection, it was thought, as it sometimes now is, that the wells and fountains and water supplies were poisoned. In 1320 the lepers and Jews throughout Christendom were burnt in large numbers in proof of their guilt. No reference whatever is made in the account of the surrender of Calais (1347) of the pretty romance of Eustache de St. Pierre and his fellow burgesses; but there is record of the enormous spoils brought from France, Weaving apparel, furs, table-cloths (*mippæ mensales*), and costly ware abounded throughout the land. "Women were proud in wearing the dresses of the ladies of Gaul, and as the latter grieved for the loss of their possessions, so the former rejoiced in the acquisition of them." There were stout hearts at home in those days, who could withstand the great Edward III. himself. Witness that prototype of honest Speakers of the Commons, who told the King he would not be in want of his people's money if he had governed wisely; nevertheless, that the Commons would grant him some if he were really in need of a subsidy. William Wallace is chronicled here simply and ignobly as "latro publicus." In bad times, such as those of 1314, it is recorded that prudent people, like those who now put down horses and carriages for a season, till a good time comes again, lessened their households and abolished superfluities, like the honest people that they were. Later, for want of good fighting at home, Henry, Earl of Derby, went as a soldier of fortune to Le Pruiys, and captured towns in Lithuania with the brave facility of a Paladin. Dolphins appeared in the Thames occasionally, exciting rather fear than admiration. Scarcely greater fear was excited in 1492 by the appearance of the devil in Danbury Church, in Essex. He was in the form of a friar, and seems to have been very drunk indeed, "insolentissime debacchans," which may go far to explain the story.

We have only space further to add that general readers, who have not only curiosity but interest in the record of early morals and customs, as well as in what is commonly understood by the word "history," will find this volume the most amusing and instructive of the whole series edited by Mr. Riley. This gentleman has edited the *Ypodigma* with the care, the patience, the zeal, and the scholarship which have distinguished all the preceding volumes of the chronicles which Mr. Riley has prepared for the press.

Cup and Platter; or, Notes on Food and its Effects.

By G. Overend Drewry, M.D., &c., and H. C. Bartlett, Ph.D., F.C.S. (Henry S. King & Co.)

THE papers contained in this handy little volume are the product of the experiences of an analyst and a physician, who, though engaged in two distinct fields of observation, were led to the same conclusion as the result of their experiences. *Cup and Platter* should be in every household, if only for its chapters on Water and Cooking. How few people are aware, or, if aware of, act on the fact that a filter only remains effective, even under the most favourable circumstances, for twelve months, and,

with regard to roasting, that "meat should be subjected to the greatest heat for the first quarter of an hour, after which it should be reduced by about one hundred degrees, either by removing the joint farther from the fire or lowering the amount of gas!"

FROM Messrs. Rivingtons we have received another volume of their excellent *Catena Classicorum*, Books III., IV., and V. of Tacitus, edited by W. H. Simcox, M.A., Queen's College, Oxford; and Parts XII., XIII., and XIV. of Mr. Garland's *Genesis with Notes*.

MESSRS. LONGMANS have added to their London Series of English Classics, Pope's *Essay on Criticism*, the *Moral Essays*, and the *Dunciad*. The volume, carefully edited by Mr. T. Arnold, has an introduction in which Mr. Elwin's view of Pope is much questioned.

DR. LATHAM's four quarto volumes of his edition of *Johnson's Dictionary* have appeared in a somewhat abridged form, in one vol. of above fifteen hundred double-columned pages. It is a most valuable book. Messrs. Longmans are the publishers.

The *Englishman's Illustrated Guide Book to the United States and Canada* (Longman & Co.) has reached a third edition, in which a full account is given of the Philadelphia Exhibition—a thoroughly "Handy-Book."

OF *English History in the Fourteenth Century* (Rivingtons), the new volume of Historical Handbooks edited by Mr. Oscar Browning, the mere statement that Mr. C. H. Pearson is the author is sufficient warrant for the accuracy and perfection of the work. In the account of the surrender of Calais Mr. Pearson has made use of the new light on that subject, that Eustache de St. Pierre became a naturalized English subject.

MESSRS. GROOMBRIDGE have published the *Childhood and Schoolroom Hours of Royal Children*, by Julia Luard. It is an elegant volume, one well calculated for a prize-book, and a young student would be glad to win it.

IN *Iphigenia, and other Poems*, by Henry Pride (J. Burns), the general reader cannot fail to find much to interest him, but perhaps *Iphigenia* will prove the most successful of all the poems.

The *Church Rambler*, Part I. (Bath, William Lewis), consists of papers that appear weekly in the *Bath Herald* and are reissued in quarterly parts. Part I. contains a description of the small ancient Saxon church at Bradford-on-Avon.

FROM Chicago Messrs. Griggs send us *Words: their Use and Abuse*, by Dr. Mathews; and from Messrs. Longmans we have *Old Words and Modern Meanings*, by T. Whitcombe Greene, B.C.L. In the first volume, which is meant for general readers, Dr. Mathews, anticipating objections to some of his conclusions, says:—"If the public is to hear no philological sermons till the preachers are faultless, he will have to wait for ever." Mr. Greene's book is also intended for the general reader. In it he shows the changes which have taken place in the meanings of words, of which he gives many interesting examples. Both books are likely to increase the number of amateur philologists.

LAST, but not least, the July number of the *New Quarterly Magazine* (Ward, Lock & Tyler) must have a word of praise. It is a capital number. In "A Wit of the Last Generation" Mr. C. Elliot Browne resuscitates the once renowned Jekyll; and in "Allan Gayne" Sir C. Young has furnished a very clever story. "Current Literature and Current Criticism" forms one of the editor's best papers.

Notes to Correspondents.

X. L.—Otway is said to have founded his tragedy, *The Orphan*, on a fact which happened at Willesborough (Kent). Accounts of the old churchyard there, written at the end of the last century, refer to an almost obliterated inscription regarding one "who came to an untimely *Abel's death*, at the age of 26 years." The old raised tomb in Eastwell churchyard was popularly said to be that of an alleged Richard Plantagenet, who, according to report, was a natural son of Richard III. The register records the death of a Richard Plantagenet in December, 1550; which was sixty-five years after the more historical Richard fell at Bosworth.

A. S. (Cambria).—See Archbishop Spotswood's *History of the Church of Scotland* (i. 57), where, under date 1001, reign of Malcolm II., he says, "Before his" (Malcolm's, "time, the title of Thane and Abthane were the only titles of honour and dignity in the realm; whereas he, to give a greater splendour to the State, did introduce all those offices which are now in use, and are commonly called offices of estate."

AMICUS.—King John of Saxony published a cheap and popular edition of his verse-translation of Dante. We have the authority of the *Examiner* for saying that "in a note to the *Inferno* King John expressed his special pleasure at seeing Brutus among the eternally damned." The king had a horror of all revolutionists.

F. writes:—"The equanimity of mind of the bibliographical readers of 'N. & Q.' who, I trust, are many, would, I believe, be highly enhanced if your correspondents, in alluding to publications not thoroughly well known, were invariably to give bibliographical descriptions of the publications referred to."

ANON.—

"Where congregations ne'er break up,
And Sabbaths have no end,"

will be found as part of verse 2 of Hymn 394, in *Hymns for the Christian Church and Home*, edited by the Rev. James Martineau.

M. R. thanks MR. RULE for his information about the Grasshopper Sonnets. The reference given has enabled him to find the passage without availing himself of MR. RULE's very kind proposal.

W. T. M.—The folio of 1623 has "Volcians," Dyce has "Volsicians." "Voices" is clearly a misprint.

W. T. H.—See Murray's *Handbook for Warwickshire*, and the one for Kent.

M. C.—Consult a book on ornithology, and any work on elementary science.

RIOCS.—Let out in old townships to cowkeepers.

E. CUNNINGHAM.—We have a letter for you.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Presidents of Sections.

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August 1.—INAUGURAL MEETING in the Town Hall at 12.30 P.M.
At 3 P.M., Luncheon, by Invitation of the Mayor and Corporation,
at the new Rink. At 4 P.M., Address of the President of the Institute.
At 5 P.M., Address of the President of the Historical Section.

August 2.—Excursion to Sudbury, Castle Hedingham, Little Maplestead, and Earl's Colne. Reception by L. A. Majendie, Esq. M.P. at Castle Hedingham.

August 3.—Meetings of Sections. Perambulation of Colchester. Conversations in the Temporary Museum of the Institute.

August 4.—Excursion to Copford, Layer Marney, Maldon, and Beleigh Abbey.

August 5.—Excursion to Wivenhoe, Brightingsea, and St. Osyth. Reception by Sir H. Johnson at St. Osyth's Priory.

August 7.—Meetings of Sections. Perambulation of Colchester. Conversations in the Temporary Museum of the Institute.

August 8.—Meetings of Sections. General concluding Meeting in the Town Hall at Noon.

The RECEPTION ROOM will be in the Council Chamber of the Town Hall, where all information respecting the proceedings of the Meeting may be obtained. It will be opened on Monday morning, July 31, at 10 A.M. The Excursions will be under the direction of H. Laver, Esq., and of J. Burt, Esq., Hon. Sec. of the Institute. Communications respecting Lodgings, &c. may be made to G. Gard Fry, Esq., 3, Bank Buildings, Colchester, Hon. Sec. of the Local Committee. Tickets for the Meeting:—For Gentlemen, One Guinea (not transferable); for Ladies, Half-a-Guinea (transferable), entitling the bearer to take part in all the proceedings of the Meeting, may be obtained at the Offices of the Institute up to Saturday, the 29th inst., and after that date at the Reception Room, Colchester.

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REMINISCENCES OF AN AMERICAN LOYALIST.
 (Continued from p. 23.)

"My public controversy had now attracted some considerable notice in the country; and the Governors of King's College, in New York, were pleased, unsolicited, to confer on me an honorary degree of Master of Arts, expressly because of the services I had rendered to Church and State. And the troubles of the country growing also every day more serious and alarming, I was very generally applied to by my brethren of the clergy, chiefly of Virginia, to fall on ways and means of forming something like some general and uniform line of conduct for the whole body of the clergy of the Church of England throughout the continent. In consequence of this I agreed to accompany, as my neighbour and friend Mr. Addison also did, the Rev. Dr. Cooper, President of King's College, in New York, then on a visit to me, to Philadelphia, in his way back to New York. In Philadelphia I spent a week, lodging with Dr. Smith, Provost of the college there; and such a plan was formed and agreed to. It is too well known how little the clergy of Philadelphia regarded this agreement; how generally they went into the views of Congress; and what dreadfully bad consequences this defection of theirs drew after it on the country in general, or on the well-affected clergy in particular."

The following description of the "quakerly" city of Philadelphia a century ago will be particularly interesting at the present time:—

"I seemed not much to like either Philadelphia or its inhabitants, though I received many civilities from them. The city is disgusting from its uniformity and sameness; one street has nothing to distinguish it from another,

but that one is the first, and another the second, and so on. There are no squares, no public edifices of any size or dignity; the situation is flat and level; and, in short, everything about it has a quakerly, or rather a Republican, aspect. The people, too, are like their town, all very well, but nothing more. One is as good as another, and no better; and it is in vain to look for anything like character among them. In one point, not contented with being not agreeable, they are almost disagreeable: the almost universal topic of conversation among them is the superiority of Philadelphia over every other spot of the globe. All their geese are swans; and it is a fact not to be denied that by thus for ever trumpeting their own praise they have in some degree prevailed on their neighbours to acquiesce in their claim to it; just as the French are supposed to have made all the world agree in giving the preference to their language. I used to consider the two colleges of Philadelphia and Princeton in the Jerseys, as the chief nurseries of all that frivolous and mischievous kind of knowledge which passed for learning in America. Like some of the academies in and around London, they pretended to teach everything, without being really competent to the teaching of anything as it ought to have been taught. But their chief and peculiar merit was thought to be in rhetoric and the *belles lettres*, a term not easily defined nor understood. Hence in no country were there so many orators, or so many smatterers. Two or three years spent at one of these seminaries were in general deemed sufficient to qualify a person for the gown; and persons so qualified had now pretty generally gotten the churches, which in Virginia were immediately in the gift of the people; and even in Maryland the wishes of the people had great weight with the Governor, who was there the patron of all Church preferments. It is surprising what improper and indecent contentions these popular elections occasioned. I have oftener than once known half-a-dozen candidates all trying for a vacant parish, and preaching alternately, to give their electors an opportunity of determining which they liked best. *Voices and action*, as is remarked in a very humorous pamphlet respecting London lectureships, almost constantly carried it. These frequent appeals and applications to the people, in this way, as well as from the merchants who meanly solicited and *begged*, as it was called, consignments of tobacco, gave them an opinion of their importance and a consequence unknown to people in other countries. What influence this had, and how much it was felt by the friends of Government in the commotions that now came on, can be known only to those who were on the spot who were observant, and who had some knowledge of the workings of human nature. Preachers and ministers so elected, continuing still in some degree dependent on the people, continued also chiefly to cultivate those arts by which their favour had first been gained. Their sermons were light, flippant, and ordinary; but their manner of preaching was pleasing and popular. These two colleges of Princeton and Philadelphia manufactured physicians also with equal facility. I have known many a young man come and set up as a doctor in a neighbourhood in all due form, and with all requisite authority, after a winter or two spent in the *University* of Philadelphia. As for lawyers, they seemed to grow up spontaneously; many of the first name and note in that profession were men without any education, and totally illiterate. Such a state of society was peculiar, and could not but have peculiar effects; for no other body of men, nor all the other bodies of men put together, had half so much influence as the lawyers.....

"Much of what has been already related makes indeed a part of the history of what I did in the revolt.

My controversy with Messrs. Chase and Paca, my opposition to the strangely wrong and dangerous innovations meditated against Churchmen, and above all, my confidential intimacy with the Governor, were more than sufficient to procure me the honour of being set down as a Government man. It was an obvious policy in the insurgents to get rid of such men, and accordingly I was soon marked as a man not to be endured.

"As I do not propose here to write the history of the revolt, I shall not speak of any associations, committees, military enrolments, or other manoeuvres of the sort, in which I was not myself immediately concerned. I endeavoured in my sermons, and in various pieces published in the gazettes of the country, to check the immense mischief that was impending, but I endeavoured in vain. I was soon restrained from preaching, and the press was no longer open to me. The first open and avowed violence I met with was on account of my expressly declining, when applied to by some noisy patriots heretofore of no great note, to preach a sermon to recommend the suffering people of Boston to the charity of my parish. Their port was shut up by Act of Parliament; and as it was alleged that they suffered thus in the common cause, contributions were collected for them all over the continent; the true motive was by these means to raise a sum sufficient to purchase arms and ammunition. I also refused to set my hand to various associations and resolves, all, in my estimation, very unnecessary, unwise, and unjust; in consequence of which I soon became a marked man; and, though I endeavoured to conduct myself with all possible temper and even caution, I daily met with insults, indignities, and injuries. At length informations respecting my supposed inimicality to America were regularly sworn to, and laid before the provincial committee sitting in Annapolis. My accusers were a Papist and two Presbyterians, one of whom only was my own parishioner. A body of militia was ordered to take me immediately into custody, and accordingly not less than two hundred came to the Governor's, where I then was on a visit, to seize and carry me before the committee. I had had early and pretty full notice of what was going forward, a circumstance which gave me no common uneasiness. For the charges said to have been brought against me were, as is usual, much exaggerated, and consequently my danger. My friends were alarmed for me, and pressed me so importunately to save myself by flight, that I hardly knew how to resist them. My own judgment was strongly against this. I saw, or imagined I saw, from the first that this was the very thing my enemies wished for, and that of course to comply with the advice of my friends would be to fall into the pit my persecutors had dug for me. Yet the Governor, his council, and a large number of the most respectable persons in the province, were as strongly for my flying as I alone was for my not flying. Luckily the debate was put an end to by the arrival of the armed men, to whom I immediately and resolutely went out, and, knowing the captain, I asked what his business with me was. He answered, to carry me before the committee. When, on my further inquiry, he had told me who were the members of the committee then sitting, I was not a little surprised to find Messrs. Chase and Paca in their number: though I knew they were at the bottom of the mischief, I did suppose they would so far have consulted appearances as not openly to have appeared, with a mob to back them, against a man who was allowed so lately to have given them a complete drubbing when committed together in a fair field. However, making a virtue of necessity, I plucked up courage, and peremptorily told the captain I would not be carried to this, or any other committee unknown to the laws, *alive*; but, if he would take his men away, I gave him my

honour that I would, as a gentleman, wait on the gentlemen who composed the committee; and I desired him, with my compliments, to deliver this message to the gentlemen assembled for the purpose. The man did as I desired him, and I soon followed him, single, and in high spirits.

"As I was going into the Committee Room, and squeezing through an immense crowd, one of the most forward and noted blackguards in Annapolis, then acting as a sergeant in the militia called together on this occasion, with that kind of generous impatience so common to the Irish (he was an Irishman, a hatter, and of the name of Lindsey), whispered in my ear that he knew I would go on with the same spirit with which I had begun; and that I might do so, he assured me I had more friends among those who bore arms than enemies, 'and, by Jesus, if he lived he would die with me.' A message in my favour from the Congress itself would not have inspired me with more courage than I felt on this declaration of this honest Teague.* When the President was beginning to speak to me, I insisted on being permitted first to sit down; and protesting against their having any authority over me, I nevertheless declared that, conscious of my own rectitude of intention, there was nothing which as gentlemen they could put to me to which I was not ready as a gentleman to give fair and, I hoped, satisfactory answers. The charges were now all read in ample form, and a copy of them delivered to me; and sundry of the members harangued long and loudly on the danger of such a man's being allowed publicly to avow such principles. It was on this occasion that for the first time in my life I attempted to make a public speech. Necessity may perhaps be the parent of eloquence, as it is said to be of other gifts of genius; and it did indeed once loose the tongue of one who till then had been dumb. It certainly was of great moment to me to say something, if it was possible, that might make some impression in my favour. What it was that I did say I perhaps could not have told the moment after it was said, and much less now. I remember only that after it was over I reflected on Lord Chesterfield's observation, that the manner of a speech is of much more consequence than the matter. And I remember also that in whatever I said I addressed myself more to the multitude around me than I did to those who were sitting as my judges. In such an emergency this was fair policy, and it had its effect. Many bawled out that what I had said was quite satisfactory, and I was accordingly acquitted.

"My thus coming off with flying colours seemed but to heighten the ill-will of my particular enemies. Determined on my ruin, they watched but for an opportunity to effect it. In such times it was little likely that such an opportunity should not soon offer."

The following remarkable anecdote of Washington cannot, I think, fail to interest our American cousins. It is not only very striking in itself, but it has the additional merit of being perfectly authentic.—

"I happened to be going across the Potomac, with my wife and some other of our friends, exactly at the time that General Washington was crossing it on his way to the northward, whither he was going to take the command of the continental army. There had been a great meeting of people and great doings in Alexandria on the occasion; and everybody seemed to be on fire, either with

* When did this term as applied to an Irishman finally fall into disuse?

rum or patriotism, or both.* Some patriots in our boat huzzed, and gave three cheers to the General as he passed us; whilst Mr. Addison and myself contented ourselves with pulling off our hats. The General (then only Colonel) Washington beckoned us to stop, as we did, just, as he said, to shake us by the hand. His behaviour to me was now, as it had always been, polite and respectful; and I shall for ever remember what passed in the few disturbed moments of conversation we then had. From his going on his present errand, I foresaw and apprised him of much that has since happened; in particular that there would certainly then be a civil war, and that the Americans would soon declare for independency. With more earnestness than was usual with his great reserve, he scouted my apprehensions, adding (and I believe with perfect sincerity) that if ever I heard of his joining in any such measures, I had his leave to set him down for everything wicked. Like Hazael, he might have said, 'Is thy servant a dog that he should do this great thing?' So little do men know of themselves, and so dangerous is it to make one false step. Many a man, it may be, has gone through life without ever making any egregiously false step; but I question if an instance can be named when a man, having made one false step, made but one. When once a man goes one mile from the strict line of rectitude, he soon sees, or fancies he sees, reasons compelling him to go *twain*. This was the last time I ever saw this gentleman, who, contrary to all reasonable expectation, has since so distinguished himself that he will probably be handed down to posterity as one of the first characters of the age.

"I had some time before this sent to the *Virginia Gazette* an epigram or two for publication. The printer to whom I entrusted it was, unfortunately for me, then a candidate for the public business; and to curry favour with some of the leading men he showed my poor epigram, which was instantly voted to be exceedingly obnoxious, and the author of it inimical to America. Amongst others, he showed it to a Col. Carter, who had once been my parishioner and friend, and who declared that the handwriting was mine. It is impossible to conceive what a noise this little squib made in that colony, where I was very generally known: the patriots could not have shown more resentment had I even framed the Acts of which they so much complained, and which, there is good reason to believe, that old scoundrel Franklin first suggested the idea of, if he did not actually frame them. This Col. Carter unluckily was in Alexandria on this most unlucky day, and I had not been half an hour there before he found me out and attacked me on the score of the epigram. A private grudge also brought on me this mischief. The father-in-law of this gentleman had, in a strange fit of aristocratic insolence, some time before run his sword through the body of a Mr. Routledge and killed him. For this he was taken up, but bailed in a very extraordinary manner; and in a still more extraordinary manner was found dead, it was never known how, the night before the trial was to come on. During his confinement many papers were published to mitigate or excuse this Col. Chiswell. Mr. Routledge was an entire stranger to me, though my countryman [by this term I think my grandfather means that he was not only an Englishman, but a native of Cumberland; the name is not uncommon in that county];

but the efforts made in behalf of his murderer were such an outrage on common sense as well as on humanity, that I could not help drawing up some answers to these vindications, which were supposed to have made some impression on the public. *Hinc illæ lachrymæ!*

"A mob soon collected around us, and seeing no *Lindsay* (vide supra) among them, but, on the contrary, that they were headed by a very virulent Presbyterian, it soon occurred to me that if I got off at all it must be by stratagem. Accordingly, after the first onset, which were very violent, when I had gotten leave to speak, I again addressed myself, not to my particular opponents, but to the surrounding multitude. And first I excepted against Mr. Ramsay, the Presbyterian, as an improper judge of what was wrong and what was right in a minister of the Church of England, to all of whom he was well known to bear a rooted enmity. I next begged leave to account for Col. Carter's indignation against me; and so, relating the particulars just set down respecting Col. Chiswell, I begged them not to suffer themselves to be so duped as to become the tools of a cowardly man who thus sought to revenge his private quarrel. 'I assure you, gentlemen, all this bustle is about a private difference between the Colonel and myself, which I am ready to settle with him this moment, as a man of honour ought to settle private differences.' It would seem that I knew my man: the Colonel complained of my artifice, and declared he would not be my dupe and let me get off so. The people attributed this to his being afraid of me, and so the epigram was dropped, and I again got off.

"All this while my poor wife and sister were in an adjoining house, within sight and almost within hearing. What their agitations must have been it is impossible to describe. I promised them that I never would go into Alexandria, nor (if it was possible to avoid it) into any public place again; and I kept my word."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

(To be continued.)

THE DIALECT OF SHAKESPEARE'S COUNTRY.

The most absurd and contrary statements have been made about Shakspeare's use of provincial language. Many years ago, a writer in the *Miscellanies* of the original Shakspeare Society endeavoured to show that a large proportion of his dialectical expressions were derived from Cornwall. Another ingenious speculator has gravely suggested that many of his words were picked up during a supposed residence in Scotland. And, later still, we have been favoured with what may be called the Celtic theory, which assumes the existence of a strong Celtic remanet in Warwickshire at the close of the sixteenth century. I am not aware that any one has advocated the claims of Ireland, but it is possible, and even probable, that this may have been done. The simple truth, however, is that Shakspeare's provincial words, whether forming part of his own vocabulary or those placed in the mouths of countrymen and low characters, and therefore, it is only fair to infer, purposely intended to be provincial, are those common to his own country side. South Warwickshire is upon the march or border line of the two great varieties of English speech. The language of the Gloucester-

* This is a curious anticipation of the well-known lines in *The Biglow Papers*:—

"Parson Wilbur, he calls all these argumunts lies,
Sax they're nothing on airth but jest fee, faw, fum;
An' that all this big talk of our destinies
Is half on it ignorance an' t'other half rum."

shire side belongs to the western dialect, and is, in its older form, substantially that of Layamon and Robert of Gloucester. The dialect spoken in North Warwickshire, part of Worcestershire, and Staffordshire is a form of what has been termed Anglian, and nearly allied to that spoken in Nottinghamshire, Derbyshire, and the northern counties. The language of Shakspeare's district, like the rest of the border country in Northamptonshire, Worcestershire, and Herefordshire, partakes in some measure of both forms, and we find here in common use both northern and western words. This is exactly the main characteristic of Shakspeare's provincial vocabulary.

Of the folk-speech of North Warwickshire there is a short specimen in Marshall's *Rural Economy of the Midland Counties*, Lond., 1790, which will give one a better idea of it than a page of description:—

"In passing through Shattington Field, I entered into conversation with some plowmen, who were plowing in wheat, upon the subject of high ridges. An old man, who was sowing, drew up and joined the conversation.

"'Yea, sur, we mun lie 'em up a thissen, or we cannot get onny wheat. An us lie 'em flat o' th' top, t' first push of rain runs 'em into lakes and sets th' crop. It hen been tried a many time, but it wunno do.'

"'Well, but how is it, friend, that when you enclose common fields you bring down the lands?'

"'Yea, sur, when they ha' gotten some turf in 'em they wunno run athaten, but here we fallow, fallow, every three year, every three year, till they runnen like lime welly; and if they dunno lien up sharp we cannot get onny wheat skant.'—Vol. ii. p. 47.

Many traces of words peculiar to this dialect are to be found in the writings of natives who wrote before the end of the seventeenth century. Lightfoot, the commentator, was a Staffordshire man, and in spite of his Semitic studies, or perhaps on account of them, wrote a very careless and provincial English. It was alleged by a contemporary biographer that he used such Staffordshire words as *ungive* for "abate," *loose* for "end" or "up-shot," and that he always persisted in spelling *field* "feild," after the native pronunciation. Richard Sheale, of Tamworth, one of the last of the midland minstrels, who belonged to the generation which preceded Shakspeare, has also some dialectical expressions. So has John Walleys. Drayton also has many provincial words which have never yet received the attention they deserve, for the butcher's son of Atherstone and the glover's son of Stratford were nurtured upon the same household idiom. Holland, the translator, who was not a Warwickshire man, but resided for years at Southam, has also many Warwickshire words, especially in his *Pliny*. So also has Perkins, the well-known Puritan, who was a native. As late as 1789 it was ill-naturedly charged against Baskerville's beautiful edition of Milton, printed at Birmingham, that it was Milton translated into the Warwickshire dialect. "They clap an *h* to

every word beginning with an open vowel or even the *w*, as *hood* for *wood*, *harm*, *arm*, *heggs*, *eggs*," &c. (*European Magazine*, December, 1789). But this of course was greatly exaggerated.

The dialect spoken in northern Gloucestershire is well chronicled in Mr. Hunter's *Glossary of the Cotswold Dialect*, but there are several early specimens. In 1696 Mr. Thomas Doggett, of aquatic memory, produced a play called *The Country Wake*, the scene of which is laid in Gloucestershire. A portion of the dialogue is written in the dialect, and evidently done with the care and study for which Doggett was remarkable. About twenty years afterwards Mrs. Centlivre tried her hand at the same thing in *The Artifice*.

Of dialect proper, by which I mean a well marked variation of pronunciation and grammar, there is but little trace in Shakspeare. The most strongly marked instance is the language assumed by Edgar in *Lear*. This is the broad western of Gloucester and Somerset. We must not, however, infer too much from this, for it was the ordinary practice of contemporary dramatists to give all their country folks a western dialect. Hence, in *King Cambyyses*, the dialogue between Hob and Lob is in the same dialect, although one of the interlocutors is supposed to be a Yorkshireman. It is also used by Greene, who was a Norfolk man, in his *Looking Glass for London*, and by Warner in his translation of the *Truculentus*.

The language of the Shallow group in *Henry IV.* and *The Merry Wives of Windsor* is slightly provincial; and it is worth noting that Slender's language is more so in the original quarto than in the folio. Take, for example, his speech to Anne Page in rejoinder to Shallow's promise of a jointure and keeping her like a gentlewoman:—

"I be God that I vill, come cut and long taile as good as any is in Gloucestershire under the digree of a squire."

And again, when Page asks him after his bride:—

"Bride, by God's lyd I think there's never a man in the worrell hath that crosse fortune that I have; begod I could erie for verie anger."

As this was probably a shorthand abstract of the original performance, it is possible that Slender's representative used a still more provincial speech.

The provincial words put into the mouths of Dogberry, the Nurse in *Romeo and Juliet*, Goodman Dull, Gobbo, the servants of Anfidius, and others, belong to both dialects, the northern slightly preponderating, just as they do in the actual dialect of the border country. The terminology of the busy, energetic North has a tendency to supplant that of the sleepy, pastoral West.

Those who have had practical experience upon the subject will not be inclined to attach much importance to recent researches upon the dialects of this part of England. The observations upon

which the present paper is grounded were made nearly twenty-five years ago, and even then the language of the generation growing up differed materially from that of the older one dying out. Since that time all the elements of change have increased a hundred fold. In questions relating to the peculiarities and distribution of dialects, the provincial glossaries, with very few exceptions, are worse than useless, since they almost invariably follow the county boundaries, with which the dialects themselves have no more to do than with the circuits of the judges or the poor law divisions. The most valuable collections of words are those which have been made undesignedly, and these exist in greater number than is usually supposed. Every one who has had much commerce with our older literature must have recognized the fact that the language of every age is split up into several more or less distinctly marked vocabularies. Often intermingling and overlapping, modified in every conceivable way by the personal idiosyncrasies of the writers and the powerful influences of education, position, profession, and the like, these vocabularies have still a dialectical, and therefore geographical, base. Up to the period of the Civil Wars it would be possible, I think, in the majority of instances, to determine, within certain narrow limits, the place of birth or bringing up of any tolerably voluminous writer whose subjects were not strictly technical.

C. ELLIOT BROWNE.

COUNT DE PLÉLO.

A volume entitled "*Le Comte de Plélo: un Gentilhomme Français au dix-huitième siècle*, par E. J. B. Rathery, 8vo., Paris, Plon," recently published, derives a special and melancholy kind of interest from the fact that it is the posthumous work of M. Rathery, lately one of the *conservateurs* of the Paris National Library, and well known for his contributions to the history of France. M. Rathery had, some years ago, prepared for the Société de l'Histoire de France an excellent edition of D'Argenson's memoirs; and it was whilst engaged on the researches connected with those papers that he felt attracted towards the original and singular individuality of the Count de Plélo.

Sprung from a Breton family, grand nephew of Madame de Sévigné, a relation of the Phélypeaux, and of other distinguished members of the French aristocracy, the subject of M. Rathery's volume stands out as a perfect contrast to the fashionable young men who filled the galleries of Versailles during the early part of the eighteenth century. Only fancy one of the contemporaries of the Duke de Richelieu paying his debts and remaining faithful to his wife! This circumstance sounds so much like a paradox, that alone it would have justified our author in devoting a volume to such a *rara avis*. In the days of the Regent and of Cardinal

Dubois the Court was not generally looked upon as a school of morality, and Plélo would have certainly deserved the Monthyon prize, if it had been founded at the time, when, to the astonishment of his creditors, he made up his mind to pay them twenty shillings in the pound. Let me, however, state my hero's more important qualities, for, value as they might one hundred years ago honesty and the respect of the marriage tie, one cannot admit that a man deserves to be panegyricized because he has not knowingly broken any of the ten commandments.

Count de Plélo, then, distinguished himself both as a soldier and as a diplomatist. Colonel of a regiment, he sold his commission for the express purpose of paying his creditors. The duties of a politician were entirely new to him. He discharged them with an ability quite equal to his courage, and M. de Talleyrand would no doubt, as M. Rathery wittily remarks, have accused him of being too zealous. At any rate, he cannot be charged with want of patriotism, for if at the early age of thirty-five he perished on the field of battle, contrary to all the rules of diplomacy, it was solely with the view of saving both the father of his queen and the honour of his native land. Such generosity may seem out of place nowadays, but it should certainly be kept on record, if it were only as a specimen of eccentricity.

The materials for Count de Plélo's biography are both numerous and extremely interesting. Let me mention, in the first place, the archives of the Chabrilan family, which contain, amongst other important documents, a MS. life of the Count, composed by his friend and brother-in-arms the Chevalier de la Vieuville. To the same source M. Rathery was indebted for Plélo's confidential correspondence with his relative, M. de Maurepas, and for copies of the official despatches preserved at the Danish embassy. The record offices of the French Foreign and War departments have also supplied a number of valuable papers, and the publications of the day are full of letters, poetical effusions, essays, &c., which have been made excellent use of by the lamented editor; for we must not forget that, a friend of Voltaire, Fontenelle, and Mairan, Plélo combined with brilliant literary attainments scientific culture of no mean order. He enriched the journals of the Académie des Sciences and of the Bibliothèque du Roi with important memoirs; and, as a member of the well-known Société de l'Entresol, he certainly deserves to share the celebrity of the philosophers who, half a century before the outbreak of the French Revolution, were advocating useful reforms, and endeavouring to liberalize the government.

From what has been said my readers will perceive that Count Plélo's biography naturally divides itself into two clearly defined parts, corresponding respectively to his residence in Paris and to his

official life abroad. Whenever he was not absorbed by diplomatic occupations, he devoted his time to literary pursuits, to investigations of the most varied kind, in the company of the Abbé Alary, De Lassay, De Saint-Contest, and other equally distinguished *entresolistes*. This gathering of peaceful revolutionists, this imitation of English clubs, had not yet excited, as it did later on, the suspicions of the police; nay, it was considered as useful preparatory school for would-be statesmen.

Torcy came to some of its meetings, and the Cardinal de Fleury expressed an interest in its transactions. The correspondence of Plélo for the years 1727-1728 is full of the most amusing and valuable particulars on the occupations and amusements of Paris society. It reads like a chronicle where reviews of new publications, *comptes rendus* of meetings at the Académie Française or the Académie des Sciences, notices of book sales, are mixed up with scraps of political gossip. Some of the critiques which he dashes off *currente calamo* show that our chatty diplomatist was a man of real taste; and here and there we find incidents which commend themselves to the attention of literary annotators. Count Plélo observed very closely what was going on abroad, especially in England. The discoveries of Newton divided his enthusiasm with the travels of Capt. Lemuel Gulliver; and the honours paid to the memory of the author of the *Principia* suggested to him remarks very favourable to England, on the contempt with which men of science were treated then in France if they did not belong to the nobility. He was careful to procure all the political pamphlets where Walpole and Bolingbroke "*se disent réciproquement beaucoup de vilaines choses, quoique dans le style le plus orné et le plus fleuri.*" At a later period the parliamentary incidents of the year 1733 inspired him with sentiments of admiration for the English statesmen, which are the more noteworthy because he was always a strenuous opponent of the foreign policy carried out by the House of Hanover. "A propos des Anglois," says he, in a letter dated June 9, 1733, "*que dites-vous de ce qui se passe chez eux? Je vous avoue que la manière dont les Lords Chesterfield, Clinton, et autres ont remis leurs charges me parait avoir quelque chose de bien noble. De pareils traits me haussent le cœur.*"

In a concluding paper I will say a few words on Plélo's diplomatic services. GUSTAVE MASSON.
Harrow-on-the-Hill.

GOVERNMENT OFFICES IN 1728.—Some of your readers may be glad to know that *An Estimate of Places for Life, showing how many Years' Purchase a Place for Life is Worth*, by Richard Hayes, teacher of merchants' accounts in Great Eastcheap, 8vo., 1728, contains what seems to be

nearly a complete list of offices under Government at the time when it was compiled. In many cases the amount of salary is also given.

K. P. D. E.

EPIGRAM.—

"I here also send you an epigram upon a young woman that was born without a tongue, yet could speak very plain. It was communicated by Consul Ryder, who saw and heard her, and was composed by the Conde di Cozeda, a Portuguese General, and member of the Royal Academy at Lisbon:—

'Non mirum, ellinguis mulier quod verba loquatur;

Mirum est, cum lingua si mulier taceat."

—Johnson to Gale, 1737, *Reliquia Galeana*, p. 313.

E. H. A.

"ALL ON ONE SIDE, LIKE ROODEN LANE," is a common expression hereabouts. It arises from the fact of the village—Rooden Lane—being all on one side of the road, the other side being the high wall of Heaton Park, the residence of the Earl of Wilton.

G. H. A.

Pendleton.

CAGE OF TEETH.—A gentleman resident in this neighbourhood, whilst conversing with me last week, spoke of a good set of teeth as a *good cage of teeth*. The expression is not unusual here.

WM. PENGELLY.

Torquay.

AN ANCIENT CUSTOM.—The following ancient custom exists in the parish of Abbot's Ann, near Andover. Whosoever any young unmarried female dies, of real or, at least, believed to be of unblemished moral character, a small coronet, under which are suspended five white gloves, one in the centre, two on each side of the small crown (the size of a dessert plate), is hung in the church near the ceiling. I counted thirty or forty when on a visit there in 1873; many appeared very old, some as if just hung up. W. S. HYATT.

"JUMPING THE BESOM."—It sometimes happens that a couple who have had the "banns asked out" fail, from some cause or another, to put in an appearance at church on the day and at the hour that has been appointed for the marriage, and, instead of having another time appointed, they "jump the besom," that is, live together as if they had been legally joined. This was brought under my notice a few days ago, owing to the fact that a minister in our parish was kept waiting for a couple a long time until, becoming tired, he went away. Some of those who had been waiting to see the ceremony remarked, on this, that they supposed the couple would "jump the besom."

THOMAS RATCLIFFE.

Workshop.

RING INSCRIPTION.—The following is from "Old Woman's Gossip," by Frances Anne Kemble, the *Atlantic Monthly* for May, 1876:—

"She (Mrs. Norton) also told me, when we were talking of mottoes for seals and rings, that she had engraved on a ring she always wore the name of that miserable bayou of the Mississippi—Atchafalaya—where Gabriel passed near one side of an island while Evangeline, in her woe-begone search, is lying asleep on the other: and that to her surprise she found that the King of the Belgians wore a ring on which he had had the same word engraved, as an expression of the bitterest and most hopeless disappointment."

W. H. PATTERSON.

Belfast.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"SPLENDIDA PECCATA," or, as cited by Abp. Trench, *Exposition of the Sermon on the Mount from St. Augustine*, p. 327, 2nd ed., Lond., 1851:—"Only more splendid sins, as he [St. Augustine] keenly calls them."—The readers of "N. & Q." will call to mind the notices of this expression which have appeared from time to time, the conclusion of which was that, according to the Bp. of Chester in his edition of Bp. Sanderson's *Works*, and Jul. Müller in *The Christian Doctrine of Sin*, it was not to be considered a statement of St. Augustine himself, but an inference of some one, unknown, from his words, which had become a current phrase with theologians. I think that I may, perhaps, have now discovered the author from whom the expression is derived. In the *Loci Communes* of Peter Martyr there is the following summary of, or inference from, the opinion of St. Augustine, as stated in the *De Civitate Dei*, and there is nothing to lead to the supposition that the words are not those of P. Martyr himself. After enumerating the examples of some of the most illustrious of the heathen, as St. Augustine does, and contrasting their motives with ours, and the difference of their hopes, he proceeds:—

"Fateor equidem illorum facta inter vites virtutes non esse numeranda, erant enim potius umbræ et simulacra virtutum, et opera illa etsi præclara fuerint, si civilem rationem spectare velis, tamen coram Deo nihil aliud erant nisi gloriosa et splendida peccata, neque enim illi aut a fide aut a dilectione Dei movebantur ad agendum, aut opera sua ad justum finem dirigebant. Itaque Augustinus in *V. de Civitate Dei*, c. 18, quum hæc et similia narrasset, prudenter adjecit: vel hæc in nobis esse animadvertimus, vel eis nos sentimus esse de titulos"—Pet. Mart. Vermil., *Loci Communes*, class. iii. cap. 12, sect. 7, p. 649, ed. Tigur, 1587.

Peter Martyr died in 1562, and the *Common Places* are selections from his writings, which he had arranged and left for publication after his death. The passage occurs in *Comment. in Ep. ad Rom.* (cap. viii., v. 18), p. 297, Basil, 1558, where, as in the *Loc. Comm.*, the notes in the margin at the place are:—

"Ethnici non erant præditi veris virtutibus.
Coram Deo sunt splendida peccata."

There are other references in the *Commentary* to the same subject, but in none of them do the same words occur to describe the character of the *preclara facta* in the case of the heathen.

Is there any earlier occurrence of the expression *splendida peccata* than this? I have not met with any such.

ED. MARSHALL.

THE REBEL BROTHERS, *Navakusa*, properly Lava and Kusa (Francis Buchanan's *Survey of Eastern India*, edited by Montgomery Martin, 1838, vol. ii. p. 372).

Has any attempt ever been made at classifying the different orders of turbans and other head-dresses sculptured on Hindu temples, according to the names of the tribes now wearing them?

E.

SPANISH AIRS.—Carl Engel, in his *Musical Instruments*, p. 78, remarks that the Peruvians had to till gratuitously the lands of the Incas, and that whilst so engaged they had particular agricultural songs that they sang, regulating their work to the rhythm. These songs so pleased the Spanish invaders that they adopted many of them, and composed others in similar style. He adds that it was perhaps rather the poetry than the music they copied. It seems to me a hundred-fold more likely they would adopt the music than the poetry of a language they scarcely understood. Is there any collection of Spanish airs extant? If so, can any be pointed to as exhibiting a Peruvian character? As this would be a purely aboriginal source, and excellent in quality, it would be valuable to determine the point if practicable.

C. A. WARD.

Mayfair.

"IN DURANCE VILE."—About 1793 Burns wrote:—

"In durance vile here must I wake and weep,
And all my frowzy couch in sorrow steep."

C. Kenrick, who wrote in 1766, has the same phrase in his *Falstaff's Wedding*. Are there any examples of this phrase further back in date? Shakspeare has, in *2 Hen. IV.*, Act v. sc. 5, the phrase in this form:—"In base durance and contagious."

R. H. WALLACE.

DR. WOLCOT, "PETER PINDAR."—Can any of your readers inform me whether "Peter Pindar" ever wrote or published some imitations of ancient writers, entitled *New Old Ballads*, and, if so, in which edition of his works they may be found? Ascribed to him by an American *littérateur* is a "ballade" beginning:—

"Could'st thou looke into myne Harte,
Thou would'st see a Mansion drear."

J. H. I.

OLD PORTRAIT.—Considered to be an original Holbein, from circumstantial evidence as well as the character of the painting: 11 inches by 9, an old man, face to the right, firm intellectual expression, thin beard; dressed in a red tippet and cloak edged with white, and white collar, narrow ruff, black velvet cap. In the upper corner a coat of arms, viz. :—Q., 1 and 4, gu., chevron engrailed betw. three lions' or leopards' faces, or; 2 and 3, arg., two bars wavy betw. three billets(?), sa. The owner, in whose family this portrait has remained from the time of Henry VIII., would be glad to know whether the coat of arms will afford a clue to its identification, as there exists a doubt as to the person who is represented by the painting.

T. W. W. S.

GREAT FIRE OF LONDON, 1666.—Is the annual sermon in commemoration of this fire still preached at St. Paul's? It was usually preached on the anniversary day, Sept. 2, the Lord Mayor and other high officers of the Corporation attending.

A list of the eminent men who for upwards of a century preached the annual sermon would be of great interest. Many of the sermons have been printed.

CORNELIUS WALFORD.

[See *ante*, pp. 49, 75.]

THE PARROT.—In one of Phineas Fletcher's *Poetical Miscellanies* the following lines occur :—

"Cousin, day-birds are silenc't, and those fowl
Yet only sing which hate warme Phœbus' light:
Th' unlucky parrot, and death-boding owl."

One scarcely would expect to find the bird now known by the name of parrot thus alluded to as if it were a familiar British bird in the beginning of the seventeenth century; nor would it seem likely to be ranked with the owl as a nocturnal bird. Mr. Grosart, in his note on the passage, suggests that it may be a local name for some English bird, but brings no evidence for the use of the name in such a sense. Can any of your correspondents explain the matter? CL.

MR. THOMAS GIBBS, LECTURER OF THE SAVOY, 1642.—Who was he? He was preaching at the Savoy in the year named, and some of his friends in the Long Parliament proposed to appoint him a lecturer (*Commons' Journals*, ii. 595). There was a "Mr. Gibbs" who was "minister" of Newport Pagnell, against whom Richard Carpenter wrote, 1653, a book on infant baptism, entitled, *The Anabaptist Washed and Washed, and Shrunk in the Washing*; but I do not find whether he is the same individual.

J. E. BAILEY.

AUTOGRAPH OF SIR JOSHUA REYNOLDS.—I recently purchased at a book sale "*Warton's Essay on Pope*, 8vo. calf, 1762. Autograph of Sir Joshua Reynolds" (so described in the catalogue). What I wish to know is whether I may consider

the autograph as genuine. "J. Reynolds" is written at the head of the title-page on one side, and in a lady's hand on the other "R. L. Gwatkin," with the following note on the opposite page :—"The autograph of Sir Joshua Reynolds, as ascertained from his great-niece, Miss Gwatkin, of Plymouth. J. B. June 28th, 1852."

JOHN CRAGGS.

Gatehead.

DUCHESS DE CHATEAUXROUX (née NESLE), MISTRESS OF LOUIS XV.—Where shall I find any account of her assassination?

JOHN THOMPSON.

WELSH BIBLE OF 1588.—In order to complete and perfect my list of the copies now in existence of the first edition of the Welsh Bible of 1588, I shall feel greatly obliged for information as to who possess copies of it. I ask also for a description of the condition of each copy, its defects, and the manuscript notes, if any, therein, together with any other notice interesting to record, respecting its previous possessors, &c. An early reply will greatly oblige me.

T. W. H.

Llanrhaidr, Oswestry.

P.S.—The Welsh press will oblige by drawing attention to this request.

A BOOK ENTITLED "ALBERT."—Mr. Philip Gilbert Hamerton says, when discoursing of the French peasants, that they believe "that the secrets of sorcery are contained in a mysterious volume called an 'Albert,' and they are convinced that certain persons possess the book, though I never could see a copy of it, nor ascertain if it really existed. One of my friends, a village notary, is universally believed to have magical power and to possess an 'Albert,' and people actually come to him to beg him to exercise his power" (*Round my House*, p. 256).

Mr. Hamerton gives no explanation of this curious word or name "Albert." Surely, however, it is due to some obscure memory of Albertus Magnus. Can any one tell me which of his books is meant?

K. P. D. E.

"THAT EMINENT MAN WHO HAD A GOLDEN NOSE"—Can any reader of "N. & Q." tell me anything of his history? The question was asked me some time ago, and has been puzzling me ever since.

RIVUS.

DR. COURAGE.—About the middle of the last century there was an exhibition or sale of works of art in London by a Dr. Courage, who appears to have been patronized by the nobility and gentry. Is there any particular account extant of this sale, and of Dr. Courage, who conducted it? From his name I suppose he was a Frenchman, as there were artists or painters of that name in France.

J. M.

WILKIE'S "VILLAGE POLITICIANS."—Wilkie painted what he afterwards called a sketch of this picture, which is said by Cunningham to be in the possession of Wilkie's friend, Dr. Darling. What has become of it, and who was Dr. Darling?

F. H. B.

A REMARKABLE RUN WITH FOXHOUNDS occurred in the early part of the present century, which finished at Burwash, in Sussex, a little village lying midway between Tunbridge Wells and Hastings. The hounds were the property of the Earl of Castlehaven; at the end of the run the fox and one hound were found lying dead from exhaustion in the same field, while the only one which followed them was found nearly so in an adjoining field, the find being near Salisbury, and the distance (as the crow flies) about 100 miles. These facts are authenticated by old people still living, and an account of the run was published in the *Gentleman's Magazine* of the period. What was the date?

THOS. READ.

COST OF PRINTING IN THE FIFTEENTH AND SIXTEENTH CENTURIES.—What was the cost of printing books in the fifteenth and early part of the sixteenth centuries—say, of Bibles and Prayer Books? Particulars, even approximatively, would greatly oblige.

V. O. L.

DANCING, "THE POETRY OF MOTION."—Where is dancing thus first spoken of? W. E. G. L.

Replies.

"SOFTA."

(5th S. v. 485; vi. 15.)

The Persian participle *sokhtah*,* which, by the Turks, is spelt with the letter *sād* as well as with the letter *sin*, and in pronunciation, for euphony's sake, melted into *softa*, represents the Osmani student eager to master the qualifications required for the three degrees of the Ulemā. By far the greater number of Softas are the offspring of the poorer classes, and from an early age gratuitously educated at the Mahallé-Mektēbi or preparatory school of the district (Mahallé) of Constantinople where their parents reside. At the age of ten or twelve the aspirant for honours enters into one of the Médréssés attached to a Royal Mosque (Djami), and which are in reality the seminaries of Islām. In the rear of each Médréssé is constructed a vast

edifice called "tetimné" (i.e. annex), subdivided into narrow cells, open to the rays of the sun, without any other furniture than a mat and a straw palliase. Within this circumscribed habitation the student passes ten or twelve years of his life, attending (in his character of Softa) lectures on Arabic grammar (ilmi-sarf) and syntax (ilmi-nahv); logic (ilmi-mantik); ethics (ilmi-edeb); rhetoric (ilmi-beian); theology (ilmi-ilāhi); philosophy (ilmi-bātin); jurisprudence (ilmi-ul-fyk); the Koran (Alkorān); and the Sunnah (ilmi-hadis). The mosque provides from its funds food of the simplest kind, as well as lodging and instruction. To each Softa is doled out every morning for the day's sustenance, from the adjoining ymaret† (for such is the name of the refectory of the necessitous students and the poor), a portion of bread or rice and some pilau (pilāv). To defray the other expenses of maintenance, every student depends upon his own individual resources and acquirements. If he be of superior scholarship, he seeks employment, either as a Kiatib (public writer) or as a copier and illuminator of Turkish, Persian, and Arabic MSS. for the merchants of the Bazaar. If he be less accomplished, he does not consider it a humiliating office to assist the Kayim (beadle, sexton), for a trifling remuneration, to sweep and keep the mosque in a state of cleanliness and order. "During the sacred month of Ramazan most of the Softas go into the provinces and give courses of religious instruction in the country mosques."§ After twelve years (and may be for a longer period) of close application to study, the Softa feels himself sufficiently prepared to undergo an examination for the diploma of Moolāzim,|| which constitutes the first degree of the Ulemā, and is conferred by the Sheikh-ul-Islām in person. At this juncture he might be contented with the appointment in the provinces of Naib (delegate of a judge or Molla) or of Kazi (judge); but spurred

† Cf. "Epist. de Moribus et Institutis Turcarum" (Oxon., 1674, pp. 64-65). Cf. Mouradgea d'Ohsson (tom. i. pp. 289, 292; ii. p. 253).

In the year 1872, in Constantinople alone, there were no less than 25,000 Softas distributed among the 500 Médréssés, "seuls colléges qui existent dans l'Empire, le nombre en est cependant considérable, puisque dans toutes les grandes villes, les Mosquées principales ont chacune leur Médréssé; plusieurs en ont deux, trois, et même quatre, surtout les Mosquées Impériales: celle de Sultan-Suleyman en a cinq, dont l'un est spécialement consacré à l'étude de médecine. La Mosquée Sultan-Mohammed est la seule qui en ait huit" (D'Ohsson, tom. i. p. 290).

‡ All the principal towns of the Ottoman Empire have their ymaret. Those of Constantinople alone provide food every day for more than thirty thousand persons (D'Ohsson, tom. i. p. 287).

§ Lewis Farley's *Modern Turkey*, p. 152.

|| "Moolāzim, répond à celui d'expectant, et sur un Ordre Ischaréth-Aliyé, du Mouphty, le Sadr-Roum, leur fait délivrer des provisions que l'on appelle Mulazimet-Keaghidy" (D'Ohsson, tom. ii. p. 254).

* "Dans son étymologie signifie un être brûlé et désigne par métaphore les peines et les souffrances insupportables de l'étude."—*Tableau Général de l'Empire Ottoman*, par M. de Mouradgea d'Ohsson, tom. ii. p. 253, 254. Paris, MDCCXXXVII, MDCCC.

† On les appelle encore Muïd ou Murid, c'est-à-dire disciples; et Danishmend dont la véritable acception est celle d'étudiant."—*Ibid.*, tom. i. p. 290.

on by inordinate ambition, he resolves on devoting a further term of years to the study of the intricacies of jurisprudence, and to abstruse and dogmatic questions of religion. Upon the completion of the Moolázimat (residence as Moolázim) he is passed, after a serious and solemn examination,† to the degree of Muderris (professor), which is the second degree of the Ulēmā, and also conferred by the Sheikh-ul-Islām in person. Once in possession of the professorial diploma the two magisterial careers are open to him, and he can demand the appointment of Mufti in a Mevleiet (or a jurisdiction over twenty-four (cazas) courts of justice), the acceptance of which office, however, precludes all right to any ulterior advancement.

If by preference he remain inscribed on the list of professors, he must pass through the ten professorial classes, from that which is termed "outer" to that which is called "Suleymanié."*** He is now raised to the third or highest degree of the Ulēmā, assumes the distinctive appellation of Molla Makhredji,†† and is duly qualified to be appointed either Molla of Islāmból, Kazi-Asker of Roomelia, or even Sheikh-ul-Islām, the elevation to which distinguished posts only awaits the goodwill (*ouf*) and pleasure of the Sultan.

These three degrees of the Turkish University form so many connecting links of the important chain of the Ulēmā, as may be seen from the subjoined table :—

Ulēmā.	Interpreters of the Law.	SHEIKH-UL-ISLAM.	Ministers of Religion.
Highest Degree. "Mollas."		Judges—Five Orders.	
		First Order, comprising six classes—1. Kazi-Asker of Roomelia; 2. Kazi-Asker of Anatolia; 3. Mollas of Islāmból; 4. Mollas of Mecca; 5. Mollas of the Four Cities (viz., Adrianople, Broussa, Beyrout, Cairo); 6. Mollas Makhredji (i.e. having the right of preferment—and these are the Mollas of Galata, Eyoub, Smyrna, Yenicheher, Salonica, and Aleppo).	
Intermediate Degree. "Muderris."	Muftis.	Second Order—Mollas Devrié (a). Third Order—Moofettish (b).	Sheikhs.
Lowest Degree. "Moolāsım."		Fourth Order—Kadis (or Kazis). Fifth Order—Naibs.	Khâtibs (c).

(a) These Mollas belong to the second rank of the magistracy. Each in turn fulfils certain duties, according to his rank, without presuming upon preferment; hence the name Devrié, "going round," "moving in a circle."

(b) The Moofettish are special judges, who decide upon all disputes relating to the *Vacouf* (pious bequests).

(c) The inferior orders of the Ministers of Religion, the Imams, Muexxins, and Kayims, form no part whatever of the Ulēmā.

From this tabular synopsis it is easy to perceive that a hierarchical and judicial body so powerfully organized, embracing the principal vital forces of Islām, and forming an aristocracy of position and not of birth, would, from its nature, be opposed to all constitutional reform.

To carry out everywhere the tanzimat of Gulshané †† and subsequent ordonnances bearing on reorganization would be the ruin, the annihilation of their order. The pious bequests (*Evkaf*) and endowments by the Sultans at different epochs, which comprise two-thirds of the manorial property in Turkey, and bring profit to the mosques without enriching the State, would be placed under

the general law of taxation, and apportioned off for the benefit of the empire at large.

The Ulēmā know their position full well, and, like every power based on illegitimate principles, cling to their authority, and endeavour to maintain it by the same means which contributed to establish and consolidate it, illustrating the politician's axiom :—"Nemo malis artibus quæsitum imperium bonis exercuit."

WILLIAM PLATT.

Conservative Club.

A FOLK-LORE SOCIETY (5th S. v. 124, 294, 457; vi. 12, 37).—"Every dog has his day," and as this (July 15) is St. Swithin's, I think I am justified in regarding it as my most favourable opportunity for saying a little more about the proposed Folk-Lore Society.

The countenance AN OLD FOLK-LORIST gives to the scheme is very encouraging; I am grateful for it, though he and I differ essentially as to the object the Society should have in view. This, with him, should be the printing of such items of folk-lore as have not been "already recorded by Brand and his editors, Sir Henry Ellis and Mr. Halliwell-Phillips"; with me, the gathering

¶ Examination, Imtilhan; Examiner, Moomeyyiz.

*** The ten degrees of Muderris are :—1. Kharidjih; 2. Hareketh Kharidjih; 3. Dakhil; 4. Hareketh Dakhil; 5. Moussilé-y-Sahhn; 6. Sahhn; 7. Altimischly; 8. Ikindiy-Altimischly; 9. Moussilé-y-Suleymaniyé; 10. Suleymanié. Each degree requires a fresh diploma (*Rouou*) indicating the precise degree of the individual.

†† Makhredji, "Un mot qui indique l'extraction des candidats de l'ordre de Muderris, et leur agrégation dans celui de Molla."—D'Ohanon, tom. ii. p. 256.

‡‡ Gulshané, 3rd Nov., A.D. 1839, A.H. 1255, more fully expressed by tanzimat Khairié, "felicitous organization."

together of all folk-lore, whether English or foreign, whether known to Brand or, if I may say so, *brand-new* to literature, the classifying of the materials, and the publication of the result in instalments, with as much learned note and comment as may be obtainable.

In this way only, I venture to think, could the Society materially help on the study of comparative folk-lore, or work with full benefit in other respects to those interested in its existence. I do not see why we should cast a slight on Dr. Brown, F.S.A., and the Rev. — Jones (both of whom have published works on folk-lore) by accounting certain items of their carefully chronicled collections as “unrecorded,” merely because Brand and his editors lacked information of which Messrs. Brown and Jones have become possessed. The English Dialect Society carries on its investigations on the strength of half-guineas; may not the Folk-Lore Society hope to do the same, and thereby secure many supporters, who might hold aloof in these “hard times” if membership involved the payment of a higher sum?

I quite agree with AN OLD FOLK-LORIST “that not a day should be lost in organizing” the Society; and I believe he and many others will agree with me that some important position therein should be offered to the original Folk-lore of the *Athenæum*, the ex-editor of the “learned, chatty, useful” periodical in which the present scheme was mooted, Mr. WILLIAM J. THOMS. Is it too much to ask him to take some active preliminary steps in the cause—to play the grandfather to the bantling of his own offspring, “N. & Q.”? ST. SWITHIN.

I concur with several correspondents of “N. & Q.” that no time should be allowed to be lost in establishing this society. A special department might be constituted for the collection and recording of Celtic folk-lore, the superstitious beliefs and practices and the other popular lore of Ireland, Wales, the Scottish Highlands, and Man, —items which are interesting from their distinctive character, and the more urgently in need of preservation because associated in most cases with perishing vernacular tongues. In connexion with the useful list given by MR. RATCLIFFE, and continued by others, it may be mentioned that several Highland publications devote space to the subject of folk-lore, e.g. the *Inverness Courier*, the *Highlander*, and the *Celtic Magazine* (Inverness, A. & W. Mackenzie); and that the Gaelic Society of Inverness have appointed a folk-lore committee. Some interesting contributions to the subject were contained in the *Gaidheal*, a magazine published by Messrs. Nicolson, of Glasgow. It is now, I fear, extinct, and as I have received no reply to a communication addressed to the publishers, I presume certain back numbers which I require cannot be supplied by them. Should the work be in the

hands of any reader of “N. & Q.,” he would confer a favour by lending the numbers in question (June, 1873; June, 1874; August, 1874; all previous to November, 1872, and all subsequent to September, 1874), or any of them, for inspection, or, if preferred, I should be glad to purchase them.

Welsh folk-lore finds a home in the columns of the *Oswestry Advertiser* (from which it is reprinted as “Bye-gones relating to Wales and the Border Counties”), in the *Cambrian News*, and, I believe, in other newspapers of the Principality. It is significant, as an illustration of the position occupied at present by Ireland as regards matters literary, that that country—so singularly rich in monuments of the past of every description, whether in the ruins and ancient remains meeting the traveller on all hands or in the beliefs and usages which have come down from a period beyond history—has not, so far as I am aware, a single newspaper or other weekly or daily publication which concerns itself with Irish folk-lore. Apart from any other consideration, it seems strange that the managers of Irish newspapers do not recognize the increased interest which they would lend to their respective journals, and the possibility of increased circulation, by opening a folk-lore column.

DAVID FITZGERALD.

Hammersmith.

May I say how gladly I shall co-operate in the formation of a Folk-Lore Society, and that I will give any help in my power towards the speedy realization of such a project?

JAMES BRITTEN, F.L.S.

British Museum.

HAMNET SHAKESPEARE (5th S. v. 461).—Hamnet was formerly a very common name in Lancashire, judging from instances of its appearance in my note-books. I have not facilities for giving general details, but the following particulars may be of interest to your able correspondent, with whose paper before me I cannot venture to alter the orthography in the documents cited. On the Stretford register, extending from 1598 to 1711, Hamnet occurs as follows—(a) as a baptismal name: Sept. 27, 1607, “Johan’ filius Hamnetæ Harwood”; Nov. 5, 1609, “Bricheta Herwood filia Hamletti Herwood”; Nov. 12, 1648, “James Hunt, the sonne of Hamlet Hunt” (the latter as Hamnett Hunt appears upon a list now before me, consisting of the inhabitants of Stretford in the year 1641-2); June 13, 1652, “Penalabee hunt the dauter of hamlit hunt” (this child, “Penelope hunt the dauter hamnit Hunt,” was buried Sept. 26 following); Dec. 10, 1655, “Mary the dauter of hamlit Hunt” (buried, under the same spelling, ten years afterwards, Aug. 20); Sept. 8, 1672, “HamLit the sonne of James Hunt,”—(b) as a surname: Dec. 1, 1667, “Ann the dauter of Edward Hamlit”; Feb. 7, 1674-5, “Edward the son of

william hamlet of the parish of northin [Northenden, Cheshire]; Sept. 11, 1699, "Jonathan Hamnet of Bagueley [Cheshire] was married." The Christian name was, however, far more common in Flixton, the next parish, where it vies in frequency with Randle or Nicholas. There is a remarkable uniformity in the spelling of the name throughout the earliest of the parish registers (from 1570 to 1684), viz. Hamlet. A "Hamnett Chorton," a churchwarden at Ashton-on-Mersey, the adjoining parish, signs a document Aug. 20, 1663. According to a most valuable list of the inhabitants of Manchester in 1642, to the number of about twelve hundred, now in my hands, there are two of the surname in question, both "dwellinge and inhabitinge in and about the Hunts-banke Church Yord side and the Mylne gate," viz., Edward Hambnett and Edward Hamnett. I venture to conjecture that one of these men is the ancestor of the proprietor of the shop in Deansgate, to whose signboard Mr. BARDSLEY calls attention. As to the Christian name, I only find one upon this list, viz., Hamlett Deane, who lived in "Deanes-gate."

JOHN E. BAILEY.

Stretford, Manchester.

Is it possible that the surname Amphlett is also derived from Hamo? I am not deeply versed in the laws of phonetic change, but the distance between Hamlet and Amphlett does not seem a very great one. In the early registers of All Saints' Church in Worcester the name is met with spelt Hamlett, from which it passed through Hamflet and Amflet to its present spelling. Lower, in his *Patronymica Britannica*, gives the following quotation to account for the name: "'Amflete, Amflect, et alius Ampleot [Sax.], a haven in France (as I gesse), near Boloigne," *Lambarde's Dict.*" This, I think, is hardly satisfactory. Amphlett is a common name in Worcestershire. The earliest mention of it I have found is in 1541 (Nash's *Worcestershire*, i. 542); but as in Ombersley register in that county there are seventy-nine entries of the name between 1574 and 1600, and in the register of All Saints' in Worcester thirty-one entries between 1565 and 1600, besides numerous other entries in other registers, it must have been widely spread in those early times. The wills of seventy-seven persons of that name were proved at Worcester before 1800, the earliest bearing the date of 1551. I should be glad of any suggestions as to the derivation of the name. VIGORN.

Clent, Stourbridge.

I remember some thirty years ago Hamblet (*sic*) occurring more than once as a Christian name at Leigh, in Lancashire.

E. LEATON BLENKINSOPP.

In 1822, the Senior Wrangler at Cambridge was Hamnet Holdich, afterwards fellow and president of Gonville and Caius College. CROWDOWN.

CRITICISMS ON THE PRAYER BOOK (5th S. v. 365, 453).—The general interpretation of the passage, "which the craft and subtilty of the devil or man worketh against us," has been in one direction; but it has also been understood in the other way which is suggested. The words are derived from the Sarum book, where the petition is, "Ut quicquid contra nos diabolicæ fraudes, atque humanæ moluntur adversitates, ad nihilum redigas." Petley's translation, in 1638, is, ὥστε ὅσαπερ οὖν σκευωρήματα, στροφή καὶ πανουργία ἡτοὶ τοῦ διαβόλου ἢ ἀνθρώπου καθ' ἡμῶν ποτ' ἐπιχειρήθεντα ἐξουδενωθῆναι; Dupont's version, in 1665, is, ἃ τεχνῇ καὶ πανουργίᾳ τοῦ διαβόλου ἢ ἀνθρώπου καθ' ἡμῶν μηχανάται; Pursell, in 1720, has, "Ut quæ mala tum diabolus, tum homo, suis artibus et insidiis in nos machinantur, redigantur ad nihilum"; and the common punctuation by the omission of commas favours this interpretation, as does the common manner of reading.

On the other hand, in some early Prayer Books, as in two of 1614 and 1621, commas are inserted, which, if they do not necessitate, certainly agree with the other interpretation, viz. :—"That those evils which the craft and subtilty of the devil, or man worketh against us, be brought to nought." Dean Comber, in the *Companion to the Temple*, in his paraphrase of the prayer, adopts this method expressly. It is :—"And then we do not doubt but that those evils of sin and misery which the craft and subtilty of the devil contriveth, or which the malice of any wicked man worketh against us, and the welfare of our souls and bodies, shall be brought to nought"; a paraphrase which represents the original in the Sarum petition more exactly than it does the English expression.

"Of them that hate me." Cornelius a Lapide, as so often happens in Biblical queries, has a note on the question which is raised as to the method of reading this clause. He says in his remarks on Deuteronomy, ch. v., v. 9 :—"Itaque τοῖς ἡσὶς οὗς ὀδυνᾷ me tam ad filios quam ad parentes referendum est." The suggestion here is that it does not apply to either of the preceding clauses alone. The use of the dative "his" in the Vulgate agrees with the Septuagint, which has the same case both in this passage and at Exod. xx. 5. But the Vulgate in this last named passage has, "Visitans iniquitatem patrum in filios, in tertiam et quartam generationem eorum qui oderunt me," where the punctuation, which seems correct, makes "of them" depend on "generation." Our Prayer Book version, derived from the Great Bible of 1539-40, appears to represent the Vulgate. The Septuagint in both passages has the dative "in them" or "to them that hate me." In Coverdale's translation, as edited in 1838, it is, "Vpon the children, vnto y^e thirde and fourth generacion, of them that hate me," in both places there being a comma after

"children," and "generacion." But in the Geneva version (1583), at Exod. xx., it is, "Upon the children, upon the thirde *generation* and upon the fourth of them that hate me"; and, at Deut. v., "Upon the children, even unto the third and fourth *generation* of them that hate me." In the Bishops' Bible (1595), at Exod. xx., there is, "Upon the children, unto the third and fourth generation of them that hate me"; and the same at Deut. v.

From all this it would appear that the current interpretation of the clause in the commandment, and the consequent intention in the Prayer Book, was in accordance with the rendering in the Vulgate at Exod. xx., and implies a rejection of the apparent separation of the clause in Coverdale's translation, if the punctuation, as above cited, is correct. Consequently the clause is to be taken as dependent on "generation."

ED. MARSHALL.

MARRIAGE CUSTOM (5th S. v. 408.)—Marriages *en chemise*, or in a white sheet, have from time to time been celebrated, for the reason given by MR. FOSTER. The following is a similar instance:—

"A few days ago a handsome, well-dressed young woman came to a church in Whitehaven to be married to a man, who was attending there with the clergyman. When she had advanced a little into the church, a nymph, her bride-maid, began to undress her, and by degrees stripped her to her shift; thus was she led blooming and unadorned to the altar, where the marriage ceremony was performed. It seems this droll wedding was occasioned by an embarrassment in the affairs of the intended husband, upon which account the girl was advised to do this, that he might be entitled to no other marriage portion than her smock."—*Annual Register*, 1766, "Chronicle," p. 106.

The motive, however, for the adoption of this strange bridal garb is not quite the same in the two cases. In MR. FOSTER's it was done in order that the husband might not be responsible for his wife's existing debts; in the other, it was evidently that his wife's property might not be seized by his creditors to pay his own debts. See also Jeaffreson's *Brides and Bridals*, vol. ii. p. 93, where the author gives the following elucidation of the custom:—

"It being a legal doctrine, laid down in Bacon's *Abridgment*, that a husband was answerable for his wife's debts *because* he acquired an absolute interest in her personal estate, it was inferred by the populace that if he acquired no property with her, he could not be compelled to satisfy the claims of her creditors,"

—an explanation which equally meets the case cited from the *Annual Register*; for if the man acquired no property with his wife, it is plain that there would be no more for his creditors to lay their hands upon after than before his marriage.

JAMES T. PRESLEY.

Cheltenham Library.

In his list of "Various Vulgar Errors," Brand

(*Pop. Antiq.*, vol. iii. p. 380, Bohn's ed.) includes the following:—

"When a man designs to marry a woman who is in debt, if he take her from the hands of the priest clothed only in her shift, it is supposed that he will not be liable to her engagements."

Of this custom I have met with two examples:

"An extraordinary method was adopted by a Brewer's servant in February, 1723, to prevent his liability for the payment of the debts of a Mrs. Brittain, whom he intended to marry. The lady made her appearance at the door of St. Clement Danes habited in her shift; hence her enamorado conveyed the modest fair to a neighbouring Apothecary's, where she was completely equipped with cloathing purchased by him; and in these Mrs. Brittain changed her name at the church."—*Malcolm's Anecdotes of London*, p. 233.

"At Ashton Church, in Lancashire, a short time ago, a woman was persuaded, that if she went to church naked, her intended husband would not be burthened with her debts, and she actually went as a bride like mother Eve, but to the honour of the clergyman, he refused the damsel the honours of wedlock."—*Chester Courant*, June 24, 1800.

T. N. BRUSHFIELD, M.D.

Brookwood, Woking.

Wood, in *The Wedding Day in all Ages and Countries*, states:—

"In Lincolnshire, between 1838 and 1844, a woman was married enveloped in a sheet. And not many years back a similar marriage took place; the clergyman, finding nothing in the rubric about the woman's dress, thought he could not refuse to marry her in her chemise only."

EVERARD HOME COLEMAN.

Brecknock Road, N.

George Walker, linen-weaver, and Mary Gee, of the "George and Dragon" on Gorton Green, widow, were married at the ancient chapel close by on June 25, 1738. She was in her "shift" sleeves during the ceremony, believing that would make him free from her debts.

Nathan Alder married Widow Hibbert with only a smock on (for the same reason), at the old church in the adjoining parish of Ashton-under-Lyne, on March 7, 1771.

JAMES HIGSON, F.R.H.S.

Manchester.

POPE SIXTUS V. (5th S. v. 408.)—The following is the full title of the only English life of this pope: "*The Life of Pope Sixtus V.*, translated from the Italian of Gregorio Leti, with a Preface, Prolegomena, Notes, and Appendix, by Ellis Farnworth." London, 1754, folio. Leti was a bitter enemy of the Catholic Church; his writings are not to be depended upon. H. R. T.

An extremely valuable and reliable account of the pontifical period of the life of Sixtus V. will be found in Ranke's *History of the Popes*. A translation of this work, in three vols., by E. Foster, appeared in Bohn's Standard Library.

J. H. I.

A. A. M. will find an able sketch of the more salient points of his character and career in a review of works on the subject by Dumesnil (Paris, 1869) and Baron Hubner (Paris, 1870), in the *Edinburgh* for October, 1870, No. 270.

H. H. W.

A translation of Baron Hubner's memoir of this pontiff, by H. Jerneingham, was published in 1872.

K. P. D. E.

MOUNT NOD CEMETERY, WANDSWORTH (5th S. v. 448).—I did not know that there was at Wandsworth a Huguenot cemetery, and much less that it was called "Mount Nod." I should be glad if W. M. B. would indicate the spot. I knew that many Protestant refugees had made a settlement there in the seventeenth century. There are still French names lingering in the place, and fifteen years since there were many more to be seen written up over the shops, such as Teulon, Tredray, Chaponiere, Austine, Rapson, La Porte, Folkard, Elbin, Jesson, &c.

Wheeler, in his *Noted Names of Fiction*, under the head "Land of Nod," says it stands for sleep, figured as a country that people visit in their dreams. He refers to Genesis iv. 16: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod." In Matsell's *American Vocabulary, or the Rogue's Lexicon*, p. 59, *nod* is given as the slang for asleep:—"Gone to the land of Nod," gone to sleep. It would be very interesting to know who thus named it, and when and why. Kelly gives no account of it in his *Surrey Directory*, and Murray is silent also.

C. A. WARD.

Mayfair.

Doubtless there is a reference in the name to Gen. iv. 16, where the fugitive Cain is represented as going to dwell "in the land of Nod." The word *nod* means flight or exile; and, without intimating any parallelism between the cases of Cain and the Huguenots, it is likely enough the latter named their last resting-place "Mount Nod," as being the mount of the exiles.

W. J. T.

ADDISON'S PORTRAITS (5th S. v. 488).—I have a portrait of my ancestor by Sir Godfrey Kneller, date 1715, taken when he was forty-three years of age, that is about four years before his death. He is represented in a blue coat and cap; it is a three-quarter face, giving head and shoulders.

H. C. DENT.

In the special Portrait Exhibition of 1867 there was a portrait of Addison by Kneller, the property of Mr. W. K. Baker.

A. S.

The portrait of Addison that belonged to the Kitcat Club was at Bayfordbury, Herts, two or three years ago.

H. P.

PAIGNTON PUDDING (5th S. v. 426).—See "N. & Q." 1st S. vii. 66, although Mr. Thiselton Dyer, quoting it in his *British Popular Customs*, 1876, p. 39, gives the volume as the eighth. There is also a discrepancy in the dates of the revival of the custom. Your valued correspondent gives it as 1819, whilst "N. & Q.," according to Mr. Dyer, gives the year as 1809. Who is correct? It is important that the year of the revival should be correctly given.

J. POTTER BRISCOE.

Nottingham.

"LEAP IN THE DARK" (5th S. vi. 29).—"He (Hobbes) was very much afraid of death, which he called 'taking a leap in the dark.' Dr. Wallis relates the following," &c. ("Hobbes," in *Anecdotes of Men of Learning and Genius*, by John Watkins, LL.D., p. 276, London, 1808). "The following" is well known and not worth repeating. Watkins may have Wallis's authority for the "leap," but he does not say so. His own, I believe, is of little value without a reference.

H. B. C.

U. U. Club.

In the *Réflexions sur les grands Hommes qui sont morts en plaisantant* (edition of Rochefort, 1714, p. 121; edition of Amsterdam, 1758, p. 98), it is said that Hobbes when dying exclaimed, "Je vais faire un grand saut dans l'obscurité." I do not know whence the story is derived. It is not in the Latin life printed in Molesworth's edition of Hobbes's works, nor is it in Aubrey's *Life of Hobbes*. Perhaps it comes from Des Maizeaux. Can any of your correspondents settle this?

H. E. Q.

"All you that will take a leap in the dark,
Think of the fate of Lawson and Clark"

(who were hanged within the first half of the last century). This song was sung by Captain Macbeath in the *Beggars' Opera*. WM. CHAPPELL.

"Je m'en vay chercher un grand peut-estre."—Francis Rabelais, born between 1483 and 1495, died 1553.

EVERARD HOME COLEMAN.

Is not the phrase Voltaire's description of the passage from this world to the next? MOTH.

AUGUSTUS WILDBORE, D.D. (5th S. v. 512).—He is mentioned by Walker under the Christian name of *Augustine* (*Sufferings of the Clergy*, pt. ii. 400). His degree is not mentioned, but he is connected with the vicarage of Lancaster:—

"He was Dispossest'd by the House of Commons about Oct. 1643: who at the same time Ordered Nehemiah Barnet to Succeed him."

The order referred to (1646-7) will be found in the *Lords' Journal*, ix. 38 b. I have a note that "Augustus Wyldbore" was Vicar of Garstang in 1641-2. There may be more notices of him in

Walker's *Sufferings*, upon the indices of which I would advise your correspondents not to rely. Wildbore, e.g., is omitted. JOHN E. BAILEY.

"THE VAMPIRE, A TALE" (5th S. v. 393), MR. PICKFORD mentions as "attributed to Lord Byron," was not by the poet. In a letter from Venice, dated April 27, 1819, and addressed to the editor of *Galignani's Messenger*, Byron wrote:—

"In various numbers of your journal, I have seen mentioned a work entitled *The Vampire*, with the addition of my name as that of the author. I am not the author, and never heard of the work in question until now. In a more recent paper I perceive a formal announcement of *The Vampire*, with the addition of an account of my 'residence in the Island of Mitylene,' an island which I have occasionally sailed by in the course of travelling, some years ago, through the Levant—and where I should have no objection to reside—but where I have never yet resided. Neither of these performances is mine, and I presume that it is neither unjust nor ungracious to request that you will favour me by contradicting the advertisement to which I allude. If the book is clever, it would be base to deprive the real writer—whoever he may be—of his honours; and, if stupid, I desire the responsibility of nobody's dullness but my own."

JOHN H. INGRAM.

NAPOLEON=ἀπολλύων (5th S. v. 268.)—Although unable to give an answer to MR. MAYHEW's inquiry as to when Napoleon was first compared to Apollyon, perhaps he and some other correspondents may not have seen a curious play upon the words obtained from the name of the great emperor by abstracting the initial letters one after the other, thus:—

ναπολεων	Napoleon,
απολεων	Apollyon,
πολεων	a lion
ολεων	going
λεων	about
εων	devouring
ων	cities.

Perhaps this is more ingenious than correct. I certainly do not defend the accuracy either of the Greek or of the translation. M. H. R.

"DUTCH LAND" AT BELFAST (5th S. v. 389.)—Perhaps = "Low-lying land."

R. S. CHARNOCK.

Junior Garrick Club.

"THE PEN IS MIGHTIER THAN THE SWORD" (5th S. v. 407.)—Nicholas Udall says, in a note in his translation of the *Apophthegmes of Erasmus*, 1542:—

"The memorie of these [great kings' and generals'] actes is now cleane extineted; the memorie of Cicero by reason of his most noble bookes is immortall, and shall neuer die while the worlde shall stande.—Cicero, *Apoph. I.*"

R. R.

Boston, Lincolnshire.

The idea is found in a Latin epigram by Theodore Beza on Luther, which ends thus:—

"Go now, thou fabling Greece, and boast no longer Alcides' club, for Luther's quill is stronger."

The Latin and the translation, the latter taken from Lawson's *Autobiography of Luther*, are given in Amos's *Gems of Latin Poetry*, 1851, p. 98.

H. P. D.

"Cedant arma togæ, concedat laurea linguae."

Cic. *Pis.* 30.

R. S. CHARNOCK.

Junior Garrick Club.

"TET" (5th S. v. 469.)—In Camden's *Britannia* he only mentions two names beginning with "Tet," viz. Tetbury and Tetnall. Of the derivation of the former he says nothing, but of the latter he says, "Theoten-hall, that is, a house of pagans, now Tetnall, where many of the Danes were cut off in the year 911 by Edward the Elder." Edmund Gibson, of Queen's College, Oxford, who published a translation of the *Britannia* in 1695, adds this correction:—

"That name implies no more than the hall or palace of a lord, without any necessary relation to heathens or Christians. If the construction of Paganorum ædes were true, the argument were certainly undeniable, since everybody knows that the Danes, in all our historians, go under the name of Pagani."

RIVUS.

"Tet, Tetten (E.), from Theoda or Tetta, the chief's name. Ex.: Tet-bury (Glouc.), Tetta's fortified town; Tets-worth (Oxf.), Tetta's watered estate; Tettan-ey, now Tetney (Linc.), Tetta's pool; Tetten-hall (Staff.), Tetta's hall."—F. Edmunds, *Traces of History in the Names of Places*.

ED. MARSHALL.

DEMADES, THE COFFIN-MAKER (5th S. v. 448.)—There is an authority for the story in Seneca, *De Beneficiis*, l. vi. c. 38, sec. 1:—

"In quibusdam civitatibus impium votum sceleris vicem tenuit. Demades certe Athenis eum, qui necessaria funebribus venditabat, damnavit, quum probasset magnum lucrum optasse: quod contingere illi sine multorum morte non poterat. Quæri tamen solet, an merito damnatus sit. Fortasse optavit, non ut multis venderet, sed ut care: ut parvo sibi constarent, quæ venditurus esset."

It will be seen that the coffin-maker was not Demades, who was, no doubt, the famous orator.

ED. MARSHALL.

REVIEW OF HUMAN KNOWLEDGE (5th S. iv. 370.)—Was not this Coleridge's celebrated treatise on "Method," prefixed to the *Ency. Met.*, and now easily obtainable as a separate volume?

D. BLAIR.

Melbourne.

TILDEN FAMILY, OF KENT (5th S. vi. 67.)—There is no doubt whatever of the descent of Mr. Samuel J. Tilden from the Nathaniel Tilden who occupied the dignified position of Mayor of Tenter-

den. I have the pedigree of the family thoroughly worked out for several generations. The other descents claimed in the cutting quoted may be safely regarded as apocryphal. It has never been proved that the regicide, Col. Jones, had any children by Cromwell's sister. Even if he had, it would be difficult to see how the Democratic candidate for the Presidency could have any of Oliver Cromwell's blood in his veins, or how, as a cousin of John Hampden, Col. Jones could have conveyed to his posterity the blood of that distinguished man. It cannot be expected that the panegyrists of the Presidential aspirant will be very precise in their genealogy, but they might surely have avoided a palpable absurdity. J. L. C.

FOUR O'CLOCKS (5th S. vi. 67.)—The four o'clock flower is the "Marvel of Peru." D.

Four o'clock flower=*Mirabilis dichotoma* (Lindley and Moore's *Treasury of Botany*, London, 1870). S. T. P.

In England the field bind-weed (*Convolvulus arvensis*) may be called four o'clock, for by Mr. Loudon's floral dial in his encyclopædia of gardening its time of closing is 4 hr. 5 min. Mr. Lees mentions an exotic which is known as "the four o'clock flower," from its opening, not closing, at that hour (*Botanical Looker-out*, p. 264).

H. B. M.

The common four o'clock is the *Mirabilis Jalapa*, a native of Mexico, well known in gardens in the United States. The flowers open late in the afternoon. Professor Asa Gray places it in the order Nyctaginaceæ. H. SKEY MUIR, M.D. Aldershot.

THE BOOKWORM (5th S. vi. 49.)—G. H. H. will find a description of the bookworm, under the name of *Anobium striata*, in any work upon entomology. It is one of the species known as the death-watch. It eats its way into books whilst in its larval state. It is one of the timber-boring beetles, and may be found in the wainscoting and window-frames of old houses. J. ASTLEY.

"CREERING" (5th S. vi. 48.)—I do not think that MIDDLE TEMPLAR need be ashamed of exposing his ignorance of the meaning of this word. My wife, who is a Yorkshire woman, frequently complains that a rice-pudding has not been properly *creeded*, but I never heard the word before my marriage, nor since have been able to meet with any one who knew what it meant. She explains it as covering the rice with water, and putting it in a dish in the oven till it becomes soft. It seems to me that this is what I call stewing, but this she denies. I should remark that the word which she uses is *creeding* not *creeing*, but I would not guarantee her accuracy on such a point. R. Y. S.

Bailey gives, "To Cree (wheat or barley), to boil it soft," and adds C. as the sign that it is a "country word." It is used in Lincolnshire, where I have been accustomed to see wheat for *furnety creed* by being stewed in a jar placed in an oven.

ST. SWITHIN.

A word in common use in Lincolnshire for the process of cooking rice, &c., in some liquid until the grains become soft and fit for food.

JOSIAH MILLER, M.A.

SKENE'S "EARLY HISTORY OF SCOTLAND" (5th S. v. 288.)—The query respecting this work and its delayed appearance is founded on a mistake as to the real author, who is not James Skene (the Skene of Scott's *Marmion*), but one of his sons, W. F. Skene, the first vol. of whose *Celtic Scotland* has now been repeatedly advertised in "N. & Q."

J. MACRAY.

THE CEREMONY OF "HEAVING" (5th S. iii. 465; v. 364, 453.)—I extract the following from Roberts's *Cambrian Antiquities*:—

"On Easter Monday and Tuesday a ceremony takes place among the lower orders in North Wales, which is scarcely known, I believe, elsewhere. It is called *lifting*, as it consists in lifting a person in a chair three times from the ground. On Monday the men lift the women, and on Tuesday the women lift the men. The ceremony, however, ceases at twelve o'clock each day. The lifters, as they are called, go in troops, and, with a permitted freedom, seize the person whom they intend to lift, and, having persuaded or obliged him (or her) to sit on the chair, lift whoever it is three times, with cheering, and then require a small compliment. A little resistance, real or affected, creates no small merriment; much resistance would excite contempt, and perhaps indignation. That this custom owes its origin to the season needs no illustration."

An admirable coloured copper-plate illustration accompanies the above account (p. 125).

E. C. HARRINGTON.

The Close, Exeter.

THE ABILITY TO WRITE, BUT NOT TO READ (5th S. iv. 408, 522.)—The following is from the biography of Jacques Auguste de Thou in the *Penny Cyclopædia*, vol. xxiv. p. 393:—

"De Thou's parents lost six children in infancy; and he himself was so weak and sickly a child, till he reached his fifth year, that he was not expected to live. In the exemption which this state of health procured him in his childhood and early boyhood from severer task work, he amused himself in cultivating a turn for drawing, which was hereditary in his family; and in this way he tells us himself he learned to write before he had learned to read."

A. O. V. P.

CHILD=FEMALE CHILD (5th S. v. 145, 189, 337, 371, 498.)—When Mr. W. RENDLE states that the expression, "Is it a boy or a cheeld?" was formerly common enough in Cornwall, he probably means in West Cornwall. I never heard it

used in the eastern part of the county, except as an illustration of what was thought to be an absurd West Cornwall usage.

Whilst writing, I venture to suggest that contributors to "N. & Q." would add much to the value of their notes if they would kindly state, not merely the county, but the particular part of it to which they refer.

Torquay.

WM. PENGELLY.

In India the natives understand you to ask for a boy when you ask for a child.

R. H. WALLACE.

THE TOOTHACHE ASCRIBED TO THE GNAWING OF A WORM (5th S. v. 24, 155, 476).—The popular remedy for toothache by inhaling smoke, and thus extracting the "worm," as described by MR. RATCLIFFE, can at least claim the authority of antiquity in its favour. In the *Regimen Sanitatis Salernitanum*, which dates from the end of the eleventh century, this prescription is given:—

"Sic dentes serva, porrorum collige grana,
Ne careas jure (thure?) cum hysocymo ure,
Sicque per embotum fumum cape dente remotum" (sic).
Vv. 240-2.

An old English translation, or paraphrase, of the Latin poem, published in 1607 with the title, *The Englishman's Docter; or, the School of Salerne*, thus renders the above passage:—

"If in your teeth you hap to be tormented,
By meane some little wormes therein do breed,
Which paine (if heed be tane) may be prevented
By keeping cleane your teeth, when as you feede:
Burne Franconsence (a gum not evil sented),
Put Henbane unto this, and Onyon-seed,
And with a tunnel to the tooth that's hollow,
Convey the smoake thereof, and ease shall follow."

G. F. S. E.

The belief that toothache is caused by a worm prevailed, it seems, in some of the ancient Celtic nations. In the Manx dialect *Beisht* means "a beast, whether great or small. The plural *Beishtyn* is used for the toothache, from the opinion that the pain arose from an animal in the tooth."—Kelly's *Manx Dictionary*.

Beishtyn signifies "Vermin—the toothache, from a supposition that the pain is occasioned by animalcula, which breed in the teeth."—Cregeen's *Dictionary of the Manx Language*.

In the Highland Scotch *cruimh* means worm or maggot; hence *cruimh-fhiacall* = toothache. McLeod and Dewar's *Gaelic Dictionary*.

J. M. JEFFCOTT.

Isle of Man.

JUSTIFIABLE HOMICIDE (5th S. iv. 27, 76, 116, 192, 329, 455; v. 157, 311, 458).—MIDDLE TEMPLAR, MR. WILKINSON, and I are, I suppose, the foolish persons outside the pale of Freemasonry who discuss what happens within. But we do not want to discuss it—at least I do not—except as it concerns us

poor miserable outsiders. If they want to murder us for looking on, I am sure we have every right to discuss this at least, even if the looking on is wrong—I do not say it is not; and MR. WHITE might let us do it without pitching into us in this style. Does he mean to say that the Masons would have been justified in slaying Mrs. Aldworth? If he does, let him say it in plain English, and prove it if he can. It certainly would have been an admirable instance of the loyalty, obedience, love, and charity, which he is so eloquent about.

C. F. S. WARREN, M.A.

The Masonic penalty for intrusion which, according to our traditions, was the only one ever inflicted, though highly painful and disagreeable, certainly was not capital. It is doubtful if this even was ever carried out, as, in all the old stories I know of, the intruder, on being told of the punishment that awaited him, preferred regular initiation.

FIFTY-SIX.

BLACK-EDGED LETTER-PAPER (5th S. v. 206, 274, 358).—There is an amusing letter on mourning in the *Connoisseur*, No. 39, October 24, 1754, in which the writer, B. Thornton, I presume, mentions that the use of black-edged mourning-paper had already, at that time, become so vulgar that it was used by "the citizens," and that tradesmen had their shop books made with black edges.

Funeral sermons, and similar publications, had long previously been printed with black borders; but when was Milton's idea of white letters on black leaves, as a true type of mourning, first practically used? The earliest example I am aware of is the celebrated *Excise Sermon*, printed in 1733.

EDWARD SOLLY.

"SKID" (5th S. iv. 129, 335, 371; v. 117, 337).—My knowledge of Swedish, like F. J. J.'s, was acquired in Sweden; but in supplementing or testing it I do not use, as he appears to do, an utterly untrustworthy Swedish-English dictionary, all of the books of that class being full of errors. In Dalin's *Ordbok öfver Svenska Språket*, one of the best of Swedish lexicons, and which can probably be consulted at almost any English public library, the following definition of "skid" is given: "Lang, tunn, lätt och glatt träskifva, som bindes under foten, och hvarpå man vintertiden med en käpp skjuter sig fram på isen eller öfver snöbetäckt mark," which, literally translated, is "a long, thin, light, and smooth strip of wood, which is bound under the foot, and on which one, in the winter time, pushes himself along with a pole on the ice or over a snow-covered field." If this be F. J. J.'s idea of a "skate," he will probably still insist that his dictionary is right.

WILLARD FISKE.

Library of the Cornell University, Ithaca, New York.

"TO BAT" (5th S. v. 329, 478).—It is strange that no one has thought of the very simple deriva-

Bailey gives, "To Cree (wheat or barley it soft," and adds C. as the sign that it is a word." It is used in Lincolnshire, where I have been accustomed to see wheat for furmety being stewed in a jar placed in an oven.

A word in common use in Lincolnshire
process of cooking rice, &c., in some localities
the grains become soft and fit for food.

SKENE'S "EARLY HISTORY OF SCOTLAND" (S. v. 288).—The query respecting this its delayed appearance is founded on a mistake as to the real author, who is not James Skene of Scott's *Marmion*, but one of W. F. Skene, the first vol. of whose *Land* has now been repeatedly advertised. J. I.

THE CEREMONY OF "HEAVING"
465; v. 364, 453.)—I extract the foll
Roberts's *Cambrian Antiquities*:—
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"On Easter Monday and Tuesday a place among the lower orders in North Wales scarcely known, I believe, elsewhere. *Lifting*, as it consists in lifting a person in times from the ground. On Monday the women, and on Tuesday the women lift in ceremony, however, ceases at twelve o'clock. The lifters, as they are called, go in troops, permitted freedom, seize the person who is to lift, and, having persuaded or obliged him to sit on the chair, lift whoever it is that is cheering, and then require a small compliance, real or affected, creates no small resistance, real or affected, creates no small much resistance would excite contempt and indignation. That this custom owes its season needs no illustration."

An admirable coloured copper-plate
accompanies the above account (p. 13)

The Close, Exeter.

Cyclopaedia, vol. xxiv. p. 556.

"De Thou's parents lost six children
he himself was so weak and sickly a child
his fifth year, that he was not expected
which this state of health
and early boyhood from so
himself in cultivating a tu
hereditary

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tion of this word from the French words *battre*, to beat, in the case of the boy warming himself, and *abattre*, to cast down, when the child "neither winked, nor blinked, nor batted his eyes," and when the horse *batted* his ears, that is, laid them down backwards. Is not this a much plainer explanation than the natural-history and cricketing theory put forth by V.H.I.L.I.C.I.V.?

HIRONDELLE.

"WHERE HIGH THE HEAVENLY TEMPLE STANDS": MICHAEL BRUCE AND "THE CUCKOO" (5th S. v. 208, 377, 456, 517.)—I admit that a very considerable amount of evidence has been adduced by your correspondents in favour of Michael Bruce having been the author of these poems. John Logan may have been a plagiarist, not plagiarized; yet, if really the author of the sermons assigned to him, I think that any one would rise from their perusal with the feeling that one who could write such excellent poetical prose would be fully equal to the composition of an ode like "The Cuckoo," or the hymn beginning "Where high the heavenly temple stands." The latter is, after all has been said, only a paraphrase.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"LIGHT OF LIGHTS" AND "HYMNS ANCIENT AND MODERN" (5th S. v. 516.)—I think Mr. RANDOLPH is mistaken in his rather hasty condemnation of this phrase in *Hymns Ancient and Modern*, 137, where it does not seem to me to refer to the $\Phi\omega\varsigma$ $\epsilon\kappa$ $\phi\omega\rho\omicron\varsigma$ of the Creed, but to mean, "Thou, the Light of all lights." It occurs earlier also in *Hymns Ancient and Modern*, in the translation of the Paris hymn, "Die dierum," No. 20, where Sunday is called "Morn of morns and day of days," and Christ is termed "the Light of lights," a free rendering of "Lux vera mundi."

T. F. R.

"TEETOTAL" (5th S. iv. 429; v. 18, 137, 398, 457).—My contribution to this discussion is merely the record of a misprint which I have noted for its oddity. It occurs on p. 25, vol. ii., of *Bernardini (Ochini Senensis, Dialogi XXX.*, published at Basle, 1563. Not to trouble you with the context, I copy only the two lines which suggest my note:—

"& suam ipsius essentiam. S. Partemne, an totum? O. Non partem, cum sit ipsius esse."

This misprint furnishes presumably the earliest instance of a stuttering or reduplicated total.

V.H.I.L.I.C.I.V.

AN OLD IDEA REPRODUCED (5th S. iv. 368, 473).—Catlin, in his *North American Indians*, thought it not an impossibility that the now extinct tribe of the Mandans might have been descended from Madoc and his Welshmen. It is many years since Catlin's book came in my way,

but I remember he speaks of some of the tribe having had blue eyes and fair hair and skin, quite unlike red men in any of the other tribes.

L. C. R.

ANCIENT MEANING OF "PRISONER" (5th S. v. 447; vi. 35).—*Prysune*, meaning prison, occurs twice in "The Passion of Our Lord," in An Old English Miscellany (Early English Text Society, 1872)—"Other into prysune," p. 41; "And wyd other theoues ido ine prysune," p. 48. The MS. is dated at about middle of twelfth century, or a little later, by Dr. R. Morris. The word means prisoner in the "Seyn Julian" (dateless) placed at end of his *St. Juliana* (E. E. Text. Soc., 1872): "Have reuthe of thi wreche prison," p. 84. There are some good remarks on the termination *-ier*, as in *prisonnier* and *gœlier*, in Brachet's *Etymological French Dictionary*, p. cxi.

O. W. T.

"DUMBLEDORE" (5th S. v. 367, 494).—Berkshire is my native county, and there, as in Wilts, the *dumbledore* is the "humble bee." I never heard the cockchafer called so; but in Cambridgeshire and adjacent counties the cockchafer is called a "midsummer dor." So I should spell it from the pronunciation.

I rather demur to the description of the "humble bee" as "a bright and busy insect." Its colour is black, with a gold or orange stripe, its flight heavy, with its thick dependent legs, and its hum a sort of droning bass. A younger brother of mine amused me some years ago by recalling the days of our childhood, when, as he said, "the dumbledores used to go banging about the garden at Letcombe like so many live clothes-brushes." The clothes-brushes sixty years ago were often made with rounded backs covered with black velvet. Has the term "dor" any connexion with *dormio*, as in *dormouse*? It might represent the "drowsy hum" of both insects.

HERBERT RANDOLPH.

MACLISE'S PAINTING OF THE MEETING OF BLÜCHER AND WELLINGTON (5th S. vi. 48.).—MR. HALL is right; the picture is allegorical, and not historically accurate. La Belle Alliance was not burnt. No bands played when the commanders met. There were few, perhaps no dead and dying round the spot, where there had been no conflict. Unfortunately, also, the uniforms are those of 1850, and not of 1815.

SEBASTIAN.

WENTWORTH, EARL OF STRAFFORD (5th S. v. 468, 523).—Two correspondents have kindly answered some of my queries about this statesman. I am collecting materials towards a life of Wentworth, and therefore make a general appeal to all the readers of "N. & Q." for any information, either political or domestic, relative to him, not contained in any of the following books, viz., "Life

of Strafford," in *Statesmen of the Commonwealth*, by J. Forster; "Life of Strafford," in *British Statesmen*, by Macdiarmid; *Life of Strafford*, by E. Cooper; also *Life of Sir J. Eliot*, by the late Mr. Forster; and Mr. S. R. Gardiner's histories.

FRANCESCA.

RINKING LITERATURE (5th S. v. 509.)—Will the contributors of the two articles on the above quoted page kindly give bibliographical descriptions of the publications to which they allude?

F. W. F.

ST. MARGARET'S BELL, JEDBURGH (5th S. v. 489.)—The following extract from the *Scotman* of July 1 answers MR. MOUNSKY'S inquiry:—

"A gentleman in Devonshire, who styles himself a 'dear lover of old bells,' and who knows, perhaps, as much about them as any one, applied for a 'rubbing' of the inscription, in the hope that he might, from the appearance of the characters and of the initial cross, be able to fix the probable date of this bell. The 'rubbing,' and also the dimensions of the bell, were duly forwarded to him, and he has now given it as his opinion that it was a 'Sanctus bell,' and probably belonged to the Abbey, the diameter confirming him in his opinion. 'The words,' he says, 'were intended for a Leonine verse, but the founder has made a blunder, and placed two of the words out of order. Founders often made such blunders, frequently putting letters upside down. The correct line would be thus, "Campana Margarete Virginis Beate," or made so that "Beate" and "Margarete" should run in rhyme. The date of the bell is the beginning of the fifteenth century."

J. MANUEL.

Newcastle-on-Tyne.

"MORROWING" (5th S. v. 513.)—Really S. T. P. need not go about to find a recondite derivation for this word, as if it were connected with "borrowing." It has nothing to do with that, any more than with "sorrowing." S. T. P. explains it himself when he says, "On the next day he will lend his in return." C. F. S. WARREN, M.A.

Bexhill.

I have occasionally heard the word "marrowing" (but it is not very commonly used in Scotland) in the sense referred to, viz., two neighbouring small farmers joining or "marrowing" (mating, matching) their one horse each at the plough or harrow.

SCOT.

AUTHORS AND QUOTATIONS.

(5th S. iv. 420.)

"This makes that whatsoever," &c.

From George Daniel's verses to the Lady Margaret, Countess of Cumberland.

"There is a nobler thing," &c.

George Withers is the author.

D. BLAIR.

Melbourne.

(5th S. vi. 69.)

"Me gentle Delia beckons from the plain,

Then, hid in shadow, eludes her eager swain," &c.

Pope, *Pastorals*—"Spring."

SP. HENDERSON WILLIAMS.

"All the air is thy diocese," &c.

—Dr. Donne, *Epithalamion*: "On Fredk. Count Palatine of the Rhine and Lady Elizabeth being married on St. Valentine's Day." G. F. S. E.

"There is no damned error but religion does gloze it o'er."—I cannot say who wrote the above *ipsissima verba*, but there is this parallel passage in Shakspeare's *Merchant of Venice*, iii. 2, 77, et seq.:—

"In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament!"

FREDK. RULE.

The lines quoted by FIRST GUN—

"There's lines from John Milton," &c.,—

are from Thackeray's *Lyra Hibernica*, "The Pimlico Pavilion." R. Y. S.

"Four days will quickly steep themselves in night;
Four nights will quickly dream away the time," &c.

Midsummer Night's Dream, i. 1, 6.

Is the line K. N. quotes Shelley's? In *Alastor* we have—

"Hoping to still these obstinate questionings
Of thee and thine by forcing some lone ghost,
Thy messenger, to render up the tale
Of what we are."

MOTH.

Surely K. N. has in his mind the ninth stanza of Wordsworth's great ode, where the following lines occur:

"Not for these I raise
The song of thanks and praise;
But for those obstinate questionings
Of sense and outward things,
Fallings from us, vanishing;
Blank misgivings of a creature
Moving about in worlds not realized."

F. C. S.

"The Golden Vanities" is given in the *Magazine for the Young* for 1861, p. 345. M. E. F.

"A life's libation lifted up," &c.,

is from *Good Night in the Porch*, by Owen Meredith (Lord Lytton).

"Give me Scotland, or I die."

This is misquoted from Aytoun's Scotch ballad, called *Charles Edward at Versailles*. It begins—

"Give me but one hour of Scotland,
Let me see it ere I die."

C.

"Mysterious are His ways whose power," &c., will be found in Cowper's *Poetical Epistle to Lady Austen*, lines 29-28. J. R. S. C.

Miscellaneous.

NOTES ON BOOKS, &c.

Modern Spiritualism. A Short Account of its Rise and Progress, with some Exposures of so-called Spirit-Media. By John Nevil Maskelyne, Illusionist and Anti-Spiritualist. (Warne & Co.)

SOME silly, some dishonest, and some dangerous books have been published on matters supernatural. If any readers have been influenced, duped, or goaded almost to madness by such books, or by those persons who affect to have the power to summon spirits, or who pretend to ignorance as to by what process such power is awarded to them, they cannot do better, suffering from the bane, than resort to *Modern Spiritualism* for the antidote. It

contains a good shilling's worth of common sense, though there may be some things in it we might decline to endorse.

Churchyard's Misery of Flanders, &c., 1579. (Shrewsbury, Adnitt & Naunton.)

THIS is a reprint of the old Shrewsbury poet's work, published in 1579, Churchyard's "*Miserie of Flavnders, Calamitie of Fraunce, Misfortune of Portugall, Unquietnes of Irelande, Troubles of Scotlande, and the blessed State of Englande.*" Only seventy-five copies have been printed. Originally, the poem was "Imprinted at London for Andrew Maunsell, dwelling in Paules Churchyard, at the Signe of the Parret." The fac-simile reprint reflects the greatest credit upon the Shrewsbury press from which it is issued. In a flattering dedication to Elizabeth, Churchyard tells the royal lady that he considers the miseries of the various countries named to be "the shell of a precious Nutte, the sweete kinnell whereof is the blessed state of Englande." The author was in his sixtieth year when he wrote the above work, the merit of which is not great. He was in the household of Surrey, the great Earl, bore arms with good report, composed poetry through a long life, and died in 1620, as penniless as poets of his impotent persistence were ever wont to be! His *Worthiness of Wales* and his *Legend of Jane Shore* are, however, not without merit.

The Ecclesia Leodiensis; or, Historical and Architectural Sketches of the Churches of Leeds and Neighbourhood (within a radius of about Ten Miles). By the Rev. B. V. Taylor, B.A., &c. (Simpkin, Marshall & Co.)

IT is not too much to say that, from the exhaustive manner in which Mr. Taylor has worked out his material, the multifarious detail that he has given in compiling this his first volume, and furnished the reader with the most recent information in regard to every parish and its church, *Ecclesia Leodiensis* will prove a *sine quâ non* to whoever would be versed in the history of the area which the writer here covers. The volume now before us contains the history of mostly old fabrics; it therefore has a far different interest from the one to follow, which, should a sufficient number of subscribers be obtained (as we hope may be the case), will give similarly ample detail in regard to the fifty-five churches of which Leeds now boasts, these having increased to that number from five in 1820. Mr. Taylor's labours will, therefore, resolve themselves, naturally and appropriately, into ancient and, for the most part, modern divisions, the latter containing, as we may reasonably suppose, a history of the work of him with whose name the town of Leeds is inseparably associated—the late Dean Hook.

The Quarterly Review. No. 283. (Murray.)

IT is likely that in after years this number of the *Quarterly* will long be remembered and alluded to as the Macaulay and Croker number. Mr. Gladstone's paper on the former leaves an impression that the writer, with all the boundless praise awarded to Macaulay, has but a poor opinion of him as an historian, and a still worse of him as a critic, when he had to judge a political adversary or "a respectable and respected man," as Mr. Gladstone says the late Robert Montgomery was, who happened to be an indifferent poet. The Apology for Croker is almost as injurious to that gentleman. Much of it is in that tone of excuse which is supposed to be akin to accusation. Both articles are, however, very readable; but should the spirits of the two men in the Land of the Leal be conscious of what is said of them in the *Quarterly*, they will probably glower as fiercely at each other as ever. Another eminently readable contribution is by Mr. Hayward on the "Life, Letters, and Journals of the late George Ticknor." For readers who

love articles which leave them much to weigh and think over, nothing was ever written more suitable for such a purpose than the one headed "*Modera Philosophers on the probable Age of the World.*" It shows how the greatest of philosophers may differ, and that the cosmogony of Moses, rightly understood, is by no means of such poor authority as some inquirers have ventured to suppose.

Cæsar in Egypt, Costanza, and other Poems, by Joseph Ellis (Pickering), is dedicated by the writer to Prof. George Long, and contains poems and sonnets which, on their own merits, as well as from their variety, to say nothing of the beauty of the type in which they come before us, are sure to prove attractive. With the exception of the first four, the poems are short; it is, therefore, a volume that can with pleasure be taken up at any spare moment.

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ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

X. (Newark).—It is exactly a hundred years since Napoleon Buonaparte, in 1776, entered the military school at Brienne. He then spelt his name after the old Italian fashion, and was in his eighth year. The Duke of Wellington, born the same year as Napoleon (1769), was a pupil at the military school at Angers.

P. S.—Lord Caryfort published (among other poetical works) in 1810 a tragedy, *Caius Gracchus*, which was never acted. Sheridan Knowles's tragedy, of the same name, was first played at Drury Lane in 1823. There was some difficulty in getting a licence for it.

GARRICK, JUN.—When Macklin was in full possession of his faculties, he gave as the date of his birth, "November, 1699." He died 1797.

E. PRESTON.—The terms of your inquiry are not quite clear; please repeat and quote the Act referred to in the usual style—by year and chapter.

LONDONIENSIS.—James Dodeley communicated to the Rockingham Administration his plan for a tax on receipts.

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"BATH AND CHELTENHAM."—His own portrait, of course.

D. ROSS.—You have only to order the numbers wanted; the publishers will supply them.

J. HERBERT.—The phrase occurs in Wesley's ninety-second sermon, *On Dress*.

ERRATUM, p. 75, col. i., for "the church paved," read "the church *pewed*."

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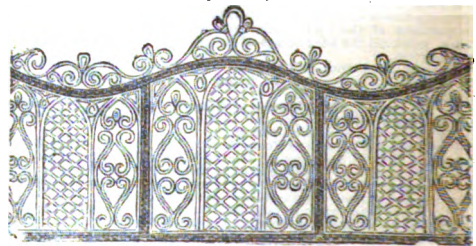
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LONDON, SATURDAY, AUGUST 5, 1876.

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Notes.

THE STORY OF "NOTES AND QUERIES."

(Continued from p. 42.)

The month of September, 1849, was drawing to a close when I made up my mind to take upon myself the risk and responsibility of publishing a small journal devoted to the special use of literary inquirers and lovers of books, and announced my intention to those friends who I thought would be likely to avail themselves of its columns.

Though some few doubted whether my proposed undertaking would prove successful, they were, I think, unanimous in promising to support it, and nearly as unanimous in saying, "Of course, you will not think of bringing out your first number until January." But I had determined differently. I argued with Macbeth (as sometimes misquoted)—

"If it were well when it is done, then it were well
It were done quickly";

and had made up my mind that the new journal should make its first appearance on the first Saturday in November. There were to my mind three good reasons for this. One was the fact that October, November, and December were months of comparative leisure with me, affording me more time to nurse my bantling. The second was that the literary year really commences in November, when the publishing season begins, the learned societies

resume their meetings, the professional men are back at chambers, the old-booksellers at full work, and the *habitués* of the British Museum at their wonted seats in the Reading Room. The third was that it would probably be the only new claimant to public favour which would appear in November, whereas in January it might be only one of twenty competitors.

There wanted but five weeks to November, and there were as many important points to be settled before the paper could appear. What was to be its form; what its price; who was to print it; who publish it; what was it to be called? Four of these were soon settled. Such of my readers as remember the *Somerset House Gazette*, published by Pine under the pseudonym of Ephraim Hardcastle, will recognize the prototype of the present paper. As I wanted a good circulation, I fixed upon a low price—threepence. I could not find better printers than Messrs. Spottiswoode with their excellent staff of readers, nor a worthier publisher than my friend Mr. George Bell, then of No. 186, Fleet Street. These four points were readily disposed of. Not so the fifth—what was the new journal to be called? Unlike one's material offspring, which require to be born before they can be named, the offspring of the brain must be named before it is born, and a well-chosen name conduces materially to its safe and prosperous entrance into life; and if a good name in man and woman be the very jewel of their souls, assuredly a well-chosen name is essential to the success of a new periodical. Who could believe that if our great, good-natured popular satirist had come forward as the *London Charivari* it would have taken public opinion by storm, as it did when it invited the listening world to give ear to the familiar voice of *Punch*? Who can doubt that the wisdom and far-sightedness of John Walter in abandoning its original title, the *Universal Register*, has contributed in no small degree to the world-wide influence and reputation which the *Times* now enjoys?

As this was my opinion in 1849, it will readily be believed that the choice of a name for my new journal was a matter of much thought and consideration.

Some short time since, having occasion to refer to that most graceful piece of humour by Hookham Frere, *The Monks and the Giants*, the thought occurred to me how far the following passage may have suggested to Hood the title of one of the most popular of his comic miscellanies:—

"Poets consume exciseable commodities,
They raise the nation's spirit when victorious;
They drive an export trade in *whims and oddities*,
Making our commerce and revenue glorious."

It is scarcely probable that Hood had never enjoyed the wit and humour of *The Prospectus* and *Specimen of an intended National Work*, but I

can well believe that the identity between this passage in Frere and the title of Hood's *Whims and Oddities* is a mere coincidence. So with regard to the passage in the letter of Richard Lovell Edgeworth to Dr. Darwin, "Here is a *note and query* for you," quoted from the *Memoirs of R. L. Edgeworth* by Mr. HOOKER, at p. 459 of the last volume; it is a coincidence, and a curious one, but nothing more. I never saw the book to my knowledge, and I can assure my friend Mr. HOOKER I was not indebted to it in the slightest degree for the title which I eventually determined upon. If the reader has ever had the pleasure of perusing Dr. Maitland's book on the Waldenses (and if he has not he will thank me for calling his attention to it), he will remember the doctor's inquiries into the various explanations of the origin of the name of those victims of persecution, and how, after coming to the conclusion that they were so called after the founder of their views, Peter Waldo, he proceeds to inquire why he was so called, and eventually arrives at the very obvious conclusion, the relish of which I fear I may spoil in repeating it, that he was called Peter Waldo *because his name was Peter Waldo*! So was it with the name of this journal. All sorts of titles had suggested themselves to me and been suggested to me by my friends, and an entire evening had been occupied in passing them in review, when Mr. Bruce with his characteristic practical common sense said, "But let us see what will be the chief objects of the paper; what will it mainly consist of?" "Notes and Queries" was my answer, and we cudgelled our brains to find some title which should imply as much; but in vain. On my homeward walk, however, the words "Notes and Queries" continually recurred to me, and I wrote to Bruce the next morning to say that I had made up my mind, and that I should publish on Saturday, the 3rd of November, the first number of *Notes and Queries*. I think my choice was a happy one, but that opinion was not shared by all my friends. One for whom I had the deepest regard, and in whose judgment I had great reliance, protested strongly against it, and wrote to say that he thought the idea on which the paper was founded was so good that he was about to propose to join me in the undertaking, and bring in any capital that might be required, as well as his long experience in journalism, but that the title I had given it would be fatal to its success. But after giving his arguments my best attention, I stood fast by the title I had determined upon, and on the day appointed "N. & Q." made its first appearance.

Of that first number I was and am very proud, and with good grounds. It opens with an address of which I may express my admiration, for it was written, not by the editor, but by Dr. Maitland, who had a few days previously communicated to me the happy suggestion, made by a learned lady

relative, that Capt. Cuttle's favourite maxim would be the fittest motto for "N. & Q."

This address is followed by an interesting note by Mr. Bruce "On the Place of Capture of the Duke of Monmouth," and this by one of like character, "Shakespeare and Deer Stealing," by my esteemed old friend J. Payne Collier. "Pray remember the Grotto," by the editor, was followed by a notice of "A MS. Volume of Chronicles at Reigate," from the pen of that kind and accomplished scholar, Albert Way. Mr. Dilke contributed two queries, brief yet characteristic—1. As to the age of certain newspapers; 2. with reference to a speech of Lord Chatham mentioned by Lord Brougham. Dr. Maitland contributed, in addition to the address already referred to, an article entitled "Value of a Depository for Notes: New Edition of Herbert's 'Ames.'" "A Bibliographical Project," by critical but kind-hearted Bolton Corney, and "New Facts about Lady Arabella Stuart," by poor Peter Cunningham, then the *enfant gâté* of every literary and social gathering, are the last of the signed articles.

I am sorry to say that of those signed by initials or pseudonyms I now recognize only one—that on "Dorne the Bookseller," signed W—, which was written by my learned friend the Rev. John Wilson, who afterwards succeeded Dr. Bliss as Head of St. Mary Hall. There is one small query in the number to which accident gave an importance which I little anticipated when I inserted it. Some time in the preceding month I had met that distinguished and accomplished scholar, to whom I have been indebted for many kindnesses, M. Sylvain Van de Weyer, who after speaking in very warm terms of the excellent idea of "N. & Q.," and most hopefully of the prospect of its success, asked me to insert for him a query as to the origin and meaning of the phrase, "A Flemish Account." I did so, but instead of marking it with his initials, S. V. W., I commenced a practice which I have since frequently followed when making similar inquiries for other eminent persons, that of distinguishing the article by some initials which would remind me for whom it was inserted. In this case I identified The Belgian Minister by the initials "T. B. M.," little thinking that by so doing I was misleading the world into the belief that amongst the earliest contributors to "N. & Q." was the great popular historian, Thomas Babington Macaulay.

WILLIAM J. THOMS.

(To be continued.)

THE CATHEDRAL OF CLOYNE.

This ancient and interesting cathedral has been two or three times mentioned lately in "N. & Q.,"*

* See pp. 181, 335, 377 of our last volume. At the first reference is a very interesting paper on the state of the cathedral in the seventeenth century.]

with reflection on the absence of any memorial of the great and good Bishop Berkeley. Allow me, as a Canon of the cathedral, to state a few particulars which may interest those who honour the memory of a prelate whose connexion with it is its greatest glory.

Shortly before the disestablishment of the Irish Church, the Dean and Chapter appointed a committee, of which I was the secretary, with the design of raising a fund for such a memorial as might be worthy of the bishop's fame. And it was thought that such a memorial might be fittingly provided by the execution of some important part of the restoration of the cathedral, then in progress, with a tablet recording the intent with which it was done. With this object in view I entered into correspondence with Prof. A. C. Fraser, the admirable biographer of Berkeley, who most kindly promised his co-operation. I also corresponded with one or two leading members of the University of Dublin; but they seemed to think that Trinity College, of which Berkeley had been a Fellow, would be the place for a memorial to which any contribution from its members would be more readily obtained. Just then, however, the crash of disestablishment came on the Irish Church, and it became necessary to concentrate all our efforts on providing for the future sustentation of the Church, in which, however successful we have hitherto been, by the good hand of our God, we have not yet been able to relax our exertions. The simultaneous rebuilding of Cork Cathedral, the principal cathedral of this united diocese, tended also to withdraw local interest from so purely sentimental an object as that we had in view. The design has consequently remained ever since in abeyance.

When I entered that Chapter about seventeen years ago, the Cathedral of Cloyne was, for the most part, in a very unsightly condition, but plans had been provided for a general restoration. As a first step the choir from the stalls eastward, in fact the whole of the true choir, had been re-seated with excellent work in oak, and some other improvements had been effected in that portion. Instead of dividing the money which remained after making all necessary payments, which, I believe, might have been legally done, all surplus funds were carefully husbanded, and as from time to time a considerable sum had accumulated, we carried into execution some part of the contemplated restoration. In this way we rebuilt the chapter-house, restored the aisles on each side of the nave, as also the north transept entirely, and the south transept, with the exception of a grand window in its gable now built up, the wall inside being occupied by the Longfield monument. The work thus done, though economical, is good and true, and the general appearance of the cathedral is now very respectable.

The works remaining to be done, and which, had our property been left us, we should be now accomplishing, are the restoration of the window just mentioned; the renewing of the western front and entrance, now very poor and done in cement; the removal of a ceiling in the choir; the opening of the transepts to the choir by the removal of the present screen and stalls, and of the organ gallery and two small side galleries over them; together with the rebuilding of the organ in one transept, the seating of both, and the making of suitable stalls. The restoration of the great transept window, or of the western front and entrance, or both if there were sufficient funds, would make a most fitting memorial to Bishop Berkeley. I may observe that the piers and arches in the nave are done in squared masonry without any moulding or ornament, but, being very bold and massy, are highly effective. There is a tradition that they were formerly cased with fluted freestone, and some fragments of ancient work found in the progress of our restorations seem to confirm this tradition.

The memory of Berkeley was never held in such high esteem as it now is. His philosophy no longer prompts the smile which, from want of being rightly understood, it once occasioned, and, at least in its fundamental principles, is now recognized as true by most metaphysicians. I doubt not there are many who would gladly avail themselves of an opportunity of doing honour to so great a man; and if this communication should induce any to promise contributions to so desirable an object, I need not say that our excellent Dean, and the Chapter generally, would rejoice to be made the executors of such a work.

J. QUARRY, D.D.

Donoughmore Rectory, Diocese of Cloyne.

SHAKSPEARIANA.

AGE OF HORATIO.—It matters not through what embryonic stages the play of *Hamlet* passed, its gestation and birth were perfect only with its proper publication in 1604. It is as futile to attempt to trace the course of its formation through the organism Shakspeare as that of *Faust* through the organism Goethe. A great poet is the conscious or unconscious instrument for the expression of divine intelligence, and could not himself reveal how, or whence, or why the theme and the thoughts came to him for utterance. By 1604 Shakspeare had abandoned his great psychological work as completed.

In a widely known national picture of ours, in all pictures on the subject that I have seen, and on the stage, Horatio is represented as of the same age as Hamlet, a very grave and injurious mistake. Few young men of thirty would have had sufficient experience of the world, or stability of character,

or large and penetrative intelligence enough, to have been made the chosen confidant of the first intellect and finest nature in Denmark; but beyond this, Shakspeare has been as careful to mark the seniority of Horatio as he has the age of Hamlet.

The same year Hamlet was born, Horatio was an attendant on the wars, and a witness of the great combat between Hamlet's father and Fortinbras.

"I saw him once, he was a goodly king."

"Such was the very armour he had on
When he the ambitious Norway combated.
So frowned he once when in an angry parle
He smote the stedded Polack on the ice."

Horatio, therefore, at sufficient age to mark, had watched the king through the day's battle which happened precisely thirty years previous to the burial of Ophelia.

His proper figure, in statuary, picture, and on the stage, should be that of full-bearded and mature manhood, somewhere between five and eight and forty—strong, calm, and philosophic, the figure of a man who, in suffering all, had suffered nothing; securely advanced beyond the impetuosity of youth; too wise, and staunch, and true to be passions' slave; and in all respects, personal and mental, a friend on whom the Galileo of an almost unrevealable truth, the task-crushed Hamlet, might lean in his infinite trouble for support.

Both Hamlet and Horatio are the outcome of the university. The university and the religion so strongly marked in the play are to show that Hamlet is the outcome of thought and knowledge in an age thoroughly subjected to Christianity.

In acting, no part of this play should be excised. It contains no superfluous part or line, as, when its true interpretation takes place, will be seen.

R. H. LEGIS.

"A SEA OF TROUBLES" (*Hamlet*, Act iii. sc. 1).—There does not appear to be any pretence for substituting *siege* for *sea*. Pope proposed *siege*; Warburton, *assail*. Singer, who gives "sea," says the word was *assay* (which was easily mistaken for a *sea*), which was no doubt used in the same sense as *assail*. But Johnson, Theobald, Holt White, and Malone are of a different opinion; and Theobald gives the Greek:—

κακων θαλασσα, κακων τρικυμια.

Holt White quotes from Menander:—

Εἰς πελαγος αὐτον ἐμβαλεις γαρ πραγμάτων.
And Malone refers to two passages in *Prometheus Vinculus*, viz.:—

Δυσχειμερον γε πελαγος αθηρας διης,
and—

Θολεροί δε λογοί παινουσ' εικη
Στυγνης προς κυμασιν ατης.

Even at the present day *ocean*, or, at all events, *oceans*, is used in the same sense, as "oceans of

this," "oceans of that." It occurs also in Spanish. The *Dicc. de la Acad. Españ.* gives:—

"Océano, metafóricamente se usa muchas veces para expresar las cosas, que no puede ponderarlas la lengua por su grandeza ó inmensidad. Lat. *oceanus*. Fr. L. de Gran., Symb., part. i. cap. 2. Mas á vos, gran Mar océano, quien podrá rodear! Eterno sois en la duración infinito, en la virtud, y suprémo en la jurisdicción."

R. S. CHARNOCK.

Junior Garrick Club.

"BUSYLESS," *Tempest*, Act iii. sc. 1 (5th S. iv. 181, 365; v. 105; vi. 25).—I think your correspondent, at the last reference, is mistaken in supposing that *tameless* is formed from the adjective *tame*. It is, I have not the least doubt, formed from the verb *to tame*. Unfortunately for the proposed parallel, *busy* is not a transitive verb. Whatever may be thought of such an adjective as *busyless*, it should be ever borne in mind that (*pace* Todd's *Johnson*) the word never existed till Theobald coined it. JABEZ,

Athenæum Club.

SAMUEL SHEPPARD.—I have a work by Sheppard which is not mentioned in Lowndes, Hazlitt's *Handbook*, or the Bodleian Catalogue:—

"Discoveries, or an Exploration and Explication of Some Enigmatical Verities, hitherto not handled by any Author, viz. In the written Word of God. In the Commentaries of the Fathers. In the Cabal of the Stoicks. Many choice Inferences, and unheard of (yet considerable) Niceties, never before Proposed. Also, A Seraphick Rhapsodie on the Passion of Jesus Christ our sole Redeemer." London: printed by B. Alsop, near the Upper Pump in Grub Street, 1652.

The volume contains sixty-three pages and is inscribed to Selden. In the dedicatory epistle the writer says:—

"These Essays (for the most part) found production in the infamous Goal of Newgate, where (for my loyalty to the late king) I suffered a severe restraint almost fourteen moneths."

The address "To the Peruser" is a very characteristic production:—

"Some of my friends (whom I unfeignedly honour for their learning, &c.) have of late been pleased to tax my studies (referring to somewhat I lately divulged) as incompatible with my profession, &c. but did they know how meanly I prize those pieces of frippery, they would suspend their censures; and be confident that their Severities (in that kind) cannot exceed mine: he that thinks worse of those Rimes than myself, I scorn him; for he cannot: he that thinks better is a fool. We know that the greatest Kings and Statesmen sometimes purposely desert their stations, yet not forget who they are, nor what power they manage. But to let my friends know I can be serious, and (sitting in Porticus Zenonia) seem a sullen as the sowrest of them, I present this to publick view, wherein I have endeavoured to stive as much good matter as I could in a little room (perhaps) to affront partiality, and opinion (the Goddesses of the world), and beard the Zanzammims or Gyant wits of the time. These Essays, and delineations I dedicate onely to

the judicious: for the Rabble of misguided Censors, I say—

"Hence, ye big-buzzing little bodied Gnats;
Ye taitling echoes, huge tongu'd Pigmy brats:
I mean to sleep; wake not my slumbering brain,
With your malignant weak detracting vein.

"S. Sheppard."

There is little else in the book of a personal nature, but in commenting upon a passage of St. Basil upon drunkenness, he says, "It is a vile and pernicious sin in any; I speak it with shame and sorrow, having myself been too guilty of ebriety," which seems to tell of former revels with the wits.

C. ELLIOT BROWNE.

"FALAISE."—My first impression was that this word was derived from the G. *fels*; and in looking into Lamartinière, I find he quotes Longuerue as deriving it from "O. G. *falez*, afterwards pronounced *felse*." On reflection, it strikes me that the Normans would more probably have derived the word from Swed. *fiäll*, *fiällberg*. It is not, however, confined to Normandy. *Falaïse* is found as a local name in the Ardennes; and we have La Falaïse (Seine-et-Oise) and the Fanal de la Falaïse (Charente Inf.); and the term is also applied to the rocks along the coast at Boulogne, and doubtless in other parts of France. Roquesfort gives "*faloise, falise*, eminence, hauteur, côtes, levées au bord de la mer, dont le terrain est escarpé et taillé en précipice; *falaïse, roche couverte de mousse, monceau de neige*, en bas Lat. *falesia*"; and in Norman we have *falese, falise*, sands, rocks, cliffs. I take it that both the German and the French words are from *φellaus*, which Donnegan renders "land abounding in stones, a rocky soil; the name of a rocky district in Attica." Stephens does not give *φellaus* in this sense, but under *φellaτης, φellaus, φellaτης*, he refers to *φellaτας*, which he renders "lapidis species." Gaisford gives "*φellaus*, Scholia in Platonem, p. 210, edit. Ruhnken. interpretantur: *τοπος σκληρος ποσω και πετρωδης, συνεργης δε οι δε, τον εξ επικολης πετρωδη*"; and he renders *φellaus*, "*τα πετρωδη και αιγυβota χωρια, ως Ιστωος*."

R. S. CHARNOCK.

Junior Garrick Club.

ORDINATION OF A WELSHMAN IN CORK IN 1578.—In an original MS. in my possession I find the following notice of an ordination held in St. Peter's Church, Cork, June 21, 1578. What is remarkable in this case is that the candidate was a Welshman, and had letters-testimonial from the Bishop of Bangor. The following is the entry in the MS. :—

"Tenore presentium. Nos Matheus miseratione divina Bangorensis et Clonenensis Episcopus, notum facimus universis, quod die dominica proxima preterita, anno con-
secutionis nostrae septimo in Ecclesia Sancti Petri Cor-
gonensis, ordines sacros et generales, Dei omnipotentis
benedictione, celebrantes. Dilectum nobis in Christo Robertum

Evans, Bangorensis diocesis diaconum, de vita sua laudabili, natalibus, scientia et etate nobis debito testimonio ordinarii sui commendatum atque in sacris Scripturis sufficienter instructum, recepto primitus a nobis dicto Matheo juramento corporali, juxta formam et tenorem cujusdam actus parlamenti Angliæ anno primo Reginæ nostræ serenissimæ Elizabethæ, et in hac parte editi, tum ad titulum Ricardi Griffith de Perhen in comitatu Carnarvan militis, ad omnes ordines sibi concessum (quod confratris nostri Bangorensis Episcopi testimonio accipimus) quo ut aserit dictus Robertus se contentum reputavit ad sacrosanctum presbiterii ordinem admisi-
mus. Ipsumque in presbiterum juxta morem et ritum Ecclesiæ Anglicanæ et Hiberniæ, in hac parte pie et salubriter editum rite et canonice tunc et ordinavimus. In cujus rei testimonium sigillum nostrum presentibus apposuimus. Datum apud Cork xxi die Junii anno 1578. M. Corcagen. et Clonen."

The bishop here mentioned was Mathew Sheyn, a native of Ireland, educated at Oxford and Paris (Ware); according to Cooper, *Ath. Cantab.*, at Peterhouse. He was constituted Bishop of Cork and Cloyne by the queen's letters-patent, May 29, 1572. I find the following account of Griffiths in *Camb. Brit.* :—

"Near Bangor stands Penrhyn, an old house built on the site of a palace of Roderic Mwlwynog, Prince of Wales, A.D. 720, rebuilt by Guiliam ap Gryffyd in the reign of Henry VI., repaired by Sir Blys Gryffid, 1576, &c. The drinking horn of Piers Gryffid, a naval officer in Queen Elizabeth's fleet against the Armada, is still preserved here" (Gough's edit., vol. iii. p. 189).

May I ask what could have been the reason of sending this candidate for priest's orders from Bangor to Cork? One would scarcely suppose that there could have been much intercourse between the bishops of both countries at this period.

R. C.

Cork.

SCOTCH DIALECTS.—Those not well acquainted with Scotch dialects are apt to make sad mistakes in the spelling and in words and phrases. It is seldom that I am unable to understand what is meant in the would-be Scotch which is often to be seen in print, although occasionally I am quite baffled. Out of several examples now lying before me I shall notice two or three. "Cocks Louns walie hoyn." What is here meant I cannot guess. "The further beeing the welcomer." For *beeing* read *ben*. "Ben," the inner or best apartment in a common country house. *But* and *ben*, the outer and inner, or the servants' and the family's portions of rural habitations in former days. "Bonnie Katte of Edon" should, I suppose, be "Bonnie Katie," &c. The fine old Scotch song, "The lass o' Patie's Mill," is printed "The lass of Betty's Mills." I could give other examples. SCOT.

DIALECT.—About thirty years ago, walking near Ellesmere, I heard two men on the other side of the hedge, in a path which ran parallel to mine, talking loudly and merrily; one was telling a story, of which I remember the following :—

"An tha was a picken on em up as fast as tha cood, an a stops an a ses, 'Jim,' ses he, 'has skeggerooms got legrooms?' 'Na, ya fool.' 'Then,' ses he, 'by gum I've swallered a striddlebritch!'"

Their pace was faster than mine, and I heard no more words, but some hearty laughing. I have represented the pronunciation as nearly as I could, but, I fear, inadequately. The accent was not that of Shropshire. I have asked some philological friends whether the words were dialect or slang. Their opinion leans to the latter. I did not think the question of sufficient value to be asked in "N. & Q.," but I do so now, as a similar thought is quoted in a review of the publications of the English Dialect Society, in the *Examiner*, July 22, 1875:—

"And the following brief dialogue is quite authentic, from the parish of Winsford, on the borders of Exmoor:

"*Boy.* Maudhur, u blaak pluumurz goaut laigurz?"

"*Mother.* Blaak pluumurz gosaut laigurz? nao, pidhee, cheeul."

"*Boy.* Wuul, dhaen, faath, uyv ait u stuuril boaur, aur u daevlz kyuw!"

"*Mother.* have black plums got legs?"

"No, prithees, child."

"Well, then, faith, I've eaten a black beetle or a large black snail!"

I never saw a large black snail with legs.

H. B. C.

U. U. Club.

DIPLOMATIC ETIQUETTE.—I contribute a curious point of diplomatic etiquette from the papers published by M. Bartolomei, Secretary to the Russian Embassy in London, whose extracts from the records in our State Paper Office were published by the Historical Society of St. Petersburg in 1873. At p. 20, in the instructions given to Lord Buckinghamshire, Ambassador to our good sister the Empress of Russia, dated from Our Court of St. James, Aug. 13, 1762, we read the following:—

"Whereas our Royal Predecessor, King Charles the Second, did by his order in Council, dated 26 August, 1668, direct that his Ambassadors should not for the future give the hand in their own house to Envoys, according to what is practised by the Ambassadors of other Princes, you are therefore, in pursuance of the said order in Council, to observe the ceremonial therein prescribed, and to take the hand of Envoys in your own house."

A—R R.

Athenæum.

SHOW = SHOW, v.—Milton used both forms, *c. gr.*:—

"Of every star that Heav'n doth show,
And every herb that sips the dew."

"Inimitable sounds: yet, as we go,
Whate'er the skill of lesser gods can show."

From such instances I would infer that both sound and spelling were then in a state of transition and uncertainty, and that the poet used either form as suited his rhyme, of which (notwithstanding the criticism of Dryden and Pope) he was a consummate master.

S. T. P.

"**IN PURIS NATURALIBUS.**"—In the *Journal of Philology*, vi. 12, Mr. J. E. B. Mayor writes on this phrase as follows:—

"*In puris naturalibus*, we all know, now means 'stark naked'; but in scholastic divinity *puris naturalia* are opposed to *supernaturalia*, man's unaided powers to his powers quickened and guided by Divine grace. See Jo. Duns Scotus, *In II. Sent. Dist. 29*, where in p. n. several times occurs. Tho. Aquinas, *Summa p. prima sec. qu. 109, art. 4, tit. ad fin.*, says:—'*Præceptum de dilectione Dei non potest homo implere ex puris naturalibus.*' See also Bellarmine, *De Gratia Primi Hominis*, c. 5."

A. L. MATHEW.

Oxford.

EPITAPH ON A TOMBSTONE IN ENFIELD CHURCHYARD.—

"Here lies John White, who day by day
On river works did use much clay;
Is now himself turning that way;
If not to clay, to dust will come,
Which to preserve takes little room,
Although enclosed in this great tomb."

ABRACADA.

THE PRINCESS POCAHONTAS.—The following is a copy of the Gravesend register of burial:—

"1616. May 21. Rebecca Wroffe, Wyffe of Thomas Wroffe, Gent., a Virginian Lady borne, was buried in the Chancel."

GEORGE ELLIS.

St John's Wood.

PLANCHETTE.—In connexion with "Winchel Rod" (5th S. v. 507; vi. 19, 33) it may be well to note an instrument called a planchette, or rather "Planchette," for those who believe in it seem to consider that it has a sort of personality. It is a triangular flat piece of mahogany, in the form of a flat iron, with a pair of castors at the base, and a pencil at the apex. When laid on a sheet of paper, and pushed about, the pencil writes words or draws pictures as directed by the operator. It is supposed to answer questions in this way, and so the pencil is in fact a sort of divining rod. I should not mention it but for its being seriously believed in by some persons at the present day, so easy is it to push it about in accordance with the wishes or thoughts of the diviner, without being conscious that the will is operating. A friend of mine, well known as a theological writer, a member of two or three learned societies, and an occasional correspondent of "N. & Q." is firmly convinced (or was for a long time) that "Planchette" is endued with some mysterious power, and moves independently of his own will when he has his hand on it. I offered him a five-pound note in a sealed envelope if "Planchette" could tell him the number, but, so far as I can make out, it is necessary for the inquirer to know the right answer beforehand. Should this meet the eye of my friend, he will perhaps set me right if this be not the case. If it be, I do not quite

see what is gained by the inquiry. The instrument may, however, be very convenient as a means of communication between a pair of bashful lovers, a use suggested by the woodcut at the head of the "Directions for Use" sold with the toy.

J. T. F.

Hatfield Hall, Durham.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Fresco.—How is it that the idea of ornamenting public and private buildings in fresco has entirely dropped through? Twenty years ago it was taken up warmly by Prince Albert and several of our most eminent painters, including Sir Edwin Landseer, who made experiments that seemed successful on a small scale. Haydon writes of fresco in his lately published correspondence enthusiastically, but he was not an artist whose works one would care to see perpetuated. This year's exhibition of the Royal Academy contains some examples of wall decoration on a great and costly scale, but in oil, not fresco.

Lord Macaulay writes of "eloquence as resembling fresco: the thought of years, the work of moments, and enduring for centuries." But Mr. Disraeli tells us that our climate will not suit fresco. Is this true? Or is the decay of the attempts at wall decoration in the Houses of Parliament due to gas or to faults in execution?

Now that it has become the fashion for the constantly increasing number of millionaires to build mansions, surely modern games and modern costumes would afford subjects for appropriate fresco decorations of greater interest to the large world outside classical students than heathen mythology.

Perhaps some of your correspondents familiar with Italian art can throw some light on a subject worth discussing in the present state of British art.

S. S.

GENERAL SIR JAMES STEUART DENHAM, BART.—This veteran officer, who, at the time of his death, was the senior general in the service, and whose patrimonial estate of Coltness, in Lanarkshire, had been sold by him in 1836, died in Cheltenham, August 5, 1839, without issue, and at the age of ninety-five years. His widow, who was a daughter of William Blacker, Esq., of Carrick, co. Antrim, died in the same place, and at the age of eighty-eight years, October 28, 1840. It does not appear that they were buried in or near Cheltenham. I am anxious, for a particular purpose, to ascertain the place of their burial; and I shall feel much obliged for any information. Mrs. Fleming, a sister of Lady Steuart Denham,

reached the age of ninety-two years, and was buried October 9, 1845, in the vaults under Trinity Church, Cheltenham.

ABBA.

2, Paragon Buildings, Cheltenham.

"ALLFLOWER."—In his *Tour in Connaught* (Dublin, 1839, p. 142) Otway tells a story of a woman at Aughrim, whom the *Datne Maithe* had carried off, who was to be released from the power of the host, as they pass her husband by, through his throwing on her salt, the blood of a black hen, and *allflower water*. Can any one explain what plant this is?

DAVID FITZGERALD.

Hammersmith.

THOMAS TOPHAM, THE ATHLETE.—Where can I find the most authentic account of him and his feats? Was he ever examined and described by an anatomist or surgeon?

THOMAS ARNOLD.

Adwick, Doncaster.

"FACCIOLATI ET FORCELLINI LEXICON TOTIUS LATINITATIS," 4 vols., folio, Patavii, 1805.—Is this the best edition of Facciolati? What is the difference between this and James Bailey's edition of Facciolati, in two vols., quarto, published by Baldwin & Craddock? What I wish to ascertain is, whether this English edition is as copious in the examples as the Italian four vol., folio. If it be, I suppose the Italian one is in much larger type. If James Bailey, or Jacobus as he calls himself, has lessened the number of examples, he has by so doing much lessened the value of the great Italian work.

C. A. WARD.

Mayfair.

"ATLAS DES MÉMOIRES MILITAIRES RELATIVES À LA SUCCESSION D'ESPAGNE SOUS LOUIS XIV."—Where may I see a table of contents or other account of the atlas, the title of which I give above? It was published by the French Government when Louis Philippe was king. I possess four parts, which seem complete, but I am entirely uncertain whether any more were ever issued.

A. O. V. P.

HERALDIC BIBLIOGRAPHY.—Any bibliographical information as to the following works would be very acceptable to one who has not an opportunity of referring to Moule's *Bibliotheca Heraldica*:—

Dictionarium Heraldicum. 1790 (?).

Mirrour of Majestic. 1618.

Recueil Héraldique des Bourgmestres de la Noble Cité de Liège.

Recueil des Armes de plusieurs Nobles Maisons de France.

Introduction au Blazon des Armoiries. 1631.

Armoiries de la Salle des Croisades, Versailles.

Historical Dissertation on the Office of Lord High Steward of England. 1771.

British Compendium. 1719.

Also, would not Frederico Grisone's *Ordini*

de Cavalearo, 1555, be the first work on that subject?
HIRONDELLE.
Walsall.

OLD GERMAN HERALDRY.—Where can I find descriptions or illustrations of the coats of arms (*Wappen*) of the German Electors and minor princes of the period 1550–1650, so as to identify works of art impressed with the same?

S. M. DRACH.

LAWS OF HERALDRY.—(1.) Can a person compile or design, and adopt or use, a coat of arms for himself, without asking permission from any person whatsoever, provided the proper annual tax is paid? (2.) If a person compiles a coat of arms for himself, could he obtain the sanction of the Heralds' College to all those arms? If so, what would be the amount of fees to be paid? (3.) What fees would have to be paid to obtain a grant of arms? and to what person or place would an application have to be made to obtain such a grant? (4.) What constitutes the right to bear arms?

PAX IN BELLO.

HAUTEMPRISE CONVENT: ADAM CLAYPOOL, OF WESTDEEPING, LINCOLNSHIRE.—Inq. 12 Edw. III., 2nd Nos. 59 :—

"Thomas Wake de Lydel Pro. Priore & Conventu de Hautemprise, Est Deping & West Deping & Talyngton 54 ac'r terr'; (Barkeston maner', Grantham sect' cur' remanent eidem Willo.) Lincoln."

Ought the Christian name to be Thomas or William, and where is Hautemprise? In *Catalogue of Lords, Knights, and Gentlemen that have Compounded for their Estates*, printed for Thos. Dring in 1655, Claypool, Adam, of Westdeeping, Lincolnshire, occurs, 0600l. 00s. 00d. What relation was he to the Claypool who married Cromwell's daughter, and where can I find any authentic information concerning the family? D. C. E. Bedford.

LIVER OF ANTIMONY.—It appears from the report of a recent legal investigation (see *Daily Telegraph*, July 21, p. 3, col. 5) that black antimony goes by the name of liver of antimony. I think I have also heard of liver of sulphur, but I do not know what kind of a preparation of sulphur it is. Will any one explain the meaning of "liver" in this sense? ANON.

ARY SCHEFFER'S "REPOSE IN EGYPT."—This painting was at the Bethnal Green Museum. Is there any print or photograph of it? J. F.

EDGAR ALLAN POE'S "RAVEN."—In a newspaper cutting of about ten years since I see it stated that *The Raven* had been translated into Latin by "Lewis Gidley." Can any of your American readers refer me to any publication containing this translation, or kindly send a copy? I should

be glad to hear of any translations of *The Raven* other than the following, of which I have copies—"Der Rabe, übersetzt von C. T. Eben," "*Le Corbeau*, traduit par William Hughes," and last, but by no means least, the most magnificent edition *de luxe*, illustrated by Manet, of Mallarmé's literal rendering into French of *Le Corbeau*. J. H. INGRAM.

Howard House, Stoke Newington, N.

PROVINCIAL FAIRS.—I shall feel greatly obliged if any of your readers in the midland counties will kindly inform me which fairs are still held there by proclamation, and in which a procession forms part of the opening ceremony; also, for any particulars respecting the origin and nature of such processions. J. R. D.

A SILVER MEDAL.—Can any of your readers oblige me with an account of the origin of a silver medal, struck to commemorate the defence of Gibraltar? I have one, which has descended to me from a relative who took part in the siege when serving in the 12th Regiment. I have heard it related, though I have not been able to trace with what truth, that a similar medal was presented to each surviving officer by the City of London. On one side is the following inscription :—

"By a zealous exertion of patience, perseverance, and intrepidity, after contending with an unparalleled succession of dangers and difficulties in the defence of Gibraltar during a blockade and siege of almost four years, the garrison, under the auspices of George III., triumphed over the combined powers of France and Spain."

And on the reverse is a representation of the rock and bay, with "Battering ships destroyed, September 13, 1782." CALPE.

"PINCHING BY THE LITTLE FINGER."—In old songs and ballads this phrase is often used. What does it signify? It is called "a piece of amorous dalliance" in a note in Johnson's and Steevens's *Shakspeare*. R. H. WALLACE.

"O SI SIC OMNIA."—Whence? I hardly think it can be an emendation of Juvenal's comment on Cicero's unfortunate hexameter, for there *sic* means *so badly*, and there is no optative interjection. JABEZ.

Athenæum Club.

"POLITEUPHUIA, WIT'S COMMON-WEALTH. Newly corrected and amended." London, 1653 and 1671.—This work is attributed by Allibone in his *Dictionary of British and American Authors* (Philadelphia, 1859), and Lowndes in his *Bibliographer's Manual* (Bohn's edition, 1864), to John Bodenham; but by Hazlitt in his *Bibliography of Old English Literature* (London, 1867) it is attributed to Nicholas Ling, and in the work itself the dedication to Bodenham is signed "N. L." Amid

this confusion of authorities can any one decide as to who the author really was? J. P. M.

"INK-HORN TERMS."—Bishop Cox, who was interested in the translation of the Bishops' Bible, wrote to Archbishop Parker, May 3, 1566, respecting the progress of the work, as follows :—

"I would wish that such usual words as we English people be acquainted with might still remain in their form and sound, so far forth as the Hebrew will well bear; ink-horn terms to be avoided."

What is meant by "ink-horn terms"?

W. WINTERS.

Waltham Abbey.

PRECEDENCE OF ENGLISH AMBASSADORS AND MINISTERS.—Is it true that in all Courts the English ambassador or minister always takes the precedence of all other ambassadors or ministers? I fancy I have heard that, some years ago, precedence was given to Russia at Vienna, till Lord Palmerston made a serious remonstrance. K. H. B.

Naples.

PREMATURE INTERMENT. — The charming volume, *Idylls and Epigrams, chiefly from the Greek Anthology*, which was published by Mr. Richard Garnett in 1869, contains a poem "On One who Died in a Tomb" :—

"Worn with old age and penury, nor thence
Rescued by any man's beneficence,
Into this tomb with tottering steps I past,
And hardly here found leave to rest at last.
Usage for most doth after death provide
Interment, I was buried ere I died."

Does this refer to any known personage?

WILLIAM E. A. AXON.

AUTHOR WANTED.—Who was the author of the poem, and where is it to be found, called "Legends of Glenorchy," from which the following lines are inscribed under Landseer's "Monarch of the Glen"?—

"When first the Day-star's clear, cool light,
Chasing night's shadows grey,
With silver touched each rocky height
That girded wild Glen-Strae,
Uprose the Monarch of the Glen
Majestic from his lair,
Surveyed the scene with piercing ken,
And snuffed the fragrant air."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Replies.

COW FOLK-LORE.

(5th S. v. 349.)

The superstition is not confined to Cumberland. In Cheshire the premature calving of cows (locally called "picking calf") is supposed to be infectious; or perhaps it would be more correct to say that one cow is supposed to influence another in some

mysterious way. No doubt abortion is in some degree epidemic at times; but atmospheric influence or the effect of certain food is sufficient to account for it. The remedy is, as in Cumberland, to bury the first premature calf under its mother's "boose" or stall. I have had cowmen who seriously advised its being done, and I daresay practised it unknown to me. Let us hope, however, that the horrible cruelty of burying a calf alive in Cumberland exists only in a mistake of the newspaper editor or of the correspondent who sent the account, although no doubt equally cruel things were practised in the good old times. At any rate, we do not bury the calves alive in Cheshire; in fact, under such circumstances the calf is usually born dead. If it is born alive, it hardly constitutes what is called "slipping calf."

A Cheshire labourer also told me of another remedy for the same complaint. When he was a boy, some forty years ago, he saw a dead calf nailed up against the wall at Henbury (a village near Macclesfield). On asking the reason, he was told that it was to prevent the cows "picking calf." I do not know whether the calf thus nailed up and allowed to decay away was one that had been calved prematurely, but it probably was; or whether it may have been nailed up alive as a propitiatory sacrifice, which may or may not have been the case (if they bury calves alive in Cumberland, they may, doubtless, have nailed them up alive in Cheshire); nor have I heard of any other instances of the practice.

Whilst on the subject of cow folk-lore, I may mention one or two other Cheshire superstitions that have come to my knowledge.

Never put your hand on a young calf's back; it will cause it to have diarrhoea, a disease which is common and very fatal amongst badly managed calves. A calf generally cringes when a hand is laid on its back, which has, no doubt, given rise to the idea that it hurts it in some way.

When cows are dried off preparatory to calving, that is, not milked again, they should be milked for the last time on a Sunday. This will insure their calving in the daytime, and will save the cowman the trouble of sitting up at night. When we consider that in spring, when cows are calving, daytime is from 5 A.M. to 9 P.M., or sixteen hours, and night is from 9 P.M. to 5 A.M., or eight hours, the chances are two to one that cows will calve in the daytime under any circumstances, consequently the charm generally succeeds. I have known instances of its being practised.

It is also believed that if the first cow that calves calves in the night, the majority will do the same; but if the first calves during the day, most of the others will follow suit.

Amongst my notes on cow folk-lore I find two extracts from old numbers of "N. & Q." One is "Black Cows' Milk," in which Mr. LLOYD, of

Crook, Durham, says: "I can affirm the truth of the watery quality of black cows' milk; while, on the other hand, the milk of the red cow is rich and good for butter. I cannot account for it, but the majority of dairymen and farmers will confirm this opinion." The second extract relates to "Red Cows' Milk," where the question is asked why, in old medicine books, when milk was ordered, it was almost invariably required to be taken from a red cow. I do not know whether these subjects were further ventilated, but it has struck me that the old saying, "A good horse cannot be a bad colour," might as well be extended to cows. Every one who has ever kept cows knows that there are good and bad of every colour and of every breed. There are some breeds, it is true, that generally give richer milk than others; but the quality lies in the breed, not in the colour. Thus the fawn-coloured Alderney gives the richest of all milk. The Welsh cows are also good "butter cows," and they are nearly all black. MR. LLOYD dated from a county where the only cows believed in are short-horns, and a black cow would hardly be tolerated. In fact, fashion goes a great way; and perhaps the person who first recommended red cows' milk in preference to any other lived in a county where red cows were the fashion. Still, there may be some superstition attaching to red cows. "The Brown Cow" is the sign of a public-house at Knutsford; and I have heard it said that "the red cow gives good milk," as if to explain the sign.

ROBERT HOLLAND.

CARLYLE AS A POET (5th S. vi. 67).—We find ourselves in danger of seeing the worthy sage of Chelsea (to whom most of us are under obligations for much more valuable gifts) credited with the authorship of nursery rhymes. J. R. C. S. inquires whether the two he quotes are Carlyle's own. Most certainly they are not. He was born in the last century, it is true—at Ecclefechan, in Dumfriesshire, in 1795; but he would have needed to come into the world at least a score of years earlier to have written "Symon Brodie had a cow," for it appeared in Herd's collection of *Ancient and Modern Scottish Songs, Heroic Ballads*, &c., in 1776, on p. 230 of the second volume. It had not been given in the single volume of 1769. Here it is:—

"Symon Brodie had a Cow:

The Cow was lost, and he cou'd na find her;
When he had done what man cou'd do,
The Cow came home, and the tail behind her.
Honest auld Symon Brodie,
Stupid, auld, doited body;
I'll awa' to the North Countrie,
And see my ain dear Symon Brodie.

Symon Brodie had a wife,
And wow but she was braw and bonnie;
She took the dish-clout aff the bink,
And prin'd it to her cockernonie.
Honest auld Symon Brodie," &c.

Herd explains "cockernony" as "the gathering of a woman's hair when it is wrapt or snooded up with a band or snood." But only maidens wore the snood, in general, not being allowed to wear the "mutch," or cap, until after marriage. As to the other song, "There was a piper had a cow," I cannot furnish such decisive documentary evidence of early date. But, in various forms, that nursery rhyme has been long floating over our heads. J. O. Halliwell-Phillips included it in his collection, 1853, illustrated by my early friend, Wm. Bell Scott, and gave it thus:—

"There was a piper, he'd [qy. had] a Cow,

And he'd no hay to give her.

He took his pipes and played a tune,

Consider, old Cow, consider.

The Cow consider'd very well,

For she gave the piper a penny,

That he might play the tune again

Of corn rigs are bonnie!"

But "N. & Q." itself furnished three other versions in its Second Series, through correspondents R. W. HACKWOOD, F. C. H., and M. (2nd S. i. 375, 500; ii. 39). M. gave two additional lines, following the fourth:—

"This isn't the time for grass to grow,

Consider, good Cow, consider."

Sometimes it meets us as "There was an old man," or "Jacky Whaley had a cow," or "Willy Wily had a cow." The local differences prove the wide dispersion of the rhyme, and indicate that it is by no means recent. That Thomas Carlyle both *can* write, and has written, excellent verse is well known to his numerous admirers of old date. Let it suffice to mention the fine fragments in his translation of Goethe's *Wilhelm Meister's Lehrjahre*, the beautiful passages of translated poetry in his review of Goethe's *Helena*, and the wonderful little bits from the *Niebelungen Lied*. My only regret is that he wasted so many years in the attempt to deify the unwieldy Prussian "Friedrich," instead of giving us such a Life of Goethe as he alone, of this generation, could have produced.

J. W. E.

Molash, by Ashford, Kent.

The late Rev. Thomas Alexander was a very dear friend of mine, and he, knowing the great reverence I had for Carlyle, asked him to give me his autograph, and he also obtained one for himself. The lines he gave me were written in blue pencil:—

"Simon Brodie had a Cow;

He lost his Cow, and he couldna find her;

When he had done what man could do,—

The Cow cam home, and her tail behind her."

T. CARLYLE.

Metchet Court (for Chelsea), 10 Feby., 1870.

To Mrs. Haig, Chelsea, with many good wishes."

The lines presented to Mr. Alexander were:—
on a piece of blue paper pasted on top—

"Rev. T. Alexander, with many regards."

On the white paper—

"There was a Piper had a Cow,
And he had nocht to give her;
He took his pipes and play'd a spring,
And bade the Cow consider;
The Cow consider'd wi' hersel'
That mirth wad ne'er fill her:
'Gie me a pickle ait-strae,
And sell your wind for siller."

T. CARLYLE.

Chelsea, 3 Feby., 1870."

Both verses appear to have been written on the back sheets of notes.

I designed two frames, and had them made of ebony, with a wreath of silver bay-leaves round them, one of which I presented to Mr. Alexander, and bought it back again at his sale with the writing in it. Both pieces are old Scottish nursery rhymes, that of the piper being one that Carlyle said had been sung to him when an infant by his mother; but both Mr. Alexander and myself considered it was slightly varied from the old song—"mirth" should be "music," and "clean" should follow "pickle." JANE HAIG.

No reader of *The French Revolution* can require to be told that in some of the highest qualities of the poet Thomas Carlyle has few equals; but J. R. S. C., if he does not already know them, should read six pages of verse, under the heading "Fractions," in vol. i. of the *Miscellaneous Essays* collected and republished in 1857. MOTH.

CURIOUS ERRORS CAUSED BY HOMONYMY (5th S. iv. 483; v. 155, 211).—Without doubt, Latin words of the first declension which pass into French commonly take a final *e*. That there are some exceptions is proved by *eau* from *aqua*, and *eur* from *hora*. That *hora* might become both *eur* and *eure* seems reasonable enough, when it is taken into account that the pronunciation is about the same. Roquefort gives *eur*, *eure*, which he translates *heure* (*hora*); and renders "*bel eur*, le point du jour; *en meisme eure*, à l'instant, sur-le-champ, à la même heure"; * quoting—

"En poi d'eur neis reverserent
Et en la mer en afunderent."

Roman du Brut.

He also gives, "Eur: félicité, bonheur d'*hora*. 'Le hault logié bien vestu est nommé *eur*, pour ce tient-il trompette d'argent; et l'autre à celle de bois est mal *eur*.'—*La Dance aux Aveugles*."

Roquefort has also "Heur: bonheur, félicité, d'*hora*," quoting Marot, *Epigramme sur Anne*:—

"L'heur ou malheur de votre connoissance

Car, si c'est *Aeur*, je say certainement
Qu'il bien est mal quand il n'est point durable:
Si c'est mal-heur, ce m'est contentement
De l'endurer pour chose si louable."

* The Bas Bret. has *heur* for *heure* (*hora*).

Boyer (1753) gives "*heur* (bonne fortune), luck, happiness, good fortune."

Rostrenen, *Dict. François-Celtique* (Breton), 1732, has, "Fr. *heur*, bonheur, Bas Bret. *eur*, *eur-vad*"; and also "Fr. *augure*, divination par le vol, le chant, et le manger des oiseaux; Bas Bret. *divinadur*; Fr. *bon augure*, Bas Bret. *sin vad*."

In a *Dictionarium Quatvor Lingvarum* (Teut., Gall., Lat., Hisp.), Lovan., 1556, I find, "G. *gheluck*, French *eng heur*, Lat. *felicitas*, Span. *lealtad*, *fidelidad*"; while *Le Grand Dictionnaire* (Franç.-Lat.), Genev., 1625, has not only *heur*, fortuna, bon heur, felicitas, mal heur, miseria, infelicitas, infortunium, but also *augure*, augurium.

Roquefort gives also "*heuré*, heureux, fortuné, *heuré*, hereuse; de *hora*, heure. On prit cette dénomination, parce que les astrologues faisoient dépendre tous les événemens de la vie, de l'heure de la naissance; de là les termes de *mal heure*, *bonne heure*, pour mauvaise ou bonne fortune; en Bas Bret. *heur*, *heure* (*hora*), *heureux*, heureux."

"Denisot se vante *heuré*
D'avoir oubliyé sa terre,
Quelques fois, et demeuré
Trois ans en votre Angleterre."

Ronsard, *XII^e Strophe de l'Ode aux Trois Sœurs*."

He renders "*Eurée*: heureuse, exempte d'inquiétudes"; and "*Eureus*, *eureux*, *euros*, *eurous*: fortuné, qui a du bonheur, sans peine, sans embarras; d'*hora*."

"Par tous moyens trouverez des *eureus*,
Et d'autre part autant de mal-*eureus*."

La Dance aux Aveugles."

Again, under "*Maleuré*, *malheuré*," he says, "lisez *mal euré*, *mal heuré*: infortuné, malheureux, né à une mauvaise heure; de *mala hora natus*; en Bas Bret. *maleurus*."

"Sibille de Perse première
Des sibilles elle est nommée,
Qui contre les Juifs fut si fière,
Prophétisant leur destinée,
Et leur orde vie *malheurée*, &c."

Le Miroir des Dames.

Maleuretté, *maleur*, *maleurance*, *maleure*, *maleurté*, *malheuretté*, *malheurté*: infortune, malheur, *mala hora*; en Bas Bret. *maleur*. *Nex à la maleur*: Né sous une malheureuse étoile, né à une mauvaise heure.

"Je suis trestout esmerveillé,
Des peines et de la durté
Dont l'homme si est travaillé,
Qu'est assailly de porreté;
Porte de biens, *maleuretté*,
Faim, soif, desespoir, desconfort,
Battu, flagellé, tormenté,
Et puis au dernier mis à mort."

Dialogue du Mondain."

Raynouard (*Lex. Rom.*), under "*Hora*," after referring to O. Fr. *de bonne heure* and *de bone heure*, gives "Anc. Esp. 'Mio Cid don Rodrigo el que en buen ora nasco' (*Poema del Cid*, v. 1806); Anc. It. 'En buon' ora fusti nato' (*Jacopone da*

Todi, lib. iii. od. 24"); and "Il buono nom disse : in buon' ora sia' (Boccaccio, *Decam.* vii. 2)."

The derivation of *malheur*, *bonheur*, from *hora*, may perhaps be confirmed by Arab. *sā'at* (رخ), an hour; *sā'd*, being auspicious (the day), felicity; *sā'idat*, happiness, prosperity. Three of the words for "lucky hour" in Hindustāni are compounded of words for "hour" and "good," as *nek-sā'at*, *su-sā'at*, *su-gharī*.

I do not underrate any of the philologists cited; quite the reverse; but one may be a very distinguished linguist and not first-rate in etymology. One reason is that half the battle consists in finding out the earliest orthography of words; and there are very few who have both the time and the inclination for this. I have myself consulted some sixty or seventy authors who have written on etymology, and, if I were asked to recommend some of them, I could not recommend more than six or seven.

R. S. CHARNOCK.

Junior Garrick Club.

MALAPROPIANA (5th S. v. 486; vi. 77).—I must say I think that JABEZ speaks with a little too much confidence with regard to what my Southampton coachman would have answered if I had asked him the meaning of "a presbyterian passage." He would, I fully expect, have answered, "a passage under ground"; and I have an impression that he did make use of the word "underground" when I repeated my question. But I am quite sure, in spite of JABEZ's firm conviction to the contrary, that he would never have told me that it was "a communication for the use of the presbytery of the abbey." Fancy a cabman knowing the meaning of the word "presbytery"!

Being at the Athenæum Club, JABEZ would have done well to pay a visit to its splendid library before he so hastily penned his note. He might have looked into some work on architecture, and just seen whether there was such a term in use as "presbyterian passage," and if there was, whether it had the meaning of a passage "for the use of the presbytery." I do not say that such a term does not exist, but I have paid a good deal of attention to church architecture, and I have never heard nor seen the term used, nor can I find it in any of my books. And, secondly, JABEZ would have done well to look at some map of, and some guide to, Southampton and its neighbourhood, which he evidently never has visited. He would then not only have learned that the passage about the use of which he has "no doubt" does not and never did exist, but he would also have seen why it hardly could have existed. Netley Abbey is a good three miles from the spot pointed out to me by my coachman, and cannot be reached without crossing the mouth of the river Itchen, which is something like a quarter of a mile wide, and, according to a map which I have before me, appears to be

thirteen to fifteen feet deep in the middle at low water. Any subterranean passage from Netley Abbey therefore would have had to pass under the bed of this river, and I doubt whether such a work would even have been thought of in the days when the abbey was built. At all events, it would have cost a great many thousand pounds, probably much more than the abbey itself, if it had been made of such a size as to be useful to the "presbytery of the abbey." I never dreamed that anybody would imagine that the passage ever existed excepting in the brain of my poor coachman. There is, indeed, so my guide-book tells me, a subterranean passage in connexion with the *kitchen* (not the *presbytery*) of the abbey, and this runs upwards to the fish-ponds and downwards to the beach. The length of it is not given, but it is probably not more than a few hundred yards long, and its object was not "for the use of the presbytery," but "probably to secure a secret means of receiving supplies, or effecting escape, either by sea or land, in case of danger or siege; whilst, should their underground way be discovered by an enemy, the monks had only to raise the hatch of the fish-pond to flood the passage and drown all intruders."*

This is a very long note in answer to a very short one: the reason is that it is very much easier to make assertions than to disprove them.

F. CHANCE.

Sydenham Hill.

MACLISE'S PAINTING OF THE MEETING OF BLÜCHER AND WELLINGTON (5th S. vi. 48, 98).—I have always looked upon MacLise's "Meeting of Blücher and Wellington" as a ghastly caricature. So far as the English forces were engaged, the brunt of the fighting was over before they reached La Belle Alliance, while the flank attack of the Prussians was made in rear of it. To quote the rather high-flown language of Siborne:—

"The Anglo-allied line continued its magnificent advance, which was in truth a march of triumph, not of attack, since all fled before its approach"; while "the line of fire of Bulow's batteries was in rear of La Belle Alliance."

There is nothing, then, to account for the swathes of corpses through which the artist has chosen to represent Blücher and Wellington as riding to their meeting. And surely the expression of the Duke's countenance, that of a whipped school-boy, is discordantly out of character with the occasion. He had just won the crowning victory of the age; as soldier and statesman he must have felt, perhaps more than any other man, the full importance of his victory. After an arduous and anxious day, the two chiefs met at the very moment when they could congratulate each other on the complete

* *The Sir Bevis Guide to Southampton and Netley*, p. 73.

success of their concerted operations—the utter annihilation of their most formidable foe. “Thank God I met him!” was Wellington’s exclamation later in the night; and how he did look after victory may be read in the eloquent words of an eyewitness, Sir W. Napier, who fought under him at Salamanca.

H. D. C.
Dunley.

If your correspondents are correct, not only the painter but the authorities were to blame for allowing an event of such great historical interest to be put on the walls in a theatrical manner. This is the more reprehensible, because the many persons living at the time, with a knowledge of the facts connected with the incident, could have checked and corrected the romantic vagaries of the artist; and in one instance a timely admonition prevented a further blunder. While the work was in progress, the Prince Consort went to look at it, and then saw that Marshal Blücher had a cocked hat on. His Royal Highness knew this to be an error, as he had the cap which the Prussian commander wore on that memorable occasion among the relics at Windsor, told Maclise so, and kindly promised to send it for him to copy, which was done; so we have, at least, one little fact among the many fictions in the picture. This leads to a question as to correctness in the companion picture of the death of Nelson. Did women form part of the crew of the Victory?

St. John’s Wood.

GEORGE ELLIS.

TROOPING THE COLOUR (5th S. vi. 39.)—It has always been the custom to have some military display on the sovereign’s birthday, at any rate since the accession of George I. The particular parade at which the colour is trooped is common in many large garrison towns, not only on the Queen’s birthday, but on other days as well. The tradition in the brigade of Guards attributes the invention of this parade to William, Duke of Cumberland, Colonel of the Coldstream, and afterwards of the 1st Foot, Guards, who was scandalized at the unsteadiness of officers scarcely recovered from their midnight potations when they appeared at parade, at the then usual hour of six in the morning. The royal duke, it is said, devised the *manœuvre*, which requires each officer and non-commissioned officer to march slowly and solitarily on a straight line direct to his post. The least unsteadiness would be certain of being detected. Though the necessity for this test happily no longer exists, the parade continues to be carried out in the form it was first established.

SEBASTIAN.

“RINK” (5th S. vi. 65.)—The derivation propounded by MR. LENIHAN of *rink*, from Erse *rinneadh*, will not stand the test of criticism.

The mere similarity of sound in philological inquiries goes for little or nothing without a history or link of connexion. If it were not so, we might derive many of our words from Hebrew, Chinese, or Ojibbeway. *Rink* in English or Scots-English never signified dancing, or had any connexion with it. The word is found in one form or other in all the Teutonic languages from the earliest period. *Ringan* originally meant “to strive, to contend” (see Graff, ii. 528); then *ring*, *gerinc*, was applied to the arena of contention, whether fighting or racing. Douglas, in his translation of the *Eneid*, says:—

“Be this they wan nere to the *renkis* end,
Irk it sum dele before the mark wele kend.”

Thence it became applied to the course in the games of curling and of quoits:—

“Their rocks they hurled up the *rink*,
Ilk to bring in his hand;
An’ hill an’ valley, dale an’ doon,
Rang wi’ the ardent band.”

Davidson’s *Seasons*.

The word *rink* in its recent application comes to us from America. MR. LENIHAN asks how it got there. The explanation is very simple. It was carried, with the game of curling, by the Scottish emigrants especially to Canada, and would naturally be applied to the course for skating as well as curling. When the artificial ice was introduced, it is not easy to see what word would so readily describe the skating floor as the one already in use.

Can MR. LENIHAN find a single instance in which *rink* has ever been used by English-speaking people in the sense of dancing?

J. A. PICTON.

Sandyknowe, Wavertree.

I humbly suggest that the word *rink* was introduced into Canada along with the game of curling by the Scotch, as the word is, and I fancy always has been, used in Scotland in speaking of the “board” or sheet of ice upon which the game is played. It is very probable that at one time it may have been used to denote a similar board for dancing upon, and may have been derived from the Celtic word *rinneadh*, a dance, as MR. LENIHAN suggests.

The readers of “N. & Q.” may recollect the story of the Scotch lassic, dancing a country dance, handing her orange, which she had been sucking in the intervals of the dance, to her neighbour, and saying, “Jeannie, wooman, tak’ a sook while I gang doon the rink.”

This story quite carries out MR. LENIHAN’S theory of its dancing derivation.

WALTER F. LYON.

“POEMS ON AFFAIRS OF STATE” (5th S. v. 442, 520).—A LOVER OF INDEXES writes to you, at the latter reference:—

“There is no book that I know of more in want of an

index than these *State Poems*, and any of your readers, blessed with leisure and a literary taste, would be doing good service to all students of our history by preparing (1) an index of the titles of the poems; and (2) an index of 'first lines.' The process is very simple. The titles should be written out, as briefly as is consistent with clearness, on slips of paper, adding to each title the volume and page, but without any regard to alphabetical arrangement. When completed the slips are cut up, and, after being sorted alphabetically, pasted in that order on other slips. Old newspapers answer this purpose admirably. They are then ready for the printer."

Now, as myself an indifferent index-maker, I know, from the experience of indexing three histories of India, who is always least satisfied with the index-compiler when the work is done, and that is the author of the book, if not his own indexer. But I long ago discovered the cause of imperfections in my own work. It was the "cutting into slips" and "laying down" processes. The fact is, you cannot be sure of preserving the cuttings or slips, if very numerous; they are almost certain to get mixed or lost, or to elude you somehow. My remedy is this. I now take cheap note-paper, and write one entry only on each leaf. Having compiled my index thus from A to Z, I arrange my slips and manipulate them as I would a pack of cards, although shuffling only for the purpose of getting the arrangement of the letters right. Thus I save myself all the labour and trouble of pasting or laying down the slips in analytical order. I do not mind a little extra expenditure of paper by only entering one item on every slip, for I am compensated for the appearance of bulk by finding that I have secured order and arrangement free from the consequences of a finical arrangement of the slips and a dirty and tiresome labour of pasting down.

E. H. MALCOLM.

"BUFT" AND "MIFF" (5th S. vi. 68.)—*Buf* is a mere variation of *buff*, to stammer, which is duly entered in the Herefordshire Glossary. In the east of England we have *buffle* and *buffle*, with the same meaning. Hence the familiar *buffer*, a stammerer, or, secondarily, a bungler. Lydgate has *buffard*, with the sense of foolish fellow. All these terms are in Halliwell. Cf. O. Fr. *bufier*, to puff, and our own *puff*. Chaucer uses *buf* to denote the sound of eructation. The verb *to buff* also means to strike with a rebound, whence a *buffet* and the railway *buffer*. *Miff*, a tiff, is common in many counties. It is entered in Halliwell as known to various dialects, but is omitted in the Herefordshire Glossary.

WALTER W. SKEAT.

2, Salisbury Villas, Cambridge.

Bufing is rightly *buffeting* = struggling: to buffet with the wave of sound, as one buffets with the waves of ocean. It is very expressive of stammering. *To miff* is not unfrequently heard in Gloucestershire and Wiltshire; it implies being

disconcerted on some trifling matter, to go away in a *huff*.
CROWDOWN.

The correct title of the work referred to by MR. PURTON is *A Glossary of the Provincial Words used in Herefordshire and some of the adjoining Counties*, to which my father and myself contributed many additions, but which is still susceptible of improvement. *Miff* does not occur in it, but is I think occasionally used in the county as equivalent to the more ordinary *tiff*. *Bufing* I am well acquainted with, but only in the form *buffing*.
T. W. WEBB.

"AGUE" (5th S. v. 513.)—There is no want of earlier occurrences of this word than that in 1718. Minshew, *Guide into Tongues*, Lond., 1617, s.v., has—

"An *ague*, or fever, à Gal. *aigü*, i. Lat. *cutus*, est enim morbus acutus, ut inquit Galenus; the word *ague* cometh from the French word *aigu*, that is in Latine *acutus*, both which signifie sharpe, for it is a sharpe disease, so long as the fit taketh."

Johnson refers to Shakspeare; Jer. Taylor, vol. iv. p. 86, Eden's ed., has, "Then you poor men who could be made to tremble with an *ague*."

ED. MARSHALL.

Richardson's *Dictionary* quotes several English authors who flourished long before 1718 that use this word. Among them are Robert of Brunne, Sir Thomas More, Shakspeare, and Dryden, also the Bible of 1539. Most of the early accounts of Oliver Cromwell's death tell us that he died of "an *ague*." See quotation from the *Mercurius Politicus* in *Cromwelliana*, p. 176. K. P. D. E.

I have quoted in my *Dictionary* from *Richard Coeur de Lion*, 3045:—

"For Richard lay so sore seke,
On knees prayden the Crystene host—
Through hys grace and hys vertue
He turnyd out of hys *agu*."

And Raynourd, from an old Provençal poet:—

"Se non febre aguda
Vos destrenha 'l costata."

H. WEDGWOOD.

If MR. WHITE will refer to Littre's French dictionary, s.v. "*aigu*," he will find a quotation from Montaigne, where *aigue* is given as the epithet of *maladie*.
G. MASSON.

Harrow.

Littre quotes sixteenth century:—"Il fut atteint de la peste, non pas si violente ni si aigue que les autres, ains foible et lente" (Amyot, *Périd.*, 72); seventeenth century: "Avec des peines si aigües dans le corps" (Bossuet, *Lett. Abb.*, 51).
HENRI GAUSSERON.

Ayr Academy.

From a letter kindly written to me by MR. SOLLY, I find my question was carelessly put, and I

have no doubt it has caused unnecessary trouble to some of your correspondents. I was aware of the much earlier use of the word in English, e.g., "burnyng *agew*" (Bible, 1539, Leuit. xxvi.); "aguish writings" (Ben Jonson's *Discoveries*); and Shakspeare, besides using it in the name of one of his principal characters, Sir Andrew Aguecheek, has applied it in not less than a dozen instances. Doubtless there have been earlier uses of it. In French the word *aiguë* has several applications, the most general being as in Lat. *acutus*. At the time I wrote I had before me *Dictionnaire de Richelet*, edit. Amst., 1732, 2 vols., 4to., in which he says, "Le mal est aigu, la fièvre est aiguë," and I sought earlier instances in French (than in Joli) of the word as applied to the disease *ague* under its different conditions. MR. SOLLY shows that, although writers agree the young princess died within twenty-four hours from her first attack of illness, it is doubtful what was the true cause of her death.

St. Briavel's, Epsom.

GEORGE WHITE.

"LEGITIMATE SOVEREIGNTY WITH BASTARD ILLEGALITY" (5th S. v. 469).—Is it not more probable that the historian applied the expression "bastard illegality" to James, Earl of Murray, the illegitimate son of James V. and Lady Douglas, and half-brother of Mary Queen of Scots, the "legitimate sovereignty" referred to in the passage, than to either Queen Elizabeth or Robert III. of Scotland?

D. C. BOULGER.

TWO TINY VOLUMES (5th S. vi. 7).—The first of these two volumes—Rich's New Testament in shorthand—is a curiosity of some rarity. I have a copy of "y^e twentieth Impression," without a date, but later than that described by your correspondent, since the names of the subscribers are forty-five in number, the book ending at p. 576. The shorthand title displayed by the "angel" is (so far as I can make out the writing on the worn page) as follows:—

"The book of the New Testament of Our Lord and Saviour Jesus Christ, according to the Art of Short-writing invented and by (?) Jeremiah Rich."

The imprint is different from that already given:—

"London Printed for W^m Marshall at y^e Bible in newgate street, & Jⁿ Marshall at y^e Bible in grace-church streete nere Cornhill."

There was a corresponding tiny volume which is less scarce than the foregoing, with the same portrait, entitled:—

"The Whole Book of Psalms in Meter. According to the Art of Short-writing written by Jeremiah Rich, Author and Teacher of the said Art. London Printed for the Author and are to be sold at his house, the Golden Ball in Swithins Lane nere London Stone. Tho: Cross sculpsit" (no date).

I have put a pencil-date of 1659 in this copy, which has a list of seven of the author's "honoured

friends," and a list of twenty-four "of those Ingenious persons of my Schollars that were y^e first encouragers of this incomparable peice." I notice in an edition of Rich's method, itself called *Pen's Dexterity* (circ: 1650-5), printed for the above-named John Marshall, that it is said that the stationer sold "Mr. Rich's New Testament and Singing Psalms, of great advantage to Learners." In 1654 the inventor was dwelling at "S. Olaves in Southwarke in Mill-Lane." Correct dates to Rich's shorthand publications are *desiderata*.

J. E. BAILEY.

Stretford, Manchester.

DANTE (5th S. vi. 6).—Bishop Jewel, in the *Defence of the Apology for the Church of England*, chap. xvi. division 1, tells us that "Dantes, an Italian poet, by express words calleth Rome the whore of Babylon"; and Robert Burton, in the *Anatomy of Melancholy*, sixth edition, p. 245, quotes Dante as an authority for the place of eternal torture being situate in the centre of the earth.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"RAMPING" (5th S. vi. 6).—I often heard this word used in Wiltshire fifteen years ago and more. A common expression, even in the middle class of society, when one met with a misfortune or was crossed in his plans, was, "It will drive me ramping," and sometimes "mad" was added. From this use of "ramping," I always considered it synonymous with *raving*, and in some way a corruption of that word; but MR. PENGELLY'S suggested connexion with "romping" is more probably correct.

S. H.

Fernbank, Leatherhead.

"Ramping" is, I suppose, the participle of the verb to ramp, i.e. to leap. The reference in the expression noticed by your correspondent may be to the throbbing head.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

SHERIDAN'S BEGUM SPEECH (5th S. v. 513).—In reply to NIGRAVIENSIS, I quote from Moore's *Life of Sheridan* (3rd edit., 1825, vol. i. p. 451) the following sentence:—

"Of this remarkable speech there exists no report; for it would be absurd to dignify with that appellation the meagre and lifeless sketch, the

'Tenuem sine viribus umbram

In faciem Æneæ,'

which is given in the *Annual Register and Parliamentary Debates*. Its fame, therefore, remains like an empty shrine—a cenotaph still crowned and honoured, though the inmate is wanting. Mr. Sheridan was frequently requested to furnish a report himself, and from his habit of preparing and writing out his speeches, there is little doubt that he could have accomplished such a task without much difficulty. But, whether from indolence or design, he contented himself with leaving to imagination, which in most cases he knew transcends reality, the task

of justifying his eulogists, and perpetuating the tradition of their praise."

D. C. BOULGER.

It is authentic that Debrett, the eminent publisher of Piccadilly, did offer Sheridan a thousand guineas for a copy of his celebrated Begum speech; but it is certain it never has been published in its entirety, either "from his own manuscript" or otherwise. Indeed, it would seem impossible that it ever could be published in its entirety, unless his words had been taken down *verbatim* at the time they were spoken (which does not appear). Will any one tell me who "Octogenarian" was, the writer of *Sheridan and his Times*, published in 1869?

MEDWEIG.

"OY" (5th S. v. 513.)—This is more commonly spelt *oe*, and sometimes *o* and *oye*, but, like all such words, the spelling of it must be variable and arbitrary. It means a grandchild, or perhaps more strictly a grandson, for I cannot call to mind having heard it applied to a female.

Jamieson derives it from the Gaelic *ogha*, signifying grandson, and akin to the Irish *ua*. He adds that in the Mearns it is used for a nephew. This I am unable to corroborate.

I am nearly sure that Scott uses *oe*, and I think Burns also, but at the moment I am not prepared with reference.

W. T. M.

In Halliwell we find *oye*, a grandchild; in Jamieson's *Scotch Dic.*, *oyesse*, a niece, Lat. *neptis*.

A. L. MATHEW.

Oxford.

Grandchild, but usually for grandson. It is probably a contraction of "boy."

SCOT.

"SCOUNDREL" (5th S. vi. 46.)—If philologists in search of the origin of obscure English words would, as a preliminary to any dogmatic assertions founded upon modern languages, look into the oldest language spoken in Europe, the Celtic or Keltic, in its various branches, they might save themselves the exercise of much fruitless ingenuity. The word *scoundrel* is a case in point. Richardson in his *Dictionary* says that "the instances of the use of the word are so modern that it seems difficult to convert it into an Anglo-Saxon origin. The etymology of Skinner from the Italian *Scoundamolo*, a hider, seems plausible." Johnson defines the word, "a mean rascal, a low, petty villain," and adds that the word is rather ludicrous. If Skinner, Johnson, Richardson, and their successors, had looked into the Gaelic branch of the Celtic, they would have found *agon* (pronounced *scown*), bad, vile, worthless, and *droll* or *drollan*, an idle fellow; also *sgounair*, a rascal, and *dreallaire*, a lazy vagabond who will not do his work. The Italian word *scondruolo*, like many other words derived from what is called Low Latin, is of Keltic

extraction. Low Latin is for the most part composed of Keltic words with Latin terminations.

CHARLES MACKAY.

Craig Varran, Oban, Argyshire.

HENRY BELL'S STEAMSHIP COMET (5th S. v. 406.)—The writer of the paragraph in the Belfast paper does not seem to be aware that there were two steamboats named Comet. I have seen both. Henry Bell's Comet was of thirty tons burden, and of three-horse power. It had no mast. It was only a year or two on the Clyde, from Glasgow, and was afterwards, for a few years, a kind of ferry-boat between Greenock and Helensburgh. It had only one engine, and it was wrecked about 1820. The second Comet did not belong to Bell that ever I heard. He was, in fact, too poor a man to own such. This second Comet was much larger, and sailed further down the firth, and was run down, on a beautiful moonlight night, at Gourrock, by the Ayr steamer, while the passengers were amusing themselves on deck at a dance. About seventy persons were drowned. This happened in 1823. I cannot say whether she had more than one engine, but I rather think not. She had, however, a copper boiler, a good part of which was made of engraved calico-printing plates. The engine of the first Comet was long kept in a museum of curiosities exhibited in Argyle Street, Glasgow, between Miller Street and Virginia Street, but was wrecked there a good many years ago from a fire which destroyed the building. A previous fire in 1813, which lasted nearly three days, and at which fourteen lives were lost, I saw in my eighth year.

JOHN BULLOCK.

Kintore Place, Aberdeen.

The Ann (not Anne), fifty-nine tons, was originally built at Dumbarton, in 1828, by James Lang; was registered at Port Glasgow on Jan. 30, 1829, and is described as "a vessel never before registered"; John Chapman, of Dumbarton, was the sole owner. She was not sunk on Feb. 24 last, but on that day of the last year; has since been recovered, and is still afloat.

EVERARD HOME COLEMAN.

AN OLD ENGLISH COLONY (5th S. v. 361.)—With the exception of Baker, Hedges, and Miller (which might perhaps be found in any moderately sized town), I doubt whether any of the names given by SCOTO-AMERICUS will now be found in Maidstone. Sherrill is of Devonshire, and Fithian of Cornish, origin. Talmadge is the same as Tollemache, an East Anglian family of German origin. Osborne is found in Hasted's *Hist. of Kent* (1799) as a county name, but the name is doubtless derived from Ouseburn, co. York. The word *heather-bit* explains itself; *fortiner* may be connected with the A. N. *forteyn*, to happen, perhaps from L. *forte*. *Pytal* is doubtless the

same as the east of England word *pightle*, signifying a small enclosed piece of ground.

R. S. CHARNOCK.

Junior Garrick Club.

"YE AYE CRY DEATH OR YE'RE BY DURHAM" (5th S. vi. 64).—The simplest explanation of this saying appears to me to be this. In the days of Border warfare travellers of extra nervous temperament going from England to Scotland, dreading the terrible running of the gauntlet between the two kingdoms, doubtless bothered their friends by their evil prognostications at an unnecessarily early period of the journey, and thereby received the appropriate rebuke, "Ye aye cry death or ye're by Durham," Durham being at that time a day's journey at least from the Border.

WALTER F. LYON.

OFFICIAL ACCOUNTS OF GREAT FIRES (5th S. vi. 49).—There is published the report of the Parliamentary Committee appointed to inquire into the supposed plot of the Papists in causing the great fire of London, which was published (I believe) in 1667, and contains the evidence, &c., given on that occasion.

LERONI.

I lately bought a paper that professes to be a fac-simile of "The *London Gazette*, published by Authority," containing an account of the great fire of London, 1666. The narrative is very graphic, and well describes the spreading of the fire from one part of the city to another. I suppose it is a genuine reprint.

H. BOWER.

We have a memorable instance of an "official account" thirty-three years earlier than the date given by Mr. WALFORD, as the *London Gazette*, published by authority, contains in 1666 an official account of the great fire of London.

JAMES H. FENNELL.

MR. WHITAKER, MEMBER OF THE LONG PARLIAMENT (5th S. vi. 28).—William Whitaker, Recorder of Shaftesbury, was member of the Short Parliament for that borough, and also of the Long Parliament, till his death in October, 1646. He seems to have been buried in Trinity Church, Shaftesbury, where there is, or was, an inscription to his memory on a pane of glass as follows:—

"Good men need not marble. Wee dare trust to glass the memory of William Whitaker, Esq., who died the 3rd of October, 1646."

Probably the date of his death will distinguish him from the member for Okehampton.

C. W. BINGHAM.

CONSTANCE, ELDEST SISTER OF LAST LORD DE MAULEY (5th S. vi. 28), married, if I remember rightly, William Fairfax, of Walton, Yorkshire. Precise information is to be found in the pedigree

at Gilling Castle. I think she had children by W. Fairfax.

K. H. B.

Naples.

[See "N. & Q." 5th S. iv. 43, 95.]

WILLIAM LE RUS, OF BASSINGBURN (5th S. v. 427; vi. 16).—E. gives a reference to Hone's *Every-Day Book*, vol. i. p. 382; if he refers to same vol., pp. 90-2, he will find some Russian information.

M. M. M.

MR. HARTLEY'S INVENTION (5th S. vi. 29) for the prevention of fires from increasing is not, I believe, now in use; it has been superseded by many others. The pillar erected in commemoration of it is, I think, still standing on Putney Common. MR. PRESTON will find much concerning this and similar inventions in two articles I have recently prepared for the *Insurance Cyclopaedia* (vol. iii.), titles, "Fireproof Buildings" and "Fire Protection."

CORNELIUS WALFORD.

Belsize Park Gardens.

THE PUBLIC RECORDS OF SCOTLAND (5th S. iv. 483; vi. 34).—I have always understood it to be, and received it as, a fact, that these records were, as MR. KILGOUR surmises, carried off to Westminster by Edward I. of England; and further, that Charles I. ordered their restoration, but the ship that bore them up the coast towards Leith foundered off St. Abb's Head. This I believe to be the commonly received story, but I am not prepared with reference in support of it, though this notice may bring forward those who are.

W. T. M.

Shinfield Grove.

Prof. Montagu Burrows, of Oxford, must be held responsible for the language quoted, which was uttered at a meeting of the Oxford Architectural and Historical Society, June 1, 1864, Prof. Goldwin Smith in the chair. The subject of Prof. Burrows's paper was the recent work, *The Greatest of all the Plantagenets* (by Mr. Seeley). I now give the exact words of Prof. Burrows:—

"The history of English opinion with regard to Edward I. has been correctly shown by this author to have remained all but uniform in his favour till the last century. He has triumphantly shown—that indeed was well known to scholars—that the English alone had writers contemporary with Edward, many of them of great merit, while the Scotch had not emerged from a state of barbarism."

SCOTUS.

HESIOD: HOMER (5th S. v. 487; vi. 57).—The line from Hesiod is *Opp.* v. 768:—

ἔβδομη ἱερὸν ἡμαρ.

The line from Homer, translated by Mr. Fisher,—

ἔβδοματι δ' ἡπειτα κατηλυθεν ἱερὸν ἡμαρ,
is noticed by Clemens Alex., *Strom.*, lib. v., *Opp.* tom. ii. p. 713, Oxon. 1715, as from Homer.

Another from Homer (*Od.* c. 262),—

ἔβδομον ἡμᾶρ ἐστὶν, καὶ τῷ τετελεστο ἅπαντα,
is so read by Clemens Al., u. s., and Eusebius, *Præp. Evang.*, lib. xiii. cap. 12, for τετρατον ἡμᾶρ, κ.τ.λ., in the common text.

Two similar lines from Linus, as cited by Eusebius, u. s., may be read in Jer. Taylor's *Duct. Dub.*, bk. ii. ch. 2, vol. ix. p. 454, Eden's ed., where see note.

Such notices of the seventh day have been alleged in controversy on the Sabbath, as Abp. Bramhall observes as to some instances of such use, by those who did "mistake the day of the week for the day of the month" to which they allude. See *Works*, vol. v. p. 12, A. C. Libr., Oxf., 1845, with note by the editor, A. W. Haddan.

ED. MARSHALL.

In the newly published *Life* of Macaulay, vol. ii. p. 328, a passage is quoted from a letter of his:—

"There is nothing in Homer, or Hesiod either, about the observation of every seventh day. Hesiod, to be sure, says that the seventh day of every month is sacred, because on the seventh day Latona brought Apollo into the world. A pretty reason for Christians!"

CARTHUSIAN.

SLANG OF THE STOCK EXCHANGE: BEARS AND BULLS (5th S. v. 300, 334, 357, 411, 521.)—As to the derivation of the word "bear," writers of a century ago, like Mortimer, in *Every Man his own Broker*, 1791, say:—

"The Bear, with meagre, haggard looks, and a voracious fierceness in his countenance, is continually on the watch, seizes on all who enter the Alley, and by his terrific weapons of groundless fears and false rumours frightens all around him out of that property he wants to buy; and is as much a monster in nature, as his brother brute in the woods."

It seems, however, that the derivation of the word, as a piece of Stock Exchange slang, given by Grose, *Classical Dictionary of the Vulgar Tongue*, 1788, is correct. He says: "One who sells what he has not got, like the huntsman in the fable who sold the Bear-skin before the Bear was killed." In corroboration of this, in the *Anatomy of Exchange Alley*, 8vo. 1719, those who buy Exchange Alley bargains are styled "buyers of Bear-skins."

EDWARD SOLLY.

REV. W. BLAXTON (5th S. v. 107, 216, 521; vi. 57.)—In the various suggestions that have been made as to the parentage of this worthy, nothing has yet been said about a family of Blaxstone who were settled at Horncastle temp. Eliz., and registered their pedigree in 1592. They professed to be a younger branch of Blaxstone, of Blaxstone Hall, co. York; and in Cary's County Atlas a place called Blakestone will be found on the extreme southern border of that county, close to Finningley in Notts. As the Hutchinsons and

other distinguished emigrants were from Lincolnshire and Notts, the William Blaxton inquired after may be of this family. If so, perhaps Colonel Chester knows something about him.

CL.

I am interested in procuring information as to the Blakiston pedigree. The Norton Registers contain many entries regarding the family of Blakiston, of Blakiston, in the parish of Norton (co. Durham). Residing on the spot, I should be glad if I could be of service in making extracts from the registers here, commencing in 1574, or from the inscriptions on the mural tablets in "Blakiston Porch" in the church. I solicit information as to the later branches not found in Surtees's *Hist. of Durham*. I quote from a local newspaper of July 1, 1876, the following relating to the Blakistons of the county of Durham:—

"Marriage.—Little Shelford, Cambridge, 29th ult. William Donkin, Esq., Oxford, to Florence Blakiston, eldest daughter of John Dunn, Esq., Kirby Lodge, and grand-daughter of the late Rev. James Dunn, B.D., Rector of Preston, Suffolk, and great-grand-daughter of the late Robert Blakiston, Esq., of The Green, Bishopwearmouth, Durham."

S. F. LONGSTAFFE, F.R.H.S.

Norton, Stockton-on-Tees.

BIBLIOGRAPHY OF UTOPIAS (4th S. xi. 519; xii. *passim*; 5th S. i. 78, 237; ii. 252; vi. 38.)—Besides the works coming within the approved limits of this heading, and which have not already been mentioned in "N. & Q.," I find the following in my library:—

1. Histoire des Etats du Soleil. Par Cyrano de Bergerac, author of the famous *Voyage dans la Lune*. Paris, 1874.
2. Das alte Buch und die Reise ins Blaue hinein. By Ludwig Tieck. Breslau, 1838.
3. The Vision of Hades; or, the Region inhabited by the Departed Spirits of the Blessed. To which is now added the Vision of Noös. London, 1825.
4. The Narrative of Arthur Gordon Pym of Nantucket (by Edgar A. Poe). New York, 1839.
5. Micromégas, Histoire Philosophique. By Voltaire. Paris, 1819.
6. Vathek, conte arabe. Paris, 1787 (reprint, 1876).
7. Le Brahme Voyageur, suivi d'André le Voyageur. 5e édition. Bruxelles, 1843.

On a future occasion I expect to be able to add largely to this list, as my bibliographical collection includes many similar works; in the meanwhile, I fancy several of your readers are equally in a position to add to the length and value of your index of such books.

J. H. I.

ITALIAN TRANSLATION OF GIBBON'S "DECLINE AND FALL" (5th S. v. 513; vi. 55.)—Lowndes quotes an Italian translation, but made from the French, by Le Clerc de Sept-Chênes, in 3 vols. 8vo., Lausanne, 1779; but this must be only a portion of the original, probably of the first vol., of which there were three editions, two in 1776 and

one in 1782. There is an Italian translation of Dr. W. Smith's *Abridgment of the Decline and Fall*, in 1 vol. 4to., published at Florence a few years ago, and stated to be the first Italian translation.

J. MACRAY.

"SKID" (5th S. iv. 129, 335, 371; v. 117, 337; vi. 97).—Has the Welsh word for a shoe been considered in connexion with the derivation of this word? It is *esgid*; and the plural is corruptly pronounced 'skid-ian.

R. & —.

LEGAL DATES (5th S. v. 308, 435).—I am obliged to Mr. WARREN for his answer, though it does not give me the information I am in want of. I wish to know whether, at the period alluded to, it was really the custom for lawyers to date legal instruments under the Old or the New Style. I am as well aware as Mr. WARREN of the two styles, and do not suppose on finding a date as Feb. 15, 1717, on an old document that he would do otherwise than suggest that it should be written Feb. 15, 1717-18, to point to the fact that it would be in reality the year 1718, and not 1717; but from the documents I quoted I have very good authority for believing them to be really of the year they are dated, viz. Feb. 28, 1684, and Feb. 15, 1717, according to our present computation, and my query was more for the purpose of eliciting what was the general custom amongst lawyers at that period, which Mr. WARREN's note hardly helps to answer.

D. C. E.

The Crescent, Bedford.

GENERAL GERUNTO (5th S. v. 387) without doubt refers to Gerontius, the famous Roman general (born A.D. 409), who, being deserted by his troops in Spain, committed suicide, having first killed his wife and an Alan soldier who remained faithful to him to the last. Conf. *Zosim.*, vi. 1, 6; *Oros.*, v. 22; Prosper d'Aquitaine, *Chron.*; Bede, *Hist. Eccl.*, i. 11; Sozom., *Hist. Eccl.*, ix. 12, 13; and *Nouv. Biog. Univ.*, Paris, 1857.

R. S. CHARNOCK.

Junior Garrick Club.

"GONE TO JERICO" (2nd S. ii. 330, 395; 5th S. v. 415, 474; vi. 37).—There is a farm in Saddleworth, Yorkshire, called Jericho, and "over against it" is Shiloh, and in the same neighbourhood are Sharon and Paradise.

G. H. A.

Pendleton.

"TERRIFIED" (5th S. vi. 6, 56).—This word is much used in Berkshire, at least on the Oxfordshire borders, in the sense of tease or worry. An old woodman once told me, when he warned off some poaching vagabonds who were hanging about the outskirts of a wood, that they threatened to "terrify him all day"; meaning that they would keep him in a continual state of irritation. There is a species of flea which at some seasons swarms

in the ears of rabbits to an extraordinary extent. Wishing to know if these vermin were "given to bite mankind," I put the question one day to an under-keeper. "Yes, sir, they does," was his reply; "they terrifies we dreadful, and they stings like a nettle."

W. J. BERNHARD SMITH.

Temple.

"TETTER" (5th S. v. 289, 433).—I have heard this word used by people from various counties since my childhood, usually more especially for a small blister on the tongue or inner part of the lip, and I never doubted until I saw SIGMA's communication but that its claims to recognition as an English substantive were universally admitted. That Mr. FLOWER's nurse was not singular in her notion of blisters on the tongue being a punishment for verbal offences appears (e.g.) from the well-known passage in *Romeo and Juliet*, Act iii. sc. 2:—

"Nurse. These griefs, these woes, these sorrows make me old.

Shame come to Romeo!

Jul.

Blister'd be thy tongue
For such a wish! he was not born to shame," &c.

MIDDLE TEMPLAR.

Tetter is usually an eruption from the true skin. In my child-days I used to hear *irkle* applied to a sore on the outer skin, occasioned by abrasion. It used to be said, "Oh! it's nothing but an *irkle*." Of course, *irkle* is the diminutive of *irk*, in the sense of something that teases or irritates, and is thus of the same sense as *tetter*.

JABEZ.

Athenæum Club.

WHITNEY (5th S. v. 288, 434).—This name is derived from the two Anglo-Saxon words *hwit*, white, and *ey*, water, and so literally means "white water." Other examples in Herefordshire are—Whit-bourn, the white brook, Whit-church, from *cyrc*, the white church, and Wit-ton, the white town, which occurs in six other places in England.

HIRONDELLE.

Miscellaneous.

NOTES ON BOOKS, &c.

Introduction to Greek Prose Composition, with Exercises.
By A. Sidgwick, M.A., Assistant Master at Rugby, late Fellow of Trinity College, Cambridge. (Rivingtons.)
Mr. SIDGWICK is bold enough to confess a fact of which all others in his position are perfectly well aware, viz., that the main obstacle to success in that particular branch of instruction to which he here addresses himself has been the *dulness* of the system hitherto pursued. Dr. Farrar may be said to have been the first to have imparted an interest, almost a charm, to the study of Greek grammar; in the Head Master of Marlborough's footsteps Mr. Sidgwick now follows. His efforts deserve, and will doubtless meet with, an approval similar to

that which attended the appearance of *A Brief Greek Syntax*. The Notes on Constructions furnish a good refresher to the student, who is supposed to have a fair knowledge of Accidence and Syntax; and these are followed by those on Idiom, which promise to be specially valuable, because framed in a style that is generally pleasing. Mr. Sidgwick strongly urges the student in Greek composition to use the Greek-English Lexicon quite as much as the English-Greek vocabulary, and concludes with the following sound advice:—"The one unfailing way to learn composition—to which all notes, and lists, and books are but secondary—is careful, constant study of the great Greek writers.....In this way progress will be made, almost unconsciously, with surprising rapidity."

Macbeth, Earl Sward, and Dundee. By Prof. G. Stephens, F.S.A. (London, Williams & Norgate; Copenhagen, Lynge.)

THIS is a contribution to history from the Rune-Finds of Scandinavia. The find is that of the name of Kari, on a Runic stone (in Denmark) of the supposed date of 1055. Kari is there said to have fallen at Dundee, and Prof. Stephens states that Kari so fell, under Siward; and that Dundee was the place where Macbeth (Macbeth) sustained defeat, and met death.

Translations from the German Poets of the Eighteenth and Nineteenth Centuries. By Alice Lucas. (King & Co.) THE translator has, with very few exceptions, carefully kept to the metres in which the originals were written, whilst her principal object has been to render her translations as faithfully as circumstances would admit. Goethe, Schiller, Heine, amongst others, are laid under contribution. Thus will those unacquainted with German be able, in a measure at least, to enjoy some of the productions of these great writers.

Gray's Elegy rendered into Latin Elegiacs (Parker) is an attempt to show that the mythology and poetry of Rome contain, and may have supplied, many of the images to be found in the *Elegy*. Collins's *Ode to Evening* is added, rendered into Latin alcaics.

THE *Churchman's Shilling Magazine*, for August, contains matter to suit the varied tastes of its readers.

THE GREY DE RUTHYN PEERAGE.—A committee of privileges has heard the petition of Lady Bertha Lelgarde Clifton, one of the sisters of the last Marquess of Hastings, praying Her Majesty to terminate in her favour the abeyance now existing in the ancient barony of Grey de Ruthyn. The peerage was originally created in 1324 in the person of Roger de Grey, and evidence was adduced to show the descent of the petitioner from him. The fourth lord was created Earl of Kent in 1465, and the seventeenth was created Earl of Sussex in 1717. These titles, being limited to heirs male, have both become extinct, while the old barony, which passes through females, is now in abeyance between the petitioner, her sisters (Lady Romney, Lady Adelaide Kirwan, and Lady Churston), and her nephew, the Earl of Loudoun. Their lordships resolved to report to Her Majesty that the petitioner had proved her descent from Roger de Grey, who was ennobled in 1324.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

P. O. (Enfield).—The versatile Vicar of Bray was named Simon Aleyn. He lived in the reigns of Henry

VIII., Edward VI., Mary, and Elizabeth. He kept his vicarage by changing his religion according to that of the State for the time being. He stuck, however, by his principle, which was to live and die Vicar of Bray. The modern ballad, "In good King Charles's golden days," makes the Vicar live in the reigns of Charles II., James II., William III., Anne, and George I. The Vicar is sometimes called Pendleton, but Aleyn is the historical vicar. He held the office, it is said, from 1540 to 1558.

W. S.—The seat of the bishopric is supposed to have been fixed at Sodor in the ninth century, but the site of this place is not now known. There is a village of that name in the island of Iona, one of the Hebrides. See "N. & Q." 2nd S. iii. 129; v. 814. Much interesting information with regard to the Isle of Man generally will be found in our 4th S. ii. 512; vi. 69, 143, 224; vii. 92, 123, 184, 249, 332, 352, 409, 484; viii. 33; xii. 100.

Q. U.—The edition of Massillon which appeared very early in the last century is nearly worthless. More than half the sermons belong to various other preachers, many of whom publicly claimed what was their own. Of course Massillon had nothing to do with the publication. Our reply to your second query is, that the sermons entitled "Le Petit Carême" were not preached before Louis XIV., but before the boy-King Louis XV. and his court.

W. T. H.—Roland and Oliver were two of Charlemagne's peers, of whose several exploits it is impossible to say which is the most incredible. The other couple are said to represent Edward (the Black Prince) and his wife Joan.

NAPOLEON = ἀπαλλύων (*ante*, p. 95).—M. H. R. did not mean that each English word was the equivalent of the Greek word at its side, but that the column of English words was a translation of the column of Greek.

"WALLING UP," the idlest of stories. "Free Bench," see Gen. Index, 2nd Series. "Pope Joan," see the Gen. Index to 1st, 2nd, and 3rd Series of "N. & Q."

AMARYLLIS.—Voltaire says (*Siccle de Louis XIV.*), in reference to Voiture, "C'est le premier qui fût en France ce qu'on appelle un bel esprit."

CHARLES D. ERWIN (1) should refer to the newspapers at the period of Mr. Mill's death; and (2) consult Mr. Darwin's works.

S. H. HARLOWE.—For the origin of the term "Derby Dilly," see "N. & Q." 5th S. iii. 24, 60, 70, 511. The subject arose in reference to *The Grenville Memoirs*.

W. T. HYATT.—The scallop-shells were for drinking purposes.

LL.D.—*Juris Utriusque*, civil and ecclesiastical.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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No. 137.

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REPORT adopted at the Half-yearly General Meeting, 3rd August, 1876.

WILLIAM HENRY STONE, Esq., in the Chair.

The Directors, in placing before the Proprietors the Balance-Sheet of the Bank for the Half-year ended 30th June last, have to report that, after paying Interest to Customers and all charges, allowing for Rebate, and making provision for Bad and Doubtful Debts, the Net Profits amount to £130,988 3s. 9d. This sum, added to £14,730 18s. 6d. brought forward from the last account, produces a total of £145,719 2s. 3d.

They have declared an Interim Dividend for the Half-year at the rate of 16 per cent. per annum, which will absorb £120,000, leaving a balance of £25,719 2s. 3d. to be carried forward to Profit and Loss New Account.

They have to announce the retirement from the Direction, in April last, of their much-valued colleague, Mr. William Champion Jones, who had occupied a seat at the Board for twenty-five years, and had during the larger portion of that time filled the position of Deputy-Chairman. They regret to state his decease took place on 18th July last.

They have the pleasure to report that they have appointed Mr. John James Cater (of the firm of Messrs. J. W. Cater, Sons & Co., of Mincing Lane) a Director of the Bank in the place of Mr. W. Champion Jones.

It is with deep regret the Directors have to report the decease, on 14th May, of Mr. Whitbread Tomson, lately one of the Joint General Managers, and a highly esteemed Officer of the Bank.

The Dividend, £1 12s. per Share, free of Income Tax, will be payable at the Head Office, or at any of the Branches, on or after Monday, 14th instant.

Balance Sheet of the London and County Banking Company, 30th June, 1876.

Dr.			
To Capital paid-up	£1,500,000	0	0
Installments unpaid .. ..	.. ..	..	..
Shares .. ..	.. ..	30	0
Reserve Fund	700,000	0	0
Installments unpaid .. ..	.. ..	..	..
Shares .. ..	.. ..	18	0
Amount due by the Bank for Customers' Balances, &c. ..	£1,501,829	11	0
Liabilities on Acceptances, covered by Securities	2,320,359	0	10
Profit and Loss Balance brought from last Account	14,730	18	6
Gross Profit for the Half-year, after making provision for Bad and Doubtful Debts, viz. ..	378,474	7	5
	233,805	5	11
	£236,473	103	9

Cr.			
By Cash on hand at Head Office and Branches, and with Bank of England	£1,649,061	13	4
Cash placed at Call and at Notice, covered by Securities	2,458,291	0	9
Investments, viz. :-			
Government	2,648,631	16	9
Stocks	82,375	3	5
Other Stocks and Securities		2,739,007	0
Discounted Bills, and advances to Customers in Town and Country	15,581,873	7	7
Liabilities of Customers for Drafts accepted by the Bank (as per Contra)	2,320,359	0	10
Freehold Premises in Lombard Street and Nicholas Lane, Freehold and Leasehold Property at the Branches, with Fixtures and Fittings	439,591	2	3
Interest paid to Customers	91,790	7	3
Salaries and all other expenses at Head Office and Branches, including Income Tax on Profits and Salaries	127,236	4	7
	£236,473	103	9

Profit and Loss Account.

Dr.			
To Interest paid to Customers, as above	£20,790	7	3
Expenses	127,236	4	7
Rebate on Bills not due, carried to New Account	25,469	11	10
Dividend of 8 per Cent. for Half-year	120,000	0	0
Balance carried forward	35,719	2	3
	£239,305	5	11

Cr.			
By Balance brought forward from last Account	£14,730	18	6
Gross Profit for the Half-year, after making Provision for Bad and Doubtful Debts	378,474	7	5
	£239,305	5	11

We, the undersigned, have examined the foregoing Balance-Sheet, and have found the same to be correct.

(Signed) WILLIAM NORMAN, } Auditors.
RICHARD H. SWAINE, }

By Order, GEO. GOUGH, Secretary.

London and County Bank, 27th July, 1876.

LONDON AND COUNTY BANKING COMPANY.—NOTICE IS HEREBY GIVEN, that a DIVIDEND on the Capital of the Company, at the rate of 8 per cent. for the Half-year ended 30th June, 1876, will be PAYABLE to the Proprietors, either at the Head Office, 21, Lombard Street or at any of the Company's Branches, on or after Monday, the 14th instant.

By Order of the Board,

W. MCKEWAN, General Manager.

21, Lombard Street, August 4, 1876.

LONDON, SATURDAY, AUGUST 12, 1876.

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Notes.

THE IMPRISONMENT OF RICHARD LOVELACE THE POET.

The following particulars concerning the elegant Cavalier poet, Richard Lovelace, may be acceptable to many of your readers who are admirers of his "smooth songs" of love, constancy, freedom, and war. Ant. & Wood's notice (*Athen.*, vol. iii. 460-3, ed. Bliss) has been the basis of all the biographical memoirs of the poet. Of the modern memoirs, perhaps the best, as regards independent research and as embodying many scattered additions to our knowledge of Lovelace, is that prefixed to a well-known volume in a well-known "library":—

"Lucasta. The Poems of Richard Lovelace, Esq. Now first edited, and the Text carefully Revised. With some Account of the Author, and a few Notes, by W. Carew Hazlitt, of the Inner Temple, Barrister-at-Law. London: John Russell Smith, 1864."

Mr. Hazlitt was the first who took the trouble to examine the printed *Journals* of the Parliament, with whose authority Capt. Lovelace came into collision for undertaking, with Sir William Boteler, Knt., to deliver a petition drawn up (by Sir Roger Twysden, Sir Edward Deering, and others) at Kent Assizes in favour of the king, a document*

* See a disclaimer of this document in a petition presented to the House in the Parliamentary interest, August 30, 1642 (*Journals*, ii. 744):—"The Commons

which the House of Commons had already ordered to be burnt by the hangman (*Journals*, ii. 516). Mr. Hazlitt acknowledged that this Parliamentary literature had not a very strong fascination for the editors of old authors; and though he found, as others will find, that it is a mine in which historic inquirers might successfully dig, its formidable bulkiness at last overcame him. Not only does he seem to have closed his scrutiny at too early a point, but he has also omitted to take advantage of the assistance which the index would have afforded him. Mr. Hazlitt quotes from the above-named source the examination of Lovelace and Boteler by the Speaker of the House on the occasion of the presentation of the Kentish Petition, Saturday, April 30, 1642 (p. xxvi, *seq.*). With his usual picturesqueness, Sir Symonds D'Ewes has in his valuable MS. notes (Harl. MS. 163, fo. 489) depicted the same incident in a less formal way, and has dwelt, for our entertainment and instruction, on the animated scene in the Sessions House at Maidstone, when Lovelace tore up a petition which his political opponents were advancing. The passage is here copied:—

"Notice being given that divers of the Kentish gentlemen were at the doore with their petition, although wee knewe it to be the same for which Sr Edward Deering had been questioned, yet wee admitted them in. One Captaine Lovelace delivered it and they being withdrawnne it was read, after which there ensued much debate what answer should bee given them. During the debate one Captaine Lee a member of the howse [qy. Richard Lee, Esq., M.P. for Rochester] and a Justice of peace for Kent shewed that at the late quarter Sessions at Maidstone halfe of the whole bench of Justices there had openly disclaimed the former Kentish petition contrived by Sr Edward Deering and others, and had prepared another petition for the Parliament. The said Captaine Lovelace and some others came into the said place, and after the said Justices and all the rest of the company who were mett there excepting but one man had given their [there is a mark here, perhaps standing for "voices" or "votes"] for the disclaiming of the said former petition, and in a furious manner cried Noe, Noe, Noe, and then with great contempt of the Court clapped on their hats and said that they heard that their was a new petition intended to be preferred to the Parliament of which they had a copy and found many falsities therein, and so lifting it over his head rent it in peeces and said they were ashamed of it and committed also divers other insolences there which the said Captaine Lee read out of a paper and then delivered it to the Clarke. After divers had spoken, the said Captaine Lovelace was called in and the Speaker asked him divers questions and particularly touching the said former Kentish petition and his carriage at the late Sessions, in both which hee did acknowledge enough against himselfe. Then was one Sr William Boteler called in, being a gentleman pensioner to his Ma^{ty} and lately come from

of Kent are very deeply sensible of the many Injuries done them by several Petitions, especially by that late unexampled bold one to his Majesty, falsely assuming to it the Votes of the whole county; whereas, indeed, it was contrived by a few malevolent and ambitious Spirits only, and wholly disclaimed by the Commons, and was subscribed by divers loose and dissolute Persons."

Yorke who was supposed to have gone to blacke heath and to have encouraged the said Kentish men to the delivery of the said petition, who was likewise examined and did confes his late comming from Yorke, that hee had been at Hull on Friday last, see hee being withdrawn it was resolved upon the question first that Captaine Lovelace should be sent to the Gatehouse, and next that Sr William Butler should be sent prisoner to the Fleete, w^{ch} was done accordinglye."

Mr. Hazlitt then refers to the entry in the *Journals* (ii. 556) on May 4, when the committee was appointed to draw up the charge against Lovelace and Boteler (see D'Ewes, fo. 495 b); and he adds that nothing further was heard of the matter till June 17, when the two gentlemen petitioned the House separately for their release (p. xxviii). But on Thursday, May 12 (*Journals*, ii. 568), the House received a "humble petition" from Boteler, "a Prisoner in the Fleete."

"And the Question being put for his Bail; It passed with the Negative. Ordered, That the Charge against Mr. Lovelace and Sir Wm. Boteler, Prisoners in the Fleets and the Gatehouse, be brought in on Monday Morning next: And that Mr. Peard [M.P. for Barnstable] do take particular care of these charges."

Nothing, however, was done on the Monday. But, as regards Boteler (attention to whose case will illustrate the course of procedure in that of Lovelace), on Thursday, 19th of the same month, it was resolved that the charge against him should be brought on Tuesday next (*Journals*, ii. 579), when again the arrangement was not carried out. Then followed the separate applications of the prisoners on Friday, June 17, Boteler's renewed petition, this time, as it appears, with more substantial sureties, being read first, early in the proceedings of the day. The House resolved that Boteler should "be forthwith bailed, upon the Security of Sir Jo. Mounson and Sir Peter Richaut, the Principal in the Sum of Ten thousand Pounds, the Security in Five thousand Pounds apiece." This entry also is amplified by the MS. journal of D'Ewes (fo. 569 b) :—

"Mr. [Edmund] Waller [M.P. for St. Ives] delivered in a petition for Sr William Butler wheerin he desired to bee bailed. Hee was one of those who came vpp wth the Kentish petition wth Captaine Lovelace delivered in.

"After a long debate it was ordered that hee should be bailed. I went out of the howse during the debate."

It was, moreover, ordered that Boteler's impeachment should be brought on Monday morning (ii. 628-9). Meanwhile on Saturday, 18th June, Mr. Jo. Bedle was approved as bail instead of Sir Peter Riccautt (*etc.*). These difficulties in the way of bail were perhaps due to the huge sum fixed. On July 8 it was ordered that the knight's bail should be required to bring him in on the following morning (ii. 661). Boteler, according to an entry Sept. 9 (ii. 760), again got into trouble with the Parliament, being imprisoned, like his friend Lovelace, for the second time. For a further account of Boteler see the index to the *Commons' Journals*, and Hasted's *History of Kent*, ii. 291.

Lovelace's petition was read on the same day (June 17), later on in the proceedings. The entry is as follows : "The humble Petition of Richard Lovelace, Esquire, a Prisoner in the Gatehouse, by a former Order of this House, was this day read" (*Journals*, ii. 629). The amiable and accomplished captain, who has immortalized the "stone walls" of his prisons, was upwards of a month longer than his companion the knight in making up his mind to petition. The document which he penned is in every respect characteristic of the author of *Lucasta*, particularly illustrating the spirit which pervades such songs as *Going to the Warres*, &c. The poetic phrases which occur in the paper, the courtly tone of it, and the interesting personal details that are to be derived from it when taken in connexion with his too meagre biography, will not fail to be remarked. "Fain," indeed, would the gallant Cavalier buckle on his sword; "Faine would I be in love with War."

"TO THE HONOURABLE THE HOUSE OF COMMONS.

"The humble petition of Richard Lovelace, Esqr."

"Sheweth

"That your petitioner beeing verie sensible of the displeasure of this Great Assemblies, the sadde effect whereof he hath allreadie felt almost these seu'n-weekes by his imprisonment within the Gate-house, expecting patientlie y^r farther purpose; in all humilitie doth offer to your wise considerations, that your petitioner beeing confined here in this Springe-tide of Action, when open Rebellion treads on the late peacefull bosome of his Majesties Kingdome of Ireland, is to his father Greefe disabled from discharginge parte of that duetie, which he owes unto his Kinge and Countrie by his service there; to which hee longe since had a resolution not onlie to devote himselfe, but to imploy such summes of monie as latelie he sett out and destin'd to the same intent.

"Hee therefore humble prayes that in your wonted Clemencie you would be pleas'd to make a favourable, milde construction of his actions, from whence he may receive your gentle thoughts, and by your gracious Order be admitted to his former Libertie, or if your well-knowne Wisdomes shall conceive this Course more fitt; to be allow'd but a conditionall freedome, and for the certaintie of his attendance on your future pleasures he will humble offer the ingagemnt of some able friends as a sufficient bayle, and hee shall ever pray that a moete happie ende may close up all your labours and Indevours. RICH. LOVELACE."

Certain of Lovelace's "able friends" were, it appears, quite ready to offer themselves as "bayle," and the House "Ordered, upon the Question, That he be forthwith bailed upon good Security" (ii. 629). Mr. Hazlitt did not light upon the entry about the acceptance of the bail; but he states his disbelief in a Wood's gossip that the "good security" was 40,000*l.*; adding that it was likely that the author of the *Athenæ* was only wrong by a cipher (pp. xxviii-xxix). Lovelace was not bailed upon the date of his petition; but a delay occurred for the purpose, perhaps, of inquiring into the means of the securities. The bailing took place four days afterwards (*viz.*, on June 21), when the names of

two neighbours, which the prisoner had submitted to the House, were formally accepted. The following is the entry in question (*Journals*, ii. 635):

"Resolved, &c. That this House doth approve of William Clarke, Esquire, of Rootham [Wrotham: see Haisted's *Kent*, ii. 289] in *Kent*, and Thos. Flood [Floyd or Pludd], Esquire, of Otton [Gore Court, Otham, near Maidstone: Haisted, ii. 491], in *Kent*, to be bail for Captain Lovelace; Ten thousand Pounds the Principal, Five thousand Pounds apiece the Sureties."

The bail in the case of both prisoners was thus, it seems, of the same amount. The huge error in the *Athenæ* is corrected; and the question of the exact duration of the poet's imprisonment, stated by the same authority to have lasted three or four months (folio ed., ii. 228), can now be set at rest.

The entries in D'Ewes's *Journal*, in reference to the petition and bailing of Lovelace, are here given to make this biographical fragment complete:—

June 17.—"Mr. Bainton [M.P. for Devizes] delivered in the petition of Captain Lovelace in w^{ch} hee desired to be bailed, having formerlie delivered in the dangerous Kentish petition, w^{ch} saied petition being full of submission hee was bailed accordinglie without anie debate" (fo. 570 b).

Same day.—"Mr. Bainton delivered in the names of the baile offered by Captaine Lovelace, of w^{ch} the first was allowed, & one S^r Denner Strut [of Little Warley Hall, in Essex, Esquire, created March 5, 1641-2], the latter being latelie created a baronet, was disallowed because none in the howse knewe him. we appointed to meete at 8 of the clocke too morrow morning, & rose betweene 1 & 2 of the clocke in the afternoone" (fo. 575 b).

June 21.—"3 of the clo. in the afternoone. . . Vpon Mr. Bainton's motion Captain Lovelace baile accepted" (fo. 586 b).

Lovelace's second imprisonment in 1648 and 1649 may perhaps give occasion for a future note.

JOHN EGLINGTON BAILEY.

Aialaby, near Whitby, Yorkshire.

WESTERN FOLK-LORE.

In Mark Twain's new novel, *The Adventures of Tom Sawyer*, in which, besides the fun, there is a great deal that is interesting about social life in the Far West, I find some curious modifications of well-known superstitions, and some examples of how the *Aberglaube* of Europe, which must have floated there as germs, tend to develope into new forms. Thus, the howling of a dog as omen of death (the warning note of Cerberus as a soul draws near to the gates of Hades, where he watches) is believed by the Missouri boys in this wise: the howl, to be significant, must be that of a stray dog; also, no one need feel alarmed if the dog's back is turned to him. Among the negroes of my native state, Virginia, there is a pretty general belief that the devil often appears as a black dog with fiery eyes; but the superstition about the howling dog is more usual among the ignorant whites. I have not, however, known there the peculiarities noticed by Mr. Clemens in

the West. Out of three or four charms for curing warts, one may be mentioned as within the personal experience of Mr. Huckleberry Finn, the much envied—by all respectable boys—because unlooked-after and free son of the town drunkard. The nearest thing to it of which I have heard is a statement by Mr. Robson, of Sunderland, that he had heard of people crowding under a gallows to touch their warts with the hand of a man who had been hanged; also it is said that in the south of Ireland it is customary to rub warts when a funeral passes by, saying three times, "May these warts and this corpse pass away, and never more return." In *Tom Sawyer*, Mr. Finn's version is as follows:

"You take your (dead) cat and go and get in the graveyard, 'long about midnight, where somebody that was wicked has been buried; and when it's midnight a devil will come, or maybe two or three, but you can't see 'em, you can only hear something like the wind, or maybe hear 'em talk; and when they're taking that feller away, you heave your cat after 'em and say, 'Devil follow corpse, cat follow devil, warts follow cat, I'm done with ye.' That'll fetch any wart."

It is afterwards added that this must not be tried on Saturday. "How could their charms work till midnight? and then it's Sunday. Devils don't slish around much of a Sunday, I don't reckon."

It is held, in some remote districts of Germany, that if certain mystic rites and conditions are complied with, a gold coin will draw others of like value to it. I believe also that it was one of the virtues of the mediæval mandrake to draw lost articles to it. Can the origin of this be the Assyrian belief in the seven demon sisters which, wherever scattered, would find their way to each other, and must all enter a person if one entered, and be cast out together? In Mark Twain's story we find Tom Sawyer believing that "if you buried a marble with certain necessary incantations, and left it alone a fortnight, and then opened the place with the incantation he had just used ('What hasn't come here, come! what's here, stay here!'), you would find that all the marbles you had ever lost had gathered themselves together there." In another case, having lost a marble, he tosses another in its direction, saying, "Brother, go find your brother!"

In many parts of America the beetle preserves its character as a diviner. I remember many a proceeding in Virginia similar to the following of Mark Twain's hero:—

"He thought he would satisfy himself on that point, so he searched around till he found a small sandy spot with a little funnel-shaped depression in it. He laid himself down and put his mouth close to this depression, and called,—

'Doodle-bug, doodle-bug, tell me what I want to know! Doodle-bug, doodle-bug, tell me what I want to know!'

The sand began to work, and presently a small black bug appeared for a second, and then darted under again in a fright."

The silence of the beetle is assumed as confirmation of the boy's preconceived theory.

There are other bits of Western lore in this very amusing story, but the above appear to present some characteristics especially worthy of attention. If Heine were alive, he might add a page or two to his charming little work, *Die verbannten Götter*, after reading here what curious service is being done by the tattered myth-mantles of classic deities out among the villagers and the Indians beyond the prairies.

MYTH.

JOHN ANNIUS* OF VITERBO.

Annius flourished in Italy in the latter part of the fifteenth century. He was born at Viterbo, was a Dominican monk, and for a long time a professor of divinity, ultimately attained the position of Master of the Sacred Palace under Pope Alexander VI., and died in 1502, aged seventy. Bayle says, "Annius was a person who wanted not learning for the times he lived in; he understood even the Oriental languages, and wrote commentaries on the Scriptures."

Annius published the alleged works of certain ancient authors, of which a list is given in Bayle's *Dictionary*, and among them are those of Berosus and Manetho. D'Israeli, in his *Curiosities of Literature*, says that their publication diffused universal joy among the learned. In the course of time, however, suspicion arose, and they were charged with being forgeries. On this point Bayle remarks:—

"When I say the greatest part of the learned have looked upon the pieces published by Anniius as spurious, I do not pretend to deny but that some very celebrated authors have esteemed them genuine."

Annius dedicated his book to Ferdinand and Isabella of Spain. It passed through numerous editions, published at Rome and elsewhere,—the edition used by Bayle, and referred to in his *Dictionary*, having been published at Antwerp, in 1552, in octavo. D'Israeli says that it did not exceed in length 171 pages; but this statement, when it is considered that there were no less than seventeen treatises in the collection, accompanied with a commentary by Anniius, is, it is very evident, a mistake; and it may be further inferred that he had never seen the book, this being all the more clear when we find Bayle, in a note in the *Dictionary*, referring to p. 594 of the Antwerp edition. It may be mentioned that the commentary by Anniius was not published in every edition. It is stated in the *Dictionary* that Anniius alleged that he got the treatises at Mantua, when there with his patron the Cardinal of St. Sixtus. It is

further stated that Livianus, an Italian historian, who published in 1678 a history of the Goths, maintained in that history the authenticity of the pieces published by Anniius, and stated that Berosus was given to Anniius at Genoa, by Father George of Armenia, a Dominican, and that he found the rest, except Manetho, at one Mr. Williams's, of Mantua. It will be kept in mind, with reference to the expression "one Mr. Williams's," that I am quoting from the English translation of the *Dictionary* (London, 1737).

D'Israeli makes certain very brief allusions to what is stated in the treatises and in the commentary on one or two points, statements which, in the light of recent discoveries, rather tend to support the authentic nature of the pieces published by Anniius,—this, indeed, being the reason why I have troubled you with these notes. D'Israeli says:—

"The false Berosus opens his history before the Deluge, when, according to him, the Chaldeans through preceding ages had faithfully preserved their historical evidences. Anniius hints, in his commentary, at the archives and public libraries of the Babylonians; the days of Noah comparatively seemed modern history with this dreaming editor."

The recent discoveries at Nineveh, and elsewhere in the same region, may be held conclusively to prove, without requiring any great stretch of faith, that there would be archives, and what may be termed a public library, at Babylon, in the same way as these have been found to have existed at Nineveh. The days of Noah and the nature and effect of the Deluge have long been subjects of interesting discussion and consideration, and the discoveries referred to may be said to have placed them still more *sub judice*. So far, therefore, Anniius, in place of being a dreamer, seems to be in entire accordance with, and to be corroborated by, the discoveries of this century. In these circumstances would it not be highly interesting to ascertain whether, in other respects, the works published by Anniius are not confirmed by these and by the other discoveries of this century, especially those in connexion with Egypt, or whether they are not all the more clearly condemned by these discoveries? We know that the undoubted fragments of Manetho have been corroborated and considerably cleared up by the discoveries of this century in relation to the hieroglyphical inscriptions in Egypt. A copy of Anniius's publication may exist in the British Museum, or elsewhere in London, and perhaps some of the readers of "N. & Q." may obtain access to it and communicate the result. In any point of view, and whatever that result may be, the subject cannot, it is thought, be deemed to be without interest, and will form my excuse for dilating upon it at the length to which I have gone. It may be mentioned that the treatises, judging from their names, are respectively religious, historical, antiquarian,

* In Bayle's *Dictionary* his biography is given under the name of Nannius, on the ground that he was so named in his epitaph, but he is invariably spoken of as Anniius.

geographical, and philological, and have reference to Italy, Etruria, Sicily, Spain, Persia, Egypt, "ac totius orbis." Two of them are treatises awedly written by Annius himself. And I shall now conclude by quoting what was written at an early part of this century regarding the other treatises: "To the present hour these presumed forgeries are not always given up. The problem remains unsolved."

HENRY KILGOUR.

THE NATIONALITY OF ROBERT FULTON.—The following letter was in a late number of the *Glasgow News*:—

"**ROBERT FULTON.**—One of the greatest achievements of the present century is steam navigation. The credit of first successfully proving this belongs to my grand-uncle, Robert Fulton. Though usually called an American, he was born in the Mill of Beith, in the county of Ayr. In consequence of having offered some torpedo invention to the French, he concealed the fact of his Scottish origin as much as possible, and when last in this country only visited his relatives here by stealth, being afraid that proceedings would be taken against him by the British Government. On that occasion I perfectly remember, as a boy, to have seen him. He married an American lady, Harriet Livingston. He got into pecuniary difficulties in America, and retired to the West Indies, where he died. Others of his relatives still alive remember him.—I am, &c., JOHN STEVENSON.

"Knows, Lochwinnoch, July, 1876."

To this account the *News* adds some remarks from which I take the following:—

"Briefly summed up, the American biography is as follows:—They say Fulton was born near Lancaster, in Pennsylvania, in 1765. His parents were Irish, his grandfather having emigrated from Tipperary. His father died when he was three years old, leaving his family in poverty. Young Fulton early showed a fondness for painting and mechanics, and was so successful with his pencil that before he was twenty-one he had made enough money to purchase a farm in Pennsylvania for his mother. In 1786 he visited London, and became the pupil of the celebrated painter West. In London he made the acquaintance of many distinguished men, such as the Duke of Bridgewater, Earl Stanhope, and others, and gradually diverted his attention from painting to the improvement of machinery. In 1796 he published a treatise on canal navigation. Shortly afterwards he went to Paris, where he made an offer of his invention of the torpedo to the French Government. In 1806 he married the daughter of Mr. Walter Livingston, having previously returned to the United States, where he was successful in introducing steam navigation between New York and Albany. He died in February, 1815, leaving four children.

"Mr. Lindsay, in the last volume of his *History of Merchant Shipping*, was the first to make any investigation into the Scottish origin of Fulton. The result of his inquiries produced a very different story. Robert Fulton was born in Beith parish, in the county of Ayr, in April, 1764. His parents were in comfortable circumstances, and gave their son an excellent education. Through the influence of relatives who had a high position in business in London, he, when quite a young man, went there to complete his studies. From that period to about 1815 the biographies are the same; but at the time when the American version makes him die, the other account makes him get into pecuniary difficulties

in America, brings him to this country, leaves his wife in London, and makes him pay a farewell visit to his relatives in Scotland, and then retire to the West Indies, where he died, leaving no family, shortly after 1822.

"The American story is liable to doubt, even from internal evidence. Fulton is a Scotch, and not an Irish, family name. Fulton himself is well known to have been a Presbyterian, which is in favour of the Scottish origin and against the Irish one; and Henry Bell, who was personally acquainted with Fulton, in one of the letters printed in 1844 distinctly says that he was of Ayrshire origin."

J. S.

THE HISTORIC PRECEDENCE OF PEERS.—There are peers and peers. I am anxious to know how many titles belonging to the old barons of England and Ireland still exist,—Plantagenet, Lancastrian, and Yorkist. There remains, I suppose, only one title, Earl of Arundel, belonging to Norman times. I have made out the following list, but would desire the correction of some of your many correspondents learned in these matters.

1 Norman—Earl of Arundel (Norfolk).

23 Plantagenet—1180, Kerry and Lixnaw (Lansdowne), Howth; 1181, Kinsale; 1205, Offaly (Leinster); 1264, De Ros, Le Despencer, Camoys, Basset (Townshend); 1290, Hastings; 1295, Berkeley; 1299, De Clifford, De la Warr, Percy (Northumberland); 1307, Bottourt (Beaufort); 1308, Zouch; 1309, Beaumont; 1313, Willoughby de Eresby; 1315, Earl of Carrick (Ormond); 1321, Dacre; 1332, Clinton; 1368, Botreaux (Loudoun); 1375, Le Poer (Waterford); 1392, Bergavenny.

4 Lancastrian—1442, Earl of Shrewsbury and (1446) Waterford; 1448, Stourton; 1455, Berrens; 1456, Stanley (Derby).

4 Yorkist—1461, Dunsany, Trimleston; 1478, Viscount Gormanston; 1481, Delvin (Westmeath).

A. M.

DOGS AT KIRK.—I have a vivid recollection of an anecdote which my father used to relate, nearly, if not quite, half a century ago, with regard to dogs being taken to public worship in Scotland. In a rural kirk where this was the practice, the shepherds' dogs were permitted to occupy the gallery over their masters' heads, where they remained during service time, and, it is fair to suppose, conducted themselves in an inoffensive manner; but on one occasion, presumably that of a larger assembly than usual, a strange dog was introduced among them. This was the signal for a general commotion upstairs, which terminated by the sudden bolting of the intruder over the front of the gallery into the body of the church, and as speedily out of it by the door, pursued by the same route in his headlong exit by the whole dog congregation. This amusing anecdote acquires peculiar interest from having been originally related by the celebrated Edward Irving; and the occurrence, if I am not mistaken, took place under

his own eyes, and probably in consequence of his popularity.

T. W. WEBB.

"MALICE."—This word is used hereabouts in a sense quite strange to me. Settled rainy weather is called "malice of rain." It is particularly in use in the haymaking season. In the few days of unsettled weather before the beautiful hot days came on, I several times heard from farmers expressions like this, "I think there's no malice o' rain, it must be thunder."

ELLCEE.

Craven.

"TO GO HOME."—This expression is frequently, though vulgarly, used of *human beings* as an euphemism for *to die*; but a few days ago I heard it for the first time applied to *plants*. My gardener, who, be it said, rejoices in the very appropriate name of Grounsell, said of some weeds which he had planted in a pond, and which had displayed but very feeble signs of life, but were mending slightly, "I was afraid they were gone home."

F. CHANCE.

Sydenham Hill.

BYRON AND BEAUMARCHAIS.—Byron, in *Don Juan*, says mournfully,—

"And if I laugh at any human thing
'Tis that I may not weep."

Beaumarchais anticipated the thought in his *Barbier de Seville*:—

"*Le Comte*.—Qui t'a donné une philosophie si gai?
"*Figaro*.—L'habitude de malheur. Je me presse de rire du tout, de peur d'être obligé d'en pleurer."

D. BLAIR.

Melbourne.

"ONCE REMOVED FROM A BOZZILL."—This expression is often used by people hereabout when they speak of dark, gipsy-looking persons, of restless dispositions, and with not very sweet tempers. "Bozzill" is the local pronunciation of the Boswell family of Gipsies.

THOS. RATCLIFFE.

Worksop.

LOSSES BY FIRES.—In the first report of the Royal Commission on Historical MSS. there is a notice by Mr. Horwood of the great fire in the Temple (1678), when Mr. Ashmole's collections of curiosities were consumed. The fire extended from Brick Court to the Temple Church, but the "Divell Tavern" and the houses next Fleet Street escaped. (From Lord Mostyn's *Collection of News-Letters, &c.*)

J. M.

EXTINCTION OF AN AUSTRALIAN ABORIGINAL TRIBE.—The Melbourne *Argus*, of May 12, prints the following telegram from Hobart Town, sent the preceding day:—

"Trucaninni, or Lalla Rookh, the last aboriginal in Tasmania, who died on Tuesday, was buried at noon today, at the expense of the Government, on a vacant piece of ground in front of the chapel at the Cascades. Canon

Parsons read the burial service, and the funeral, which was a most respectable one, was largely attended."

D. BLAIR.

REAM=STRETCH.—I observe in the *Torquay Directory*, for June 28, 1876, under the head of "Police Intelligence," that a man, who "was summoned for allowing his horse to stray on the public road," is reported to have said that he had let the horse out to *ream* (stretch) its legs. The word appears to be used in this sense throughout West Somerset, Devon, and Cornwall.

WM. PENGELLY.

Torquay.

TENNYSON.—It seems to me that one is somewhat helped to the understanding of Tennyson's celebrated paradox—

"There lives more faith in honest doubt,
Believe me, than in half the creeds,"

—by the following passage from Theodore Parker, quoted in the *Athenaeum* notice of him, September 12, 1874, "The *credo* of a fool is not worth the *abnego* or *dubito* of a man."

ST. SWITHIN.

"A NEW TERROR TO DEATH."—This phrase is credited to Lord Lyndhurst, *apropos* of Lord Campbell's barely posthumous biographies of certain of the Chancellors. Lord Brougham is also credited with it in the same connexion. But Dr. Arbuthnot, the fine humourist of Addison's days, said it before either of them, *apropos* of Curll's surreptitious publications of letters and memoirs of "eminent hands" of his day.

D. BLAIR.

Melbourne.

ROSS=ERASMUS.—The Christian name Erasmus is corrupted to Ross and Ros in such entries as the following, found in the registers of Sutton Cheney, Leicestershire:—

"John, son of Ross Manby and Mary his wife, was baptized Nov. 7, 1756."

"William, son of Ros Manby and Mary his wife, bap^d Dec. 25, 1761."

It is therefore possible that Ross as a surname may be traced to such corruption of the second syllable of Erasmus.

J. BEALE.

OLD PINCHER'S EPITAPH.—

Fierce perhaps in looks, he was in nature mild,
The pet and play-fellow of every child;
Good at a game, as good, too, at a fight;
A friend by day, a watchful guard by night,—
Here PINCHER lies. No life could his excel;
He did his duty, and he did it well."

WILLIAM J. THOMS.

FRIEZE=FRIZE.—Among the peculiarities of Irish pronunciation is the universal habit of calling that coarse woollen stuff, so commonly worn by the peasantry, "frize," instead of "frieze," as in England. Goldsmith, in *The Traveller*, spells it

"frize"; but he was Irish. Dyche's *Dictionary* (1770) gives "freeze" and "frize," and refers to the French "frise." S. T. P.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CROMWELL'S ARMS AND PEDIGREE.—Will any readers kindly give me references to articles in archaeological journals, heraldic and genealogical magazines, or elsewhere, which discuss or clear up the difficulties in the pedigree of the Cromwell or Williams family, of Huntingdonshire, or which explain the numerous quarterings used by the Protector Oliver Cromwell as his private armorial bearings?

Sir J. Prestwich (in his *Respublica*, London, 1787, 4to.) and the Rev. Mark Noble (*Memoirs of the Protectoral House of Cromwell*, third edit., London, 1787, 2 vols. 8vo.) make many contradictory statements, especially in the earlier part of the pedigree, regarding the Welsh Lords of Powis, &c. I am already acquainted with the late Mr. W. Durrant Cooper's paper on the seals in the *Archæologia*, vol. xxxviii. part i., 1860, as well as with the pedigrees in R. Gough's *Bibliotheca Topographica Britannica*, Clutterbuck's *History of Hertfordshire*, and Burke's *Landed Gentry*. I want some more recent and exhaustive account, particularly of the armorial bearings of the families with which the Cromwells were connected. I find ten different quarterings on Oliver Cromwell's seals, and the above-mentioned books do not enable me to assign them all to their respective family names, nor to blazon them with their correct tinctures.

HENRY W. HENFREY.

THE ENGLISH FLUTE.—In "N. & Q." 5th S. iv. 269, we are informed that, "in 1775, Sarah Schofield played the flute in the choir of the chapel of Gorton, in the parish of Manchester." The flute mentioned here would, I suppose, be the *English*, not the *German*, flute. I myself possess an old English flute, which is said to have been played on by a York lady in the latter half of last century. This instrument is about two feet in length, and in form somewhat like a clarionet, but thicker, and it has a mouthpiece entirely of wood, like a common whistle. I should like to learn when the German flute was first introduced into this country and superseded the English flute.

H. W. O.

PLANTS MENTIONED BY HOGG.—Will some Scottish reader of "N. & Q." favour me with information which will enable me to identify the

plants whose names are italicized in the following extracts?

The first (cited from memory) is from the song "When the Kye come hame":—

"When the blewart bears a pearl, and the daisy turns a pea,

And the bonnie *lucken-gowan* hath fauldit up her ec."

In the "Eighth Bard's Song," in the *Queen's Wake*, the old wife who had ridden with the Good People to the Norraway shore tells how

"The first leet night, guban the new moon set,
Guban all was douffe and mirk,
We saddled our naigis wi' the *moon-feru* leif,
And raide fra Kilmerrin kirk.

Some horses were of the *brume-cow* framit,
And some of the greine bay tree;
But mine was made of ane humloke schaw,
And a stout stallion was he."

D. F.

Hammersmith.

DR. POSTERFIELD.—Who was he, and where can one find an account of him? He appears to have written a good deal on medical subjects before 1750.

C. A. WARD.

Mayfair.

THE SURNAME BLEWITT.—What is the derivation of this surname? Mr. Lower says the family came over from Brittany, and elsewhere records it among Gipsy names.

THOS. TURNER.

TOKEN OR MEDAL.—Can any information be given of a token or medal which has on its reverse the inscription, JR. EF. JW. REX. F. D. T*NBV. ST. C. M. S. P. ET. C. 1790, surrounding a shield and crown?

TOWNLEY.

USE OF INSCRIBED MORTUARY DISKS.—A writer in the *British Architect*, for May 5, mentions an interesting discovery at the monastery of Mont St. Michel, now in course of restoration. A sarcophagus was unearthed, containing a body in the dress of an abbot. Near the head was a leaden disk, inscribed "Hic requiescit Robertus de Torigneio abbas hvjvs loci." Similar disks have been found elsewhere. The lead had also certain emblems upon it, "a hand of blessing in the centre, with, and on each side, the Alpha and Omega." It is, therefore, not a mere coffin-plate. M. Robillard de Beaurepaire, from whom the writer in the *British Architect* quotes, "points out that amongst the Egyptians it was usual to place near the head of the defunct a plate, metal or otherwise, covered with inscriptions invoking the protection of the deities upon the soul during its funeral wanderings." Are these inscribed tablets commonly found in English mediæval tombs?

DUDLEY ARMYTAGH.

* Hole drilled through.

WHO IS THE ENGLISH AMBASSADOR BURIED AT RONCESVALLES (RONCEVAUX)?—His tombstone (evidently removed from the church burnt in 1400), with incised effigy, is in the wall of a chapel on the south side of the high altar. There is an inscription round it in fourteenth century letters; owing to the obscurity and to the difficulty of the characters, I have twice failed to decipher it. Nor could the prior or the canons assist me. The effigy is in armour, like that of the Black Prince, with sword and misericorde by its side. I once saw the name in a French chronicle of Du Guesclin (not that in the collections), which I have never been able to procure since. The library of Roncesvalles has been under government seal since the troubles of 1868, and is now removed to Pampeluna, and is practically inaccessible. Can any reader tell me where to find a copy of the *Constitutions de Roncesvalles*, Pamplona, 1790? I have inquired in vain in the libraries of the south of France, at Paris, and at the Bodleian. C. L. P.

Heath Lodge, Uxbridge.

A PUZZLE.—At Hardwick Hall, near Ellesmere (Salop), is an old painting on panel, about 18 by 12 inches, representing a lady sitting under a tree, supporting an elderly gentleman's head on her knees; in background a castle, from the gate of which come forth three younger gentlemen; in right-hand lower corner is depicted a man pointing to the young men, and asking (in "black letter") :—

"My fayre ladie, I praye you telle me
What and of whens be yonder three,
That doe come owte of the castell in suche degre,
And of theyr descente and natiuities."

The lady replies :—

"Sir, the one is my brother of my father's side, y^e trowth to tell,

The other by my mother's side is my brother also;
The thirde is my owne soone lawfully begott,
And all these soones to my husbände y^e aleepes here in my lappe.

Without hurte of lynadge in anny degreys,
Shewe mee the Reason how this may bee."

Can any of your readers "show the reason"? T. F. R.

Pewsey.

DOOM PRONOUNCED ON ONE OF THE REGICIDES.—What family is it in Staffordshire connected with one of the regicides on which a doom is supposed to rest, that no eldest son should come of age for two hundred years? It is said that within the last few years the first coming of age of the eldest son has been celebrated with great rejoicings. K. H. B.

Naples.

VISCOUNT DE PRESTON.—What was the crest, motto, and coat of arms of Viscount de Preston, who was created in James II.'s reign? The Earl

of Gormanston now assumes the title and name of Preston, but it is believed that he has not taken the crest, &c. H. H.

Abingdon Road, W.

"THE PAVILION," HANS PLACE.—Can any of your correspondents give any history of a house about to be demolished—"The Pavilion"—just behind Hans Place, and next to Prince's? It appears to have been built about the early part of the present century. It is a building of some pretensions, and I should think built for a bachelor. It had very large pleasure grounds at the back, and looks as if it were a copy of some much larger house. The families of Denys and Shuckborough I think inhabited it at different times. Any information would be interesting. C. H.

"O, RARE NOTTINGHAM."—I shall be glad to learn any particulars respecting the lines commencing—

"Gillop her, gallop, trot, trot, trot,"

of which I have a fragment of three verses.

J. POTTER BRISCOE, F.R.H.S.

Nottingham Free Public Libraries.

"OVER THE HILLS AND FAR AWAY."—It is, I believe, usually stated that this now "familiar expression" was first used by Gay in the *Beggars' Opera*. It so appears in Friswell's *Familiar Words*, ed. 1874. If this is correct, and it was not merely adopted by Gay from some older ballad, the date of its introduction would be 1728. In a MS. copy of a poem entitled *Skinribonta*, said to be written by Dean Swift, and bearing date 1728, occurs the expression—

"Round the rocks and cliffs to stray
O're the hills and far away."

If Swift's, did he borrow the expression from, or suggest it to, Gay, or did both take it from an older writer? EDWARD SOLLY.

THOMAS FULLER.—In which of Dr. Fuller's works shall I find the following?—

"Books of history and bards sublime,
Whose distant footsteps echo
Through the corridors of time."

I think the fragment must have been in Longfellow's thoughts when he wrote the seventh stanza of *A Psalm of Life*. CH. ELKIN MATHEWS.
Oxford St. Mary.

THE LAST ABBOT OF BURY ST. EDMUNDS.—I am anxious to obtain some information about John Kemeys, or Kemia, the last Lord Abbot of Bury St. Edmunds. He was of the ancient Welsh family of Kemeys, of Cefn Mably; was instituted abbot 1520, and died 1540 (the year after the suppression of his monastery), and was buried in St. Mary's Church, Bury St. Edmunds. Can any reader of "N. & Q." tell me to which branch of

the Kemeys family he belonged, and give me any particulars concerning his history? D. K. T.

"GAMMER GURTON'S STORY BOOKS."—Some thirty or five-and-thirty years ago, when Felix Sumner began his labours in the cause of Art Education which have since borne such good fruit—labours in which he was ably seconded by Joseph Cundall, the tasteful publisher not only of well got-up and daintily illustrated books, but of art manufactures calculated to improve the public taste—I edited for him a series of old English popular tales, under the title of *Gammer Gurton's Story Books revised by Ambrose Merton*. They were illustrated by some of our first artists, and I hope delighted the "spelling" public, for whose amusement they were produced. Of this collection I have only a well thumbed copy, and being now a man of many grandchildren want to get hold of one or more copies in good condition. If any reader can point out to me where any such can be purchased, he will confer a favour upon AMBROSE MERTON.

"CAROLOIADES."—Who wrote "*Caroloiades; or, The Rebellion of Forty-One*." In Ten Books. A Heroick Poem. London, 1689"? Is it scarce? I cannot trace it either in Watt, Lowndes, or the *Bibliotheca Anglo-Poetica*. T.

THE DUKEDOM OF HAMILTON.—Information relative to the following will oblige. In 1698 a patent created the first Duke of Hamilton, who, in 1711, was further promoted to be Duke of Brandon, England. In the same year he was killed in a duel. He was married twice, as per peerage. He had a younger son, named Ann, "the queen of that name being his godmother." He married a Mrs. Pownall, an heiress, according to the peerage. But this is not quite correct; it should have been only daughter and issue of Charles Powell, of Pennybank, county of Carmarthen. The said Lord Ann Hamilton died Dec. 25, 1748. His widow was alive in 1753, if not later, and was styled in an old document, "Anna Charlotte Maria Hamilton, of Pennybank, Carmarthen, widow." I should be glad to know whether they left any issue, and likewise where they lived after marriage, and the date of the said Lady Hamilton's death, with any other particulars bearing thereon.

WILLIAM JOWETT.

Swansea.

CAPT. JOHN THOMAS, MARINER, came to Boston, Mass., U.S.A., about the year 1700. He married, and died in 1717, leaving a son John, who between 1742 and 1750 addressed a letter (a rough copy of which was found in his papers after his death) to the Duke of Newcastle asking for aid, in which he claims that his father "was instrumental in bringing about the Revolution of 1688, as appears by the papers enclosed." Who was

this John Thomas, and can those "enclosed papers" be found? JOSEPH WHITCOMB PORTER.

Burlington, Maine, U.S.A.

Replied.

"CHAMPION."

(5th S. iii. 369; iv. 293, 356, 418, 469; v. 391, 449, 519; vi. 70.)

There have really been *three* questions raised with regard to this unfortunate word.

1. With regard to the connexion between the French word *champion* and the English word *champion*, MR. PICTON writing at great length (5th S. iv. 469) to show that there was no connexion at all between them, and connecting the English word with the Teutonic languages, whilst he derived the French word from the Latin *campus*.

2. I raised the question (5th S. v. 392) whether the equivalents of *champion* in the Teutonic languages were not themselves derived from *campus*.

3. MR. PICTON raised (5th S. v. 449) what I have called "the new question," viz., that the word *champion* "is not of Romance origin at all; that it is a purely Teutonic word, and has been indigenous in every dialect of the family from the earliest recorded period; that in French* it is an imported word, and has nothing to do with *campus*."

Questions 2 and 3 are perfectly distinct, yet in his last note (vi. 70) MR. PICTON has chosen to mix them up together.

If in my last note I chose to stick to question No. 1 alone, it was by no means, as MR. PICTON supposes, because I found that his arguments were unanswerable, but because MR. PICTON devoted seven-eighths of his very long note (v. 449-451) to No. 3, and left the original question No. 1 in the lurch; and it seemed to me that he did this because he felt he was wrong, and wanted to get on to something else where he thought he felt his footing more secure. I stuck to No. 1, therefore, and that I did right is shown by the fact that MR. PICTON now confesses that the French and English *champion* are the same word, and that I was right in saying (v. 391) that the Old English *kempe* was superseded by the French word *champion*.

With regard to Nos. 2 and 3, they are unfortunately questions which, in the present state of our knowledge, do not admit of settlement. I myself have no particular feeling one way or the other.†

* Just the opposite of what he had before maintained. See No. 1.

† No. 1 was the question in which I felt strong interest, because I knew it would be settled—I have settled it. No. 2 I merely raised incidentally, and with a view to show MR. PICTON there was another side to the question, and that he would do well to be sure of his facts, before proceeding to generalize from and moralize upon them.

There is a good deal to be said on both sides of the question, at any rate with regard to No. 2; but I myself can throw no new light upon the matter.

With regard to No. 2, most of the best modern German philologists are, as I said before, of opinion that the modern High German word *Kämpfe* = A.-S. *cempa*, Old English *kempe*, is derived from the Latin *campus*. If MR. PICTON is unacquainted with Sanders's and Schmitthenner's dictionaries, he ought not to discuss the etymology of a German word. The authorities he quotes, Ducange, Ménage, &c., are not to be named in the same day; and I am amused to find him quoting them as authorities upon points of etymology.

With regard to No. 3, Diez, Mahn, Brachet, Scheler, and Littré (the very first philologists of the day) are all of opinion that the French *champion* comes from *campus*. Is it likely that I should prefer MR. PICTON's opinion to theirs? I will help MR. PICTON, however, to an authority far superior to any he has quoted, but whom he has strangely overlooked. I allude to Crenion, who is inclined to take MR. PICTON's view both with regard to Nos. 2 and 3. Let MR. PICTON refer to his remarks, s.v. *Kämpfe*, and note the moderation in their tone.

MR. PICTON is unfortunate in his remark "that children and brethren, A.-S. *cildra* (etc), *brothra*, have taken in English the forms of the A.-S. dative." One would infer from this that in A.-S. the datives of these words end in *n* or *en*, which is not the case. *Broðor* in A.-S. makes *broðer* in the dat. sing., and *broðrum* in the dat. plur.; whilst *cild* makes *cild* and *cildru* (not *cildra*) in the plur., both of which seem to be undeclined. Mätzner, vol. i. page 220, says that the *en* in *children* was added in Old English, and he appears to hold the same opinion with regard to the *en* in *brethren*.

With regard to the pronunciation of *c* in A.-S., MR. PICTON has strangely misrepresented what I said upon the subject. He asserted that the A.-S. *cempa* was pronounced *chempan*, and endeavoured to support his assertion by showing that *ceorl*, *ceaster*, and *ceosan* had become in English *churl*, *chester*, and *choose*. I retorted that these examples were not analogous, inasmuch as the *e* in them was followed by a second vowel, *a* or *o*, and I stated that I could not find a single example in which, when *ce* in A.-S. was followed by *m* (as in *cempa*) or *n*, the *c* had become *ch* in English. This statement, however, MR. PICTON appears to misapprehend, for he now makes me say that the A.-S. *c* becomes *ch* in English only when followed by *ea* and *eo*, and then asks me what I think of *cef*, *chaff*; *cepmān*, chapman; *cernan*, to churn; *celan*, to chill, &c. MR. PICTON knows, or ought to know, that the usual forms of these words are *ceaf* and *ceapman*, and I reply that in not one of the words

he quotes is the *e* followed by either *m* or *n*. And besides, is MR. PICTON unable to see that, because an Anglo-Saxon *c* has occasionally become *ch* in English, it by no means necessarily follows that the *c* was in those cases pronounced *ch* in Anglo-Saxon? As well might he argue that, because the Lat. *campus* has become *champ* in French, therefore the Latin word was pronounced *champus*, which we happen to know it was not. The Lat. hard *c* was in the course of time changed into *ch* in French, and this was, I take it, what happened also with regard to the Anglo-Saxon *c*, and very likely the change took place in this in consequence of the change which had taken place in the Lat. *c* in French. See "N. & Q." 5th S. iv. 76, 77, where MR. SKEAT, speaking of the A.-S. *celan*, to be cold; *cele*, coldness, says: "These words were sounded with hard *c*, i.e. the same as *k*. This *k* has been retained provincially, but in the polite language the old word *cele* has been, by Norman influence, turned into *chill*." MR. SKEAT, therefore, is apparently also of opinion that *c* in A.-S. was pronounced hard like *k*, and that when it became *ch* in English, it was in consequence of "Norman influence."

F. CHANCE.

Sydenham Hill.

THOMAS DOUBLEDAY (5th S. v. 429, 478.)—The reference to the dramatic writings of this northern worthy recalls his address at the opening of the New Theatre Royal, Newcastle-on-Tyne, Feb. 20, 1837. The old theatre at the corner of Mosley Street and Drury Lane, which had existed since 1788, where young Macready found his first footing under his father's management, was removed to make way for street improvements, and the last performance took place on June 26, 1836, when the comedy of *Sweethearts and Wives* drew together a crowded audience. The stately new theatre, in Grey Street, opened under the management of Montague Penley, the performance being *The Merchant of Venice* and *The Young Widow*. An arrangement was made with Mr. Doubleday to write an address for the occasion, which was spoken by Mr. Griffiths, one of the company. A few slips were privately printed at the time, one of which I have had preserved in an old scrap-book, and willingly send it for republication, as it is very little known. Perhaps you will give it a more permanent memorial.

"Address, written by T. Doubleday, Esq., on the Opening of the New Theatre.

"If underneath the blue Italian sky
We view the structures of the time gone by;
Or o'er the almost breathing marble pause,
Where Phidias said 'Let life be,—and life was;
Do we not feel that our regards alone
Are fixed not on the ever-living stone,
But that our hearts wax warmer at the name,
And own the presence of unfading fame?"

So 'mid these walls, though all be new around,
Methinks I step on no unclassic ground ;
To me, these portals open no lone retreats ;
To me, these roofs still guard the Muses' seats ;
I tread these boards in confidence,—nor fear
To lack an Actor or a Poet here.

Why should I doubt? Is this so cold a sky
That here the verse which lives elsewhere must die?
So rude, so icy, is our Northern breeze
That our hearts warm not, and our bosoms freeze ;
Or is Parnassus now to be denied
To claims that have produced an Akenside?
Why should I doubt? There might be cause of fear
Had genius ne'er before been cradled here :
If here young Cooke had never freshly drawn
The Jew of Shakspeare, in his early dawn ;
If Kemble here, scarce known as yet applause,
Had never look'd the Roman that he was ;
Or if his gentler brother had not quaff'd
Romeo's full cup, or in Mercutio laugh'd ;
If here Virginius had not lived (to die
Sublime long after) in Macready's eye ;
Or had Thalia ne'er, in gay accord,
With Munden giggled, or with Liston roar'd ;
Or, charming us in beauty, sweetly wild,
With Duncan gamboll'd, or with Mellon smiled ;
Had such things never been—then might I fear
Lest Shakspeare's self should meet no welcome here.

Not such our climate. Distant though we be,
Bold as our mountains, as their breezes free,
The Muses, driv'n from some more modish sphere,
May seek a refuge, and may find it here.
Ev'n as the scatter'd arms of ruin'd Rome
'Mid the Venetian islets found a home,
On steep Ragusa shelter'd, and, unmoved
In exile, nursed the liberty they loved ;
So here, at last, the Drama, overrun,
May shelter from the Vandal and the Hun.
And Poesy, though barbarism pursue,
A patron and asylum find—in you !

Let, then, the 'classic' genius of the age
Produce all 'Tattersall's' upon the stage ;
Be Pony-Rosci crown'd with laurels green,
Whilst loud Newmarket bets before the scene ;
Let Jockey-actors dress them for the course,
And grooms exclaim, 'My kingdom for a horse ;'
O'er trampled though the Muse amid th' attack
Of Poles and Pandours, Croats and Cossacks,
Far from the clang of hoofs, beneath *this dome*,
Still may our country's Drama find a home.
Let not these walls, by classic splendour graced,
Stand but the *Mausoleum* of true taste ;
Our keener air, fresh from the heather-bell,
Oh ! show the Muse can breathe it free and well !
And prove, beneath a less enervate sky,
Where nature lives that Shakspeare cannot die."

JAMES GIBSON.

Liverpool.

Thomas Doubleday, the author of *Babington* and *The Italian Wife*, was born in 1790. He writes himself in his *Reminiscences of a Thoughtful Life*, which is still unpublished,—“I was born on the 9th of February, 1790, in Newcastle, and in a house situated at the head of the very ancient street, called the Side.” Besides the works above mentioned, Mr. Doubleday was the author of nu-

merous others. Thus he wrote a drama called *Caius Marius*. Some of his fishing songs obtained a wide celebrity. He was at one time a frequent contributor to *Blackwood's Magazine*. Mr. Doubleday, who was a disciple of William Cobbett's, took an active part in the political movements which preceded the first Reform Bill. Thus he was associated with Mr. Charles Attwood, brother of the Birmingham Attwood, in the Northern Political Union. A series of letters on political and social subjects, with the signature of “Britannicus,” was contributed to the *Newcastle Daily Chronicle* in 1863. These letters were afterwards republished in a volume entitled *The Touchstones*. Few men were better known in the north of England than Thomas Doubleday. He died on December 18, 1870, at Bulman's Village, a suburb of Newcastle. The year after his death his last published work, *The Countess: a Romance of Genoa*, was printed in the *Newcastle Weekly Chronicle*. W. E. ADAMS.

Newcastle-on-Tyne.

Thomas Doubleday was born on Feb. 9, 1790; he was author of the following works, which are given in the order of their publication :—

“Remarks on some Points of the Currency Question in a Review of Mr. Tooke's ‘Considerations.’ 1826.”

“Dioclesian, a Dramatic Poem. 1829.”

“Question of the Vote by Ballot plainly stated in a Letter to John Hodgson, Esq., M.P. 1831.”

“True Law of Population, shown to be connected with the Food of the People. 1842.” Third ed., with a Postscript, 1863.

“Financial, Monetary, and Statistical History of England from the Revolution of 1688 to the Present Time. 1847.” Second ed., 1858.

“On Mundane Moral Government, demonstrating its Analogy with the System of Material Government. 1862.”

“Political Life of Sir Robert Peel. 2 vols. 1856.”

“Matter for Materialists. 1870.”

“The Eve of St. Mark, a Romance of Venice.”

Mr. Doubleday was a native of Newcastle, where he lived and died. J. MANUEL.

Newcastle-upon-Tyne.

THE SOUTHERN CROSS (5th S. v. 145, 295; vi. 11, 53).—MR. BOUCHIER's communication (*ante*, p. 53) is full of suggestive matter, and involves questions, the most material of which perhaps are those relating to the astronomy of the ancients. Judging from late discoveries of astronomical monuments of undoubted antiquity, such as the carvings on stone of the signs of the zodiac found in India, and also bearing in mind the plausible theory that Stonehenge and other Druidical remains were intended as permanent records of astronomical phenomena, one cannot but fancy that our remote forefathers knew more about the starry heavens than they generally have credit for.

Why should we assume that, up to Dante's time, the stars now constituting the Southern Cross had

never been observed? It is true that the voyage round the Cape had not been accomplished. But surely some travellers or navigators might have gone sufficiently south of the equator, either by land or sea, to bring them in view of that constellation. And, considering that three out of the four stars are of the second, and the other of the third magnitude, and that they show well in a clear Southern atmosphere, the sight of them must have been striking even to the naked eye, in the absence of the since-invented telescope. It seems probable that Dante had in his mind some particularly conspicuous constellation worthy to be admired, but no longer visible to the inhabitants of Northern regions; and that this elicited the exclamation of regret at being deprived of the privilege of beholding it, which is quoted by MR. BOUCHIER, "O vedovo," &c. The regret would equally apply to the absence of the four cardinal virtues amongst the people of that age, whose shortcomings the poet is never chary of denouncing, and would make the allusion doubly forcible. That in the passage in question the four stars were treated allegorically there can be little doubt. In proof, I beg to call attention to the poet's own construction of the matter, c. xxxi. vv. 104 to 108 ("Purgatory") :—

"Quattro belle,
E ciascuna col braccio mi coperse.
Noi sem qui Ninfe, e nel ciel semo stelle :
Pria che Beatrice discendesse al mondo,
Fummo ordinate a lei per anello."

Strange to say there is, further on, another astronomical allegory having relation to these four stars. All readers of this poet are more than aware of his fondness for describing the passing of time, days and hours, and the progress of himself and companion on their journey, by astronomical problems, and by the relative change of position of the earth and the heavenly bodies. Proceeding on their journey through purgatory, Dante again fixes his eyes on the heavens, and his guide inquires what he is gazing at. The poet replies, "On those three stars which illuminate the Southern atmosphere." Commentators find here an allusion to the three *theological* virtues. The guide gives the following explanation :—

"Le quattro chiare stelle
Che vedevi staman son di là basse,
E queste son salite ov' eran quelle."

"The four stars which thou sawest in the morning have *set*, and these (*three*) have *risen* in their place."

Again, are we to infer from this expression that Dante, a century or two before Copernicus and Galileo, was acquainted with the revolution of our globe?

With reference to the passage previously quoted, "Noi sem qui Ninfe (terrestrial beings), e nel ciel semo stelle," can any of your correspondents enlighten me as to whether there is any ancient myth or

fable in which nymphs are said to have been metamorphosed into stars? M. H. R.

"TIS BETTER NOT TO HAVE BEEN BORN" (5th S. v. 386).—Perhaps the Greek sentence on this subject referred to by MR. WARD is the following by Theognis (B.C. 570-490) :—

Πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον,
Μηδ' εἶσδεν αὐγὰς ὀξέος ἡελίου,
Φύντα δ' ὅπως ὥκιστα πύλας Αἴδου περῆσαι,
Καὶ κείσθαι πολλὴν γῆν ἐπαμνησάμενον.

"Of all things it is best for men not to be born, nor to see the rays of the bright sun; but being born to pass as speedily as possible through the gates of Hades and to lie beneath a load of earth."—*Eleg.*, 425.

This is a favourite idea with Greek poets. Sophocles (*Ædip. Col.*, 1225) repeats it, I believe, more than once :—

Μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον τὸ
δ', ἐπεὶ φανῇ,
Βῆναι κείθεν ὅθεν περ ἦκει
πολὺ δεύτερον ὡς τάχιστα.

"Not to be born is best of all, and if one has seen the light, to go back to the place whence he came as quickly as possible is by far the next best."

Then there is this distich of Posidippus (*Anthol.*, i. c. xii. epigr. 3), who began to exhibit dramas about B.C. 289 :—

"Ἦν ἄρα τοῖν γε δυοῖν ἐνὸς αἵρεσις, ἣ τὸ γενέσθαι
Μηδέπορ' ἢ τὸ θανεῖν αὐτίκα τιτρώμενον.

"There was then a choice of one of two things, either never to have been born, or being born to die immediately."

The idea is caught up by Lebrun, who says :—

"Ceux que favorise le Ciel
Terminent jeunes leur carrière."

I am not sure that it is often found in Latin poets. I recollect only the lines of Ausonius (A.D. 315-392) in his *Idyll*, xv. 48 :—

"Ergo
Optima Graiorum sententia; quippe homini aiamt
Non nasci esse bonum, natum aut cito morte potiri."

In Pliny the Elder (*H. H.* vii. 51, 3) we find :

"Natura vero nihil hominibus brevitate vite præstitit melius."

C. T. RAMAGE.

"Affertur etiam de Sileno fabella quædam : qui quum a Mida captus esset, hoc ei manaris pro sua missione dedisse scribitur; docuisse regem, non nasci homini longe optimum esse; proximum autem, quam primum mori."—Cic., *Tusc.*, I. xlviii. 114.

T. W. C.

REV. WILLIAM NICOLS (OR NICHOLLS), OF STOCKPORT (5th S. v. 208, 375, 433, 525).—I possess the two books named by MR. EARWAKER (5th S. v. 433). The work on the invention of letters is written in Latin hexameters and pentameters, and is full of recondite learning, made accessible by a capital index. At p. 343 is a

chronological list of ancient writers, beginning with Enoch, anno mundi 800, and ending with St. Augustine, anno Domini 431. Many English writers come in for eulogy throughout the books; in the course of which not a little is said of the author's literary connexions and private life. The argument of the sixth book is thus epitomized:—

"Ultimus inde Scholas gessit celebrare Britannas:
Datque viri docti formam, laudesque recenset."

There is an engraved frontispiece consisting of the interior of a library with the inscription:—

"Animusque vicissim
Aut curam impendit populis, aut otia Musis."

Also, a vignette representing the writing of the Commandments on the stones. 8vo., pp. iv, 387.

The title of the work on the principles of Christianity is not printed quite accurately. It is as follows:—

"*ΗΕΠΙ ΑΡΧΩΝ* Libri Septem. Accedunt Liturgica [i.e. Seven books concerning the First Principles. Liturgies are added]. Auctore Gulielmo Nicols, A.M. Ecclesie Stockportensis Rectore. Η καταβολή του θεμελίου [the laying down of the foundation]. Vide Epist. ad Hebræos vi. i. Londini, Typis & Impensis J. Downing, vico vulgò dicto Bartholomew-Close, prope West-Smithfield, 1717."

12mo., pp. iv, 212; with an engraving of the interior of St. Paul's Cathedral, two clergymen in the foreground; underneath are written the words from 2 Tim. i. 13, which afford one of the best arguments for a Liturgy, "Have thou the form of healthy words." The *ΗΕΠΙ ΑΡΧΩΝ* is dedicated in Latin verses to William Wake, Archbishop of Canterbury. It is written dialogue-wise in Latin hexameters, the interlocutors being a master and his scholar. To the *Liturgica*, which begin on p. 175, there is a new title, containing a vignette of the exterior of St. Paul's, facing Ludgate Hill. A crown and mitre are on each side of the church, with the words *Protege, Pasce*. Underneath are these verses:—

"Peace, O Præsul, oves Christi, dum protegat armis
Princeps, et jubeat tato habitare gregem."
"S. G."

This portion, which is dedicated to Sir William Dawes, Bart., Archbishop of York, consists of translations of certain portions of the Prayer Book into Latin hexameters. J. E. BAILEY.

SCHOLASTIC SEALS: MISERERE CARVINGS (5th S. v. 403, 495, 526).—In Carlisle's *Endowed Grammar Schools* are several engravings of school seals representing pedagogues armed with either case, ferula, or birch-rod, implements of punishment in very common and constant use in olden times, long before the Kindergarten system had existence.

In Whalley church, in Lancashire, the largest parish in England in point of acreage, is a singular carving on a miserere—a woman represented as dragging a man. This is said to have been brought

from Whalley Abbey at the time of its dissolution, and is supposed to be a satire on the married ecclesiastics.* On one, in the choir of Manchester Cathedral, under a canopy over which "Archididasculus" is inscribed, is represented an old fox, armed with an enormous birch-rod, teaching her cubs to read; this, of course, is emblematical of the severity of the scholastic profession in the sixteenth century. At Sherborne, in Dorsetshire, in the noble abbey church of that town, on a miserere is carved a female figure, apparently, from her dress, a nun, armed with a birch-rod, which she is applying with unsparing hand to the person of a boy laid across her knees. The countenance of the female is remarkably placid, whilst that of the culprit exhibits strong disapproval at the measures taken for his correction by his preceptress. Two hundred years later than the date of this, Shennstone, in his *Schoolmistress*, shows that this mode of punishment was then in vogue in dames' schools in England, though now, in the nineteenth century, the birch-rod is unknown to mammas of little boys, and unused by governesses of preparatory schools. Few people would now know what the ancient implement of punishment, the "ferula," was; a piece of wood something like a wooden ladle, rounded at the end, and applied to the palm of the hand.

Whipping, it may be recollected, was recommended by the Lady to the Knight in *Hudibras*; and at Coldham Hall, near Bury St. Edmunds, is still the picture of the lady who is said in that poem to have flagellated her husband for showing favour to the unsanctified Cavaliers. VIRGA.

The seal of the Uppingham Grammar School (founded by Archdeacon Johnson, A.D. 1581) represents on a diapered floor a master seated in a chair; on a table before him are an open book and a birch-rod; 4 boys (2, 1, 1—the third has his back to the master) and 2 girls (1) (2), all with books in their hands, are standing by him. Around the seal is, SIG. COM. GVBERN. SCHOLÆ ET HOSP. IN VPPINGHAM. E. T. MAXWELL WALKER.
Borth, R. S. O., Cardiganshire.

"ETAIT LA COURTILLE" (5th S. v. 187, 235, 334).—In the *Dictionnaire Franco-Normand*, by Georges Métivier, London, 1870, I find as follows:

"Court, s.m. A la campagne champ entouré de haies, mais en ville c'était un jardin emmurallé.

"Vieux français, Courtis, courtiil, cortil, du lat. moyen-âge curtile. On trouve ce dernier mot dans une Charte de Charles le Chauve:—'Cellulam S. Clementis una cum curtis in quo Monachi ibidem Deo famulantes labores manuum exercere videntur.'

* La bonne femme du maistril
A ouvert l'uis de son courtiil."

Le Roman du Renard, MSS.

[* There is a similar one in Henry VII.'s Chapel at Westminster.]

"Jardin et courtil sont tout un dans les *Vaux-de-Vire* d'Olivier Basselin, p. 145:—

'Toutes fois moy et mon jardin
Nous différons en une chose,
Je me veul abreuver de vin
Et d'eau nostre courtil s'arrose.'

"En Italien, cortile est, néanmoins, une cour, témoin ce passage de l'avant-propos du *Decameron*:—"In sul colmo [della piccola montagna] era un palaggio con bello e gran cortile nel mezzo, e con logge e con sale, e con camere tutte, ciascuna verso di se bellissima, e di liete dipinture ragguardevole, ed ornata con pratelli d'attorno, e con giardini maravigliosi e con pozzi di acque freschissime."

"Ce n'en est pas moins un champ entouré de haies dans les *Rimes Guernésiennes*:—

'Mais quand l'astre du jour est bas,
Les moussons d'leus nics font grand cas,
Sinon l'coucou qui n'en a pas,
Et j'rime à m'n aise
Le long des douits, par les courties
Sus les roquers, sus les côtis
Et les falaises.'

Rim. Guern., 136."
J. LE BOUTILLIER.

Cincinnati.

"PAYING THROUGH THE NOSE" (1st S. i. 335, 421; ii. 348.)—As far back as March 23, 1850, an inquirer in "N. & Q." asked for the origin of this phrase, "expressing," as he said, "a dear bargain." Some one replied that the word "nose" was a corruption of "noose," inferring I suppose that it meant hanging. Another correspondent, during the same year, gave a horrid vivisectional description of how Odin laid a tax of a penny a nose upon every Swede, and those who were unable to pay "forfeited the 'prominence on the face, which is the organ of scent and the emunctory of the brain,' as good Walker says."

Those who go upon the principle of keeping probability in view will dismiss the latter solution of the saying as absurd. Will you, therefore, allow me to place before your readers another version of the origin of this proverb?

Skene, in his *De Verborum Significatione*, fol., Edin., 1599, under the word "Bonagium," writes as follows:—

"Bondagium per anteriores crines capitis . . . quhen only free man renuncis his libertie, and makes himselfe ane bond, or slave to ane great man in his Courte, and makis tradition, and delivering of himselfe, be giving ane grip of the haire of his forehead, to the effect he may be mainteined and defended be him thereafter. The quhilk bond-men, gif they reclaim to their libertie, or happen to be fugitive fra their maister, may be drawn back againe be the Nose to servitude: Fra the quhilk the Scottish saying cummis, quhen ane boastis and menacis to take ane uther be the nose."

JAMES NICHOLSON.

MOATED PARSONAGES (5th S. vi. 8.)—At Wittersham, anciently called Witttrisham, in the Isle of Oxney, Kent, two sides of a moat still remain. When curate in sole charge there, some few years ago, I studied the topography of the place, and, as

far as possible, restored the registers, brasses, &c. I had no very old map to guide me, but veteran parishioners pointed out where the old rectory had stood, the moat, which had every appearance of having been a square, and the exact position where the drawbridge was fixed. The idea of E. H. W. D., that these moats might have been used to provide fish, probably carries much truth with it, but in this instance, so far as I could learn, the end in view was defence. Romney Marsh, which extends for some miles from the base of the isle—a large elevation consisting of three extensive parishes, Wittersham, Stone, and Ebony—was a very favourite haunt, even within the memory of the present medical man, Dr. J. J. Terry (L.S.A., 1827), of smugglers and robbers. A moat with lifting bridge round a rectory in such a locality was proved to me to be a necessary protection; now, there is a large rectory of recent date, about 1,000 people in the place, several good houses, endowed schools, and a county constabulary. The church, which stands close to the rectory, is on high ground, and may be seen for several miles around. Its tower was used, local tradition asserts, as a beacon, and as a place from whence to signal across the wide valley to the distant Sussex hills. Even in my time the ringers were prepared, I have heard them say, to ring a peal "backwards" in the event of an invasion, and perhaps it is as well to note this since the telegraph is now very busy at work there. In the base of one side of the moat is now one of the best springs of water in the place. The moat was, of course, not so wide and deep as one sees round a more valuable property, e.g. the episcopal palace at Wells. G. F. BARROW, M.A. Westminster.

The rectory house of Guiseley, in the West Riding of Yorkshire, has, or had when I knew it, the remains of a moat. WILLIAM WICKHAM.

I think it will be found on inquiry that a moat surrounded the Hall, church, and rectory of North Ockendon, in the county of Essex. Parts of this moat were filled up by a late rector, and only a portion exists by the Hall, which now has a moat on two sides of the garden. F. F. P.

THE CHANNEL TUNNEL (5th S. vi. 25.)—W. J., in sending the note from Sir John Sinclair's journal, has not given the date of the conversation on this subject which he had with the celebrated Joseph Montgolfier, the originator of balloons. It was in December, 1785. It is necessary to add this, for as the extract is printed at p. 25 it would almost seem as though the date of the conversation was 1831. The suggestion was probably due to Montgolfier, and not to Sir J. Sinclair. The mode of supplying fresh air proposed is, perhaps, not quite correctly stated; we should, I suspect, read "through pipes," in place of "in barrels."

Even now gas-fitters often say an inch barrel instead of an inch pipe.
EDWARD SOLLY.

THE PASTORAL STAFF WHICH BUDDER (5th S. vi. 28).—This story, though not in its entirety, as related by J. M. H., is used in Mr. Swinburne's "Laus Veneris" (*Poems and Ballads*, p. 14), and appears, from an extract given by Mr. Swinburne, to have been taken from the *Livre des grandes Merveilles d'Amour, escript en Latin et en Francoys par Maistre Antoine Gaget, 1530.*

HIRONDELLE.

J. M. H. is mistaken in his recollection of the incident of the budding. This preceded and occasioned the discovery of the knight's corpse. The poem made a strange impression upon me, and I am still able to repeat some of the verses.

JABEZ.

Athenæum Club.

The poem is to be found in the *Cornhill Magazine*, July, 1862, under the signature of "M.," and the title of "The Bishop and the Knight."

E. E. A.

Fifteen years ago was published the third edition of a poem which may possibly be the one alluded to—"*Tannhäuser* ; or, *the Battle of the Buds: a Poem*." By Neville Temple and Edward Trevor. Pp. 117. Chapman & Hall, 1861." MOTH.

VOLTAIRE'S PORTRAIT (5th S. iii. 409).—The fact of the existence of another miniature of Voltaire may be interesting to MR. UDAL, and worth placing on record. In McVickar's *Life of Dr. Samuel Bard*, 8vo., New York, 1822, p. 129, is the following, referring to John Abraham de Normandie, an eminent physician of Bristol, Pennsylvania, who made a visit to the home of his ancestors in Geneva about 1784, and had just returned :—

"Among the many interesting records of this visit the family still retain a miniature likeness of the philosopher of Ferney, presented to him by Voltaire himself, who appears to have taken a lively interest in the prospects of America, and even talked of returning with Dr. de Normandie, as he said, 'to lay his bones in it.' An expression, observes the letter-writer, 'peculiarly expressive, as he does not appear to have an ounce of flesh on them.'"

This portrait, I learn, is still (1876) in the possession of the doctor's descendants.

WILLIAM JOHN POTTS.

Camden, New Jersey.

AUTHORSHIP OF PLAYS WANTED (5th S. vi. 7).—In a notice of the *Jewess*, that appeared in a Boston paper a few days before the play was brought out, it is said, "We are informed that there are three melo-dramas entitled the *Jewess* besides the opera ; and that which is to be performed at the theatre on Monday night is acknowledged to

be the best of the three. It has been performed in London and Paris with great success for fifty consecutive nights." *Alfred Ellton* was written by B. F. Fletcher. It was founded on real incidents of the time when it was played.

SAMUEL A. GREEN.

Boston, U.S.

SWIFT'S (?) EPIGRAM, "SIR, I ADMIT YOUR GENERAL RULE" (5th S. vi. 67).—Have these lines really ever been claimed by or for Swift? The epigram was not included in the Dublin edition of Swift's poems, 1735, said to have been revised by himself ; and though subsequently often printed in his works, was there not always a note to the effect that it was not written by him? Hawkesworth (4to. ed., 1755, vol. iii.) gives the epigram as from the French, and not by Swift. Scott (*Swift's Works*, 1814, vol. xiii. p. 349) gives it as from the French by Prior. It is to be found in most editions of Prior's poems, notably in the fine folio of 1718, brought out, it may be said, with the assistance of Swift. EDWARD SOLLY.

I have often met with this epigram, and, like MR. WARD, had always considered it to be an original one by Swift until lately, when I again met with it in a collection of epigrams called *The British Martial*, London, 1806, where it is stated (vol. i. p. 86) to be "from the French," without any indication as to who was its author. At p. 208 of this same book is given the following epigram with this heading :—

"REVERSE THE PROPOSITION.

"Yes ! every poet is a fool ;
By demonstration Ned can show it ;
Happy could Ned's inverted rule
Prove every fool to be a poet."

R. W. H. NASH, B.A.

Florinda Place, Dublin.

THE RANK OF PRINCE (5th S. vi. 29).—In answer to MR. PETER's fourth query, I have read a story, though I cannot now tell where, that William IV., before he was Duke of Clarence, took counsel's opinion whether he could sit in the House of Commons. The opinion was that he could, and he was taking measures to obtain a seat, when he was stopped by his creation as duke.

C. F. S. WARREN, M.A.

Bexhill.

OLD PORTRAIT (5th S. vi. 88).—The portrait is no doubt that of Sir William Periam, Lord Chief Baron of the Exchequer, temp. Elizabeth. The arms in the first and fourth quarters are those of Periam, in the second and third those of Hone ; argent, two bars wavy between three hones azure. Sir William was son of John Periam, Mayor of Exeter 1563 and 1572, by Margaret his wife, daughter and co-heir of Robert Hone, of Ottery St. Mary, co. Devon. EDMUND M. BOYLE.

14, Hill Street, W.

BENJAMIN DISRAELI, DIED 1814 (5th S. vi. 47).—The following copy of an inscription on a tombstone in St. Peter's churchyard, Dublin, taken by me not long since, may prove interesting to your correspondent :—

"The remains of Benjamin Disraeli, Esq., are deposited here. He departed this life on the 9th day of August, in the year 1814, aged 48."

ABHBA.

SCOTS PRIVILEGES AND DIGNITIES IN FRANCE AND OTHER FOREIGN COUNTRIES (3rd S. ii. 273, 396, 453).—The late Mr. Skene, of Rubislaw (the Skene of Scott's *Marmion*, Introd., canto iv.), informed me that he held, by descent, a patent of nobility from the Swedish crown, and that he could, if he so wished, take his seat among the Swedish nobility. He did not state on what grounds of service his ancestor was ennobled, and I did not inquire; but very probably it was for services rendered in the wars of Gustavus Adolphus, when so many Scotsmen of distinguished families, as well as common soldiers, joined the heroic monarch in defence of the Protestant cause.

J. MACRAY.

MOUNT NOD CEMETERY, WANDSWORTH (5th S. v. 448; vi. 94).—MR. WARD will see the cemetery from the train just before reaching Wandsworth station from London. It is on the crest of the rising ground, south of the station, and if MR. WARD will walk up to the high road, he will find the cemetery at the bifurcation of the two roads to London. He may also procure a small pamphlet about the cemetery by writing to Mr. Cooke, 1, Church Row, Wandsworth.

W. M. BEAUFORT.

Among the Huguenot monuments at Mount Nod, Wandsworth, is one to the memory of Dame Isabeau Bories de Montauban, wife of Jean Comarois Escuyer, which displays the following arms :—

"In chief, a dove volant holding an olive branch in its mouth; in fesse, three church bells, and in base an ark floating on the waves of the flood."

Can any reader of "N. & Q." give me the proper tinctures of this shield, and inform me whether the ark and the dove were really parts of the family coat, or whether they were adopted after the flight of the Huguenots from France, in reference to their safety in England?

W. J. WESTON.

The name of Mount Noddy is a common field-name in this district. There are two fields so called on different farms in this parish, and one in the adjoining parish of Tatsfield. I am inclined to think that the cemetery at Wandsworth has acquired its name in this manner, and is not in any way due, as W. J. T. supposes, to its being a place of exile. In one of the instances cited above, I found the field described as Mount Noddy or

Mount North. This may possibly give a clue to the meaning, i.e. high ground facing the north.

G. L. G.

Titsey Place, Surrey.

EVENING MASS (5th S. v. 344, 456; vi. 78).—Might not the quotation from Shakspeare, "Shall I come to you at evening mass?" be explained as evening time, or the time of evening prayer? The word *missæ*, which should be spelt without a capital, not only is explained by Martene as meaning collects or prayers, but also lections. It would take up too much of your space to give quotations.

H. A. W.

"O BUCK, BUCK, BUCKINGHAMSHIRE DRAGOON" (5th S. v. 408; vi. 78).—The song which MR. BAXENDALE inquires after will be found at p. 109 of the fourth vol. of *John Bull*, for the year 1824. It consists of fifteen stanzas, but its hero, noted for his bulk, was not the Marquis of Chandos, but his kinsman, Robert Earl Nugent of the peerage of Ireland, who sat in the House of Commons for Aylesbury, and who, after the Reform Bill, was selected by Lord Grey (1832) to be Lord High Commissioner of the Ionian Islands.

S. H. HARLOWE.

St. John's Wood.

THE "TE DEUM" (5th S. iii. 506; iv. 75, 102, 312; v. 330, 397, 514; vi. 76).—Taste and smelling are intimately connected, as every infant learns when its nose is held for a dose of castor oil. The Hebrew phrase is equivalent to "as they look upon us." The terminology of Catholicism was not fixed till heresy compelled precision. But the ante-Nicene Fathers all held its truths; and when Justin Martyr uses the words "second potency," he means the same as "second person," although he does not add "of the Trinity." So in another place:—"Christum . . . crucifixum veri Dei filium edocti ipsumque secundo loco. Spiritum autem propheticum tertio habemus ordine," &c.

The numerical order is a necessity of human language. The Athanasian Creed is declaring the nature of God, not circumscribing the necessary uses of understood and accepted terms. Arians and Socinians quote our Lord's words, not to maintain the truth, but to defend their own perversion.

How would V.H.I.L.I.C.I.V. preserve the sense of the Litany from popular misapprehension but by the comma which our translators have adopted for that purpose?

Eastbourne.

HERBERT RANDOLPH.

WEBSTER'S "ENGLISH DICTIONARY" (5th S. v. 446, 522; vi. 56).—In *Pantologia: a New Cyclopaedia, &c.* (1813), "Breviary" is defined as "a daily office, or book of divine service, in the Romish church. It is composed of matins, lauds, first,

third, sixth, and ninth vespers, and the compline or post-communio . . . that is, of seven different hours, on account of that saying of David, *Septies in die laudem dixi tibi*." The *London Encyclopedia* (1829) defines it in very nearly the same language. It is curious that the blunder should not be in the third edit. of Hook's *Church Dictionary*, whilst it is in the fifth edit. It is not in the current edition of the work. R. B. P.

PROVINCIALISMS FOR "TO THRASH" (5th S. v. 426; vi. 56.)—MR. WILKINSON omits a common word in the north of England, *skelp*.

E. LEATON BLENKINSOPP.

LADY ARABELLA DENNY (5th S. v. 346, 456.)—Since Lord Edmond Fitzmaurice's interesting *Life of Lord Shelburne* shows that this great and good lady, his ancestress, was, although a very gentle-tempered woman, a sufficiently strong-minded one to check with a loaded pistol (the only argument of any use against such an animal) the brutish insults of a foolish and vicious man, it is plain that this story should be forgotten except in those peculiar social circles, outside or half outside ones, for and by whose pure and refined tastes it was invented. Lady Arabella Denny was the patroness and organizer of many charitable institutions besides the one her name is oftener connected with. She improved the old workhouse schools and system generally in Cork and Dublin. Her insight into character and her business faculties were recognized by the corporations of both cities (who presented her with the freedom of their boroughs), and were as remarkable as her practical benevolence.

HIBERNIA.

"CREEING" (5th S. vi. 48, 96.)—The following cutting from a glossary of the dialects of the wapentakes of Manley and Corringham, co. Lincoln, which I have now in the press, answers MIDDLE TEMPLAR's question:—

"Cree, v. to simmer grain until tender. 'Squire alus gives his horses *creeed* linedseed, that's why they shine i' their coats.'

"Creed-wheat, wheat simmered until tender, and eaten with sugar and spices, or made into 'Frumenty.'"

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WEATHER HOLES (5th S. v. 88, 176, 435.)—There is a place in Shropshire which may be classed with the other recorded instances of weather holes. People in the neighbourhood of Shrewsbury say, "There'll be some rain, for the wind has got into Habberley Hole." Habberley is a village about seven miles south-west of Shrewsbury, a point from which rain generally comes, so that the character which this place has acquired is due to its accidental geographical position. Why the word "hole" should be used in connexion with the saying I could never understand. Perhaps

some of your correspondents might be able to explain.

W. H.

Shrewsbury.

POEMS BY MRS. PALMER (5th S. v. 495; vi. 54.)—I was in error in stating that Mrs. Palmer wrote poems in the Devonshire dialect. The volume I referred to was similar to the one in MR. PENGELLY'S possession, i.e. *A Dialogue in the Devonshire Dialect*, in prose. Three editions of this little book have been published—viz., in 1837, 1839, and as a *Devonshire Courtship* in 1869—in each of which there is a glossary. W. N.

"REQUIES CURARUM" (5th S. v. 385, 523.)—Let me quote the following beautiful passage from Tibullus in illustration:—

"Sic ego secretis possim bene vivere sylvis,
Qua nulla humano sit via trita pede;
Tu mihi curarum requies, tu nocte vel atra,
Lumen, et in solis, tu mihi turba locis."

It is thus paraphrased by Tom Moore:—

"Charm of my life, by whose sweet power
All cares are hushed, all ills subdued,
My light in e'en the darkest hour,
My crowd in deepest solitude."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PROFANE HYMN TUNES (5th S. v. 367, 495; vi. 58.)—I remember hearing the late Dr. Neale say, and I think it will be found also in some of his writings, that the Scotch Reformers, finding the people attached to their old Church music, and persisting in singing it, were afraid that this practice would hinder the work of Protestantizing the nation. They therefore hit upon the plan of providing profane songs to be sung to the old Church melodies. In some instances the words actually ridiculed the sacraments and services of the Church. Many of the favourite old airs are derived from Church hymn tunes.

E. LEATON BLENKINSOPP.

The tune "Belmont" is not from Mozart, but is Haydn's "My mother bids me bind my hair." It was adapted by S. Webbe, some time organist of the then Sardinian Embassy Chapel in London, to the hymn, "As pants the hart," &c.

T. R. GRUNDY.

Newton Abbot.

A FOLK-LORE SOCIETY (5th S. v. 124, 294, 457; vi. 12, 37, 91.)—The bibliography of the subject would form an important division of the projected society's publications; and, having made extensive collections respecting the superstitions and religious beliefs of mankind generally, I should be happy to afford assistance in that field of its labours.

A half-guinea subscription would tend to give numerical importance to the society, and enlist in

its service many contributors who might otherwise stand aloof; while the subscribing for several copies would enable those to promote its financial success who are able and willing.

The plan of aggregating the folk-lore of races or countries in separate books would scarcely, I fear, answer, since it would either indefinitely delay the society's issues, or tend to split them, as additional materials accumulated, into a multitude of insignificant portions. It would appear more advisable to classify according to subject ("Days and Seasons," "Spells and Charms," &c.), and to issue in *fasciculi*, with a continuous pagination, notes under each heading, duly labelled, in MR. SKEAT's phrase, "after the manner of the mineralogist, with the place of collection," leaving further classification to very full synoptical indexes. This method would enable the society to commence its publications at once, and thereby foster and increase the ardour of its members, which long delays would as certainly quench. THO. SATCHELL.

Oak Village, N.W.

MR. FITZGERALD (p. 91) mentions the *Oswestry Advertiser*, and also the *Cambrian News*, as containing each week a column of folk-lore, under the head of "Bye-Gones." I have had the pleasure of editing this column from the commencement, in 1871, and I write this to suggest to the conductors of other papers, who publish antiquarian columns, that they reprint the matter in a convenient form for binding. This may be done very cheaply by using the type already set up for the newspaper, and the number may be regulated by the price charged. We find a hundred copies (which are subscribed for by contributors and local libraries) to be sufficient for the purpose we have in view, i.e. the preservation of the matter in good hands for future use.

ASKEW ROBERTS.

Croeswylan, Oswestry.

"THE GOULDEN VANITEE" (5th S. vi. 69, 99.)—The song inquired for by R. H. is somewhat long, but as much of its bulk typographically is caused by repetitions and *refrain*, it may be compressed into reasonable space. Many years ago I heard it sung with spirit and grave mirthfulness by Mr. Fraser, of the Scottish Society of Antiquaries, whose property it virtually became by right of conquest, in Edinburgh. It is not improbably an old convivial song, but I never saw it in print earlier than the date of Mrs. Gordon's memoir of Christopher North, published by Messrs. Edmonston & Douglas, in 1862. She received the words and music of the song (which had delighted Professor Wilson) from her friend P. S. Fraser. The "Eek iddle dee" was doubtless a whimsical expression of the sharp scrape of the fiddle in the hands of some supposititious old Crowdero. It was repeated after each second line; and the first

line was given with variations. As may be seen, there are manifold differences between the single verse given by R. H. and the Edinburgh complete copy:—

"There was a gallant ship,
And a gallant ship was she,
Eek iddle dee, and the Lowlands low;
And she was called 'the Goulden Vanitee,'
As she sailed to the Lowlands low.
She had not sailed a league,
A league but only three,
Eek, &c.
When she came up with a French Gallee,
As she sailed, &c.
Out spake the little Cabin-boy, Out spake he,
Eek, &c.;
'What will you give me if I sink that French Gallee?'
Out spake the Captain, Out spake he,
'We'll gi'e ye an estate in the North Countree.'
'Then row me up *ticht*, In a black bull's skin,
And throw me o'er deck-buird, sink I or swim.'
So they've row'd him up *ticht*, In a black bull's skin;
And have thrown him o'er deck-buird, sink he or swim.
About and about, And about went he,
Until he came up with the French Gallee.
Oh! some were playing cards, And some were playing
dice;
When he took out an Instrument, bored thirty holes
at twice!
Then some they ran with cloaks, And some they ran
with caps,
To try if they could stap the saut-water draps.
About and about, And about went he,
Until he cam back to the Goulden Vanitee.
'Now throw me o'er a rope, And pu' me on buird;
And prove unto me as guid as your word.'
'We'll no throw you o'er a rope, Nor pu' you on
buird,
Nor prove unto you as guid as our word.'
Out spoke the little Cabin-boy, Out spoke he,
'Then hang me I'll sink ye as I sunk the French
Gallee.'
But they've thrown him o'er a rope, And have pu'd
him up on buird;
And have proved unto him far better than their word:
As they sailed by the Lowlands low."

Whosoever may have been the author of the ditty, he knew well the ingratitude of a nation to its benefactors and defenders, and certainly anticipated the power and efficacy of our Naval Steam Rams. If they are only as destructive to the enemy as they seem inclined to be to our own seamen, there will be something gained for the outlay:—

"For it showed what a very fine Ram she was,
Said the Ad-mi-ral-i-tee."

The author of "The Goulden Vanitee" remains unknown (*Memoir of John Wilson*, ii. 317); but, it is to be hoped, further information may be gained.

J. W. E.

Molash, by Ashford, Kent.

COW FOLK-LORE (5th S. v. 349; vi. 109.)—An instance of the real, or supposed, superiority of

milk from red cows is to be found in *The Complete Angler*:—"In the mean time will you drink a draught of red cow's milk? You shall have it freely" (ed. 1815, p. 155). CHARLES WYLIE.
Kensington, W.

THE REV. JOHN WILSON, D.D. (5th S. vi. 102.)—Allow me to correct a great error into which I have unaccountably fallen when speaking of this gentleman, who was President of Trinity College, Oxford, and did not succeed Dr. Bliss as Head of St. Mary Hall. WILLIAM J. THOMS.
40, St. George's Square, S.W.

"CAD" (5th S. v. 127, 355.)—In corroboration of the idea suggested in the editorial note (p. 356) on this discussion, allow me to adduce the following little piece of evidence. In Edinburgh, until recent years, existed a useful body of citizens called Cadies. They are described, in 1730, as "a sort of Lazaroni," and "a society for portrage, messages, &c." They were of the same class as the Highland "chairmen" and porters. The term is now applied to the boy, or man, who carries the golf-player's bundle of clubs. The word is to be found in old Scottish poetry with a meaning synonymous with "little footpage." Dr. Jamieson in his *Scot. Dict.* gives no definite derivation of this word, but merely suggests the *cadet* theory. Now, I am no Celtic scholar, but would submit to any reader who is whether or not there is any analogy between the following Scoto-Celtic words and those cited in the note in question—*Cacht*=a servant maid; *Cachtamhuil*=servile.* Along with this take the fact that at the present day in Scotland a "market *Cadie*" generally, and a "milk *Cadie*" I believe invariably, is a female.

A. FERGUSON, Lieut.-Col.

U. S. Club, Edinburgh.

"EYING" (5th S. v. 448; vi. 14.)—This word contains one of the late Prof. Key's favourite roots (*ey*, to plough), and in his *Dictionary*, which Prof. Robinson Ellis, in a letter to one of your contemporaries, at Mr. Key's death, leads one to think will be published, will probably be treated of in full. He went much further than Mr. PICTON (*ante*, p. 14), making it the ancestor of *mer-wo* [*ear-n* (*n* enclitic, as *mero*, mourn)], *ear* (of corn), *ear-th* (*th* enclitic, as *merces*, *μίσθος*), *épyov*, Arbeit, labor, &c.

W. S. S.

WHO WAS MRS. STEPHENS? (5th S. v. 511; vi. 36.)—David Hartley, A.M. and R.S.S., according to the following from Warburton's *Letters*, 4to., p. 187, derived no benefit from taking Mrs. Stephens's medicine: "We have just lost, too, a more philosophic visionary, Hartley, a martyr to Mrs. Stephens's medicine." Insolvent! H. P.

* Highl. Society's *Dict. Scoto-Celticum*, 1828.

Miscellaneous.

NOTES ON BOOKS, &c.

Three Centuries of English Poetry: being Selections from Chaucer to Herrick. With Introduction and Notes. By Rosaline Orme Masson; and a General Preface by David Masson, M.A. LL.D. (Macmillan & Co.)

In the *Three Centuries of English Poetry* we have hard upon five dozen samples of the skill and cunning of masters of song, some of whom bear names not at all familiar to the present general ear. By the good taste and judgment manifested in the difficult matter of selection, these names are not likely to remain strange; and, by the same means, many a pleasant or precious verse will be like household words on the lips of ready and delighted quoters. These revivals are creditable to those who bring them about, and are matters to be thankful for on the part of the public. Chaucer and Spenser are thoroughly represented in this volume; but there was a time when they were considered out of date. Addison, in *An Account of the Greatest English Poets*, says of Chaucer:—

"But age has rusted what the poet writ,
Worn out his language, and obscured his wit.
In vain he jests in his unpolished strain,
And tries to make his readers laugh in vain."

Of Spenser, Addison assures Henry Sacheverel, to whom his metrical criticism was addressed, that the poet "in ancient tales amused a barbarous age," adding:—

"But now the mystic tale, that pleas'd of yore,
Can charm an understanding age no more;
The long-spun allegories fulsome grow,
While the dull moral lies too plain below."

In Addison's opinion, the true English poets were "great Cowley," Milton, "with high and haughty stalks" (!), "courtly Waller," Rescommon, Denham, "the noble Montague," Dorset, "negligently graceful," "harmonious Congreve," and, above all these or others, "artful Dryden,"

"whose modest muse affords

The sweetest numbers and the fittest words."

Addison could think of no other names on the roll of England's sons of song, and he even omits one William Shakespeare! But he was young when he wrote, and probably was as ignorant as Dryden was of the names and works of many poets down to the Elizabethan period. We have only the highest praise to give to this edition, both as to selection and notes, the latter containing much valuable information in a small space; and we have only to suggest that, perhaps, Wither would be better represented by his quaint and sympathetic hymn "For Anniversary Marriage Days" than by either of his better-known three songs here given. For our own part, too, we should have much preferred Southwell's "Times go by turns" and his "Look Home" to his "Burning Babe" or his "Scorn not the least"; but this is a mere matter of taste, and we are inclined to distrust our own when we remember that which has reigned in the composition of this charming volume.

Vortigern, not Hengest, the Invader of Kent—Miles Stationarii, considered in Relation to the Hundred and Tithing of England. Communicated to the Society of Antiquaries by H. C. Coote, Esq., F.S.A. (J. B. Nichols & Sons.)

THE above titles are those of two papers contributed to the forty-fourth volume of the *Archæologia*, which their author has also put forth in a separate form. This is a great boon to those numerous persons who know nothing

of the transactions of the Society of Antiquaries, yet who possess antiquarian proclivities, and who are especially interested in such subjects as those treated in the above two papers. Members of that learned and ancient society—we may now add flourishing society—do not require to be told that Mr. Coote is a Fellow who never rises to address them without having something to say well worth the heeding, and who never presents himself in print without impressing his readers with a singular charm. Under his treatment the most dry-as-dust subject in appearance is handled with a graceful lightness which only renders the more conspicuous Mr. Coote's deep, genuine, and unostentatious scholarship. In the first paper named above, Mr. Coote quotes an anonymous Italian cleric, who (in the eighth century), treating of English history as he had probably derived it from the traditions of English sojourners in Rome, assigns the name of Vortigern, or Wyrtegeorn, or Gortigern ("great lord"), and not that of Hengest, to the leader of the Jute invaders of Kent. Mr. Coote accepts this as fact, and suggests that as the Jutes grew in power and dignity they dropped the name of Vortigern, as that of a man who was not much of a hero, and adopted that of the epic hero Hengest.

In considering the *Milites Stationarii*, Mr. Coote finds good reasons for believing that they were, in fact, policemen, with their police stations, whose office was to look after and prevent breaches of the peace, to lay hold of offenders and to "run them in" (just as their descendants or successors do in the present day), and to bring them in due time before the regularly constituted authorities, and perhaps, if they were committed, to produce them at "the next gaol delivery of the city, when the *process* arrived there in the course of his circuit." From the merest vagabond to the most atrocious criminal (with the long intervening gradation) there was no transgressor who was likely to escape their unwelcome notice. Mr. Coote, in conclusion (after much interesting detail), asks to what institution we are to look as being the origin of the modern hundred and tithing, and he replies: "They are, in my opinion, to be identified with stations of the *milites stationarii*, and for these reasons. The *milites stationarii* were police, were decimal in their organization, and were posted in stations which received their names, through that same system, from the cohortal divisions of the force, viz. *centuriarie* and *decanica*. Further, these stations were placed within the territory of each city, and the *vici*, more or less large, which formed the quarters, was the centre of each police district. On the other hand, the Anglo-Saxon hundred and tithing were police districts, taking their names from the villa and villages which formed their centre. They were divisions of the shire, which itself was contemptuous with, and no other than, the *territorium* of a Roman city. Further, the names hundred and tithing were necessarily a reminiscence of a numerical system which, and which only, could have given them such a form of designation."

Since Mr. Coote took the antiquaries through the mysteries of classical kitchens, cookery, and sauces, he has not given greater light and learning to the *Archæologia* than in this forty-fourth volume.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Q. U.—The *Abbrégé de l'Histoire de France*, by Bossuet, is (perhaps) no more Bossuet's than the sermons in the edition of Massillon (referred to, p. 120) are Massillon's. The original MS. is in the handwriting of Bossuet's pupil, the

Dauphin, with corrections and additions by the eminent teacher. It is said that the account of the massacre of St. Bartholomew is in Bossuet's handwriting entirely; and he denounces it as a most atrociously wicked act on the part of Rome. Considering what an indolent and inattentive pupil Bossuet had in the fat young Dauphin, the question may arise whether the teacher did not dictate the *Abbrégé* in order the better to fix the princely pupil's attention.

P. S.—Edmund John Eyre, who was on the Bath stage, and at Drury Lane, about seventy years ago, was the son of the Rev. E. Eyre, Rector of Leverington and Outwell. He was of Pembroke Hall, Cambridge. For his dramatic works see Baker's *Biog. Dramat.*, where eight are named.

ALBANY.—We know the French novel, by Paul de Kock, which Macaulay recommended to his sister as one over which he had laughed excessively, and one which she might read with propriety. We can only say that, where it is not extremely dull, it is extremely vulgar, or worse,—extremely indecent.

H. BROWNE.—Professor Masson, in his *Drummond of Hawthornden* (Macmillan, 1873), has anticipated you in showing how Drummond was indebted to Shakespeare, and the thorough knowledge which the former had of the poems, and of at least some of the plays, of the English poet. See particularly pages 63, 69, and 104.

SHEILA (?).—"Burd Helen" should be found in any good collection of ballads. It is in the cheap edition of *Legendary Ballads of England and Scotland*, edited by J. S. Roberts, and published by Fred. Warne. See also "Child Waters," in Percy's *Reliques*.

R. H. WALLACE.—It is evidently a corruption of "cushat-dove." Webster's *Dictionary* (Bell & Daldy) has: "Cushat, n. [Prov. Eng. *cowshot*, *cowshut*, A.-S. *cusceote*], the ring-dove or wood-pigeon."

"Flew like the startled *cushat-dove*."
"Sir W. Scott."

W. H. (Enfield).—For Trade Tokens see "N. & Q." 1st S. v. 585; xi. 282; 2nd S. iii. 269; vi. 13, 20, 99, 432, 506; xii. 368. The index, 3rd S., contains nearly a dozen references, and that to 4th S. even more.

BETH.—The book-post is most irregular. The proof referred to was posted to you—we have it on record—on the 17th of June.

C. D. L.—The custom is a very old one recently revived. See 4th S. xii. 327, 396.

J. P. EARWAKER.—Please state when you wish a proof to be sent.

C. E. M.—This was in the *Athenæum* a few weeks ago.

CH. EL. MA.—The letter was for some one else.

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REMINISCENCES OF AN AMERICAN LOYALIST.

(Continued from p. 83.)

*It was proper, however, and necessary that at least I should continue to go to church. My wife’s uncle Mr. Addison’s parish was supposed to be somewhat quieter than mine; and as this was the case, and my estate also lay in it, I left Queen Anne, and removed to The Lodge, where I officiated as Mr. Addison’s curate; having put a Mr. Harrison, brother to the gentleman of that name who was afterwards Mr. Washington’s secretary, into the cure of my parish. In the usual and regular course of preaching I happened one Sunday to recommend peaceableness; on which a Mr. Lee and sundry others, supposing my sermon to be what they called a stroke at the times, rose up and left the church. This was a signal to the people to consider every sermon of mine as hostile to the views and interests of America; and accordingly I never after went into a pulpit without something very disagreeable happening. I received sundry messages and letters threatening me with the most fatal consequences if I did not (not dissent from preaching at all, but) preach what should be agreeable to the friends of America. All the answer I gave to these threats was in my sermons, in which I uniformly and resolutely declared that I never could suffer any purely human authority to intimidate me from performing what in my conscience I believed and knew to be duty to God and His Church. And for more than a month I preached, when I did preach, with a pair of loaded pistols lying on the cushion, having given notice that if any man, or body of men, could possibly be so lost to all sense of decency and propriety as to attempt really to do what had been long threatened, that is, to drag me out of my own pulpit, I should think

myself justified before God and man in repelling violence by violence.

“It should have been mentioned long ago that, whilst I lived at Castle Magruder, some of the patriots of my parish, which swarmed with them, were for ever stirring up anybody they could find at all so disposed, to give me trouble and vexation. They made a great outcry about my refusing to receive some corn I had bought of a planter, notwithstanding that I proved that the corn he offered to deliver me was not marketable. This is mentioned only to show that among such men in such times it becomes even meritorious to injure and insult an honest man who has had the misfortune to be voted obnoxious. Amongst others I fell into a dispute with a blacksmith; the consequences of which, as it happened did me no little service. He had a cornfield adjoining my pasture, the fence of which was so bad that a favourite and valuable horse of mine, though fettered, got over into it. Finding him in his field this fellow actually shot at him, and lodged several large swan shot in different parts of his body, so that he was for ever after lame. To aggravate this shocking behaviour still more, it was done in the sight of my wife, and not without much abuse of her husband. And as if he valued himself on his feat, he soon after came swaggering up to me, swore much, and talked much impudent nonsense; adding, whilst his gun was in one hand, and a large stick in the other, which he often shook at me, that he would serve me as he had served my horse. This was too much. I saw it was his plan, if possible, to provoke me to strike him, and to have a trial of strength with me; and being a stoutish fellow, and I utterly unused to boxing, no doubt he counted on gaining a cheap victory, and of course much credit. I desired him repeatedly to keep his distance, instead of which he thrust his fist in my face. No alternative seemed now to be left, and so, as we were to come to blows, I determined to have the first. I struck him but once, when “prostrat” he fell, and measured over a length of ground. No man, who has never himself experienced such a state of society as then prevailed in that country, can conceive what credit I gained, and, I add, what advantage, from this lucky blow. I was looked upon and spoken of as another Broughton; and it was of more advantage to me to be so thought of than to have been set down as a Newton.”

The two following stories, although amusing in themselves, are chiefly remarkable as showing the wild state of society which must have existed in North America at the time of the Revolution, when it was considered *en règle* for an ordained minister of Christ to fight a duel. If *The Merry Wives of Windsor* is, as I suppose it is, a faithful picture of manners in the reign of Elizabeth, clergymen at that time were not always averse from what Sir Geoffrey Peveril calls “a gentleman-like turn upon the sod” (I allude of course to the quarrel between Sir Hugh Evans and Dr. Caius); but it is rather startling to find an episcopal clergyman engaged in an affair of this sort so late as a century ago, even in America. It is true that in neither case did my grandfather actually fight with his adversary, but this was a mere accident. He was evidently quite prepared to meet Mr. Sprigg, had that gentleman not shown the white feather.—

“In my controversy with Messrs. Chase and Paea some personalities had occurred, and in a controversy

when did they not occur? The laugh was turned particularly upon Faca, who, though neither absurd nor ridiculous, was but a weakish man, and exquisitely alive to the state of the public opinion concerning him. In short, he was so hurt as to fancy it incumbent on him to give me a regular and formal challenge; and he accordingly applied to my friend Mr. Smith, the Secretary to the Governor, to be his second. Mr. Smith, with great readiness of mind and adroitness, told him that I had foreseen long ago how our dispute would terminate, and accordingly had actually engaged him to attend me as my second on the occasion. This well-timed invention staggered my adversary; which Smith improved by reciting sundry imaginary instances of my astonishing courage and prowess. Thus was I, without any plan or wishes of my own, all at once set up as a d—d fellow, equally in favour with Mars and Minerva; and I have every reason in the world to believe that this opinion alone saved my bacon on many occasions. One only I will now set down. I dined with Mr. Addison Murdock, a gentleman of considerable respectability, and a near relation of my wife's, in a large company of men of different parties and opinions. Amongst others was Dr. Brookes, a well-meaning, sensible, but blundering man, and a Mr. Osborne Sprigg, a very great patriot, who had been very busy in the corn story, and who could not forgive me for having defeated him in his attempts to fasten on me suspicions of having done wrong instead of having suffered wrong. Dr. Brookes, with the best intentions I daresay, gave as a toast, 'May the Americans all hang together in accord and concord!' Prompted no doubt by my evil genius, I said, before I well knew what I was saying, 'In any cord, Doctor, so it be but a strong cord.' It was the appearance of wit in this retort, I suppose, which tempted me, and which after all I believe may be found in Joe Miller. The patriot took fire immediately, but the explanation I made satisfied everybody else, and things might again have gone on smoothly had not the wretch, determined to quarrel with me, when his turn came, given as his toast, 'Damnation to General Gage, the troops under his command, and all who wish well to them,' which I refused to drink, as when I did several others also did. Mr. Sprigg now grew outrageous, blustered and threatened at a prodigious rate, and several times pretended to get up to strike me, and seemed to be unwillingly restrained by the company. I sat perfectly still and composed, till at length, when there was a little pause, I just said, 'Sir, I believe everybody, as well as myself, has seen that you have determined to quarrel with me; you no doubt thought the opportunity favourable for your purpose, and I have observed you swallow large draughts of wine to render you pot-valiant. But, sir, I will again disappoint you; permit me, gentlemen, to entreat you only to sit still, and I will stake my life for it the gentleman will not think of coming near me.' This address had its effect, for he now recollected that bruising was ungentlemanly, and that as I was said to have studied under Broughton, I might possibly be an over-match for him, and therefore I should hear from him next morning 'as a gentleman.' I replied, 'Tis very well, sir; you are no acquaintance of mine; and if those who are your friends think the retreat you are now making a handsome one, I am contented. For the rest, I never did yet hear of your having acted in any instance "as a gentleman"; and if I should to-morrow morning, all I can say is, it will exceedingly surprise me; I shall be at my own home all day.' But I never heard more of him 'as a gentleman.'

"It was not on this occasion only that I have experienced that the true way to escape a danger is fairly to meet it. I have, I believe, a tolerably vigorous and re-

solute mind, but as to fighting, in every mode of it, there is nothing I so much dread and detest. Everything, therefore, that I did in that way was really and truly to preserve me from fighting. And it appears that I succeeded.

"The principles and ways of thinking of Whigs and Tories, or of Republicans and Loyalists, are hardly more different than are their tempers. The latter have a foolish good nature and improvidence about them, which leads them often to hurt their own interests by promoting those of their adversaries, when the objects for which they contended are removed; but the former never forgives, never ceases to effect his purposes of being revenged on those he has once called his enemies. Mr. Sprigg was a thorough Whig, and I perhaps as thorough a Loyalist, as appeared on the last fracas of the kind in which I was involved, and which now soon took place.

"A public fast was ordained. In America, as in the grand Rebellion in England, much execution was done by sermons. Those persons who have read any out of the great number of Puritan sermons that were then printed as well as preached will cease to wonder that so many people were worked up into such a state of frenzy; and I, who either heard or heard of many similar discourses from the pulpits in America, felt the effects of them no less than they had before been felt here. My curate was but a weak brother, yet a strong Republican, that is, as far as he knew how. The sermon he had preached on a former fast, though very silly, was still more exceptionable as contributing to blow the coals of sedition. Its silliness perhaps made it even more mischievous, for to be very popular it is, I believe, necessary to be very like the bulk of the people, that is, wrong-headed, ignorant, and prone to resist authority. And I am persuaded, whenever it happens that a really sensible man becomes the idol of the people, it must be owing to his possessing a talent for letting himself down to their level. It remains to be proved, however, that a really sensible person ever did take this part; I think the contrary may be proved. As, however, Mr. Harrison's practice as well as preaching were now beginning to be exceptionable, that is, by his setting about and promoting factious associations and subscriptions, it was thought necessary that on the approaching fast-day, which was a day of great expectation, I should make a point of appearing in my own pulpit, and the Governor waited on me on purpose to press my doing so.

"On my informing Mr. Harrison that this was my intention, he told me he had prepared a sermon for the occasion. I asked him what subject he had pitched upon, and I never shall forget his reply. He proposed, he said, to preach against *absolute monarchy*. It was impossible, I said, not to commend the judiciousness of his choice, as the times and the country in which our lot had fallen so particularly called on us to put our people on their guard against a danger into which they seemed so likely to fall! The fact was, I fancy, he had found such a sermon in Hoadly, and, having transcribed it, showed it to the Committee, by whom it was approved, as any and every thing was and would have been, however loose and weak, that but seemed to be against power and for liberty.

"Mr. Addison, the Governor, and all the most judicious friends I had, looked over my sermon, and thought that I had so softened it down as that it might do good, and at least could not possibly give offence. In this, and everything else that I now wrote, all that I could dare to hope to effect was the restraining the body of the people from taking any active part; and the gist of my arguments was that in taking a part they could not be sure they were right and doing good, and so their truest wisdom, as well as

duty, in so difficult a conjuncture was, as the prophet advised them, to *sit still*. And sadly as things went against loyalty and loyal men, I have the comfort to reflect that some good was done by my efforts in their favour. I had some credit and character with my brethren of the clergy, many of whom were thus restrained within the bounds of duty. And as a proof that many of the people were so restrained, I may mention that when members for the Provincial Congress were to be chosen, as the measure was quite novel and altogether unknown to our laws, I exhorted my people to abstain from it, and not one of them attended. Out of the whole county there were but thirteen electors; and in Annapolis there were but four. And it is a certain fact, of the truth of which I at least am thoroughly convinced, that nine out of ten of the people of America, properly so called, were adverse to the revolt. But how shall an historian prove so extraordinary a fact, or expect to gain credit if he should prove it?"

How, on my grandfather's arriving at his church, he found it filled with armed men, and was told that positive orders had been given them to shoot him if he attempted to preach; how matters were looking so threatening that, in order to save his life, he seized the leader, the above-named Osborne Sprigg, by the collar, and, cocking his pistol, assured him that if any violence were offered he would instantly blow his (Sprigg's) brains out; and how they all marched from the church in grand procession, the drummers, by Sprigg's orders, playing the *Rogues' March*—all this was told in my former extracts, in 1874, so I need not repeat it. I will instead give a letter which my grandfather wrote to Washington on his quitting America, and which, considering the eminence of the person to whom it was addressed, and the great events to which it alludes, may be said to possess something of an historical interest. As some excuse for its exceeding bitterness of tone, especially in the concluding paragraph, we must remember that Mr. Boucher was really a sort of martyr to his political principles; and that, besides the distress of mind and obloquy which, as an active loyalist in a great revolution, he almost necessarily incurred, he lost both his preferment and nearly all his property, and was thrown on the world at a time when he had every reason to believe that he was settled for life. He not unnaturally considered that his former intimacy with Washington entitled him to the protection and consideration of one who possessed so much influence. I have not the means of judging if the great President deserved my grandfather's severe reproaches; the minds of even the most honest and upright men become so warped by party feeling, especially in a great convulsion like the American Revolution, that it is exceedingly difficult to judge how far we may accept their opinions of one another's conduct. It is only fair, however, both to Washington and to Mr. Boucher to state that the latter, in after years, appears to have changed, or rather modified, his opinion of Washington's conduct, as, when in 1797 he published a set of sermons on the causes and consequences of

the American Revolution, which he had delivered at various times in America, he dedicated the volume to his old friend in terms so friendly, and, at the same time, so independent, that I would gladly insert the dedication here, had not these extracts already extended to what I fear is an unconscionable length.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

(To be continued.)

SHAKSPEARIANA.

"BUSYLESS," *Tempest*, Act iii. sc. 1 (5th S. iv. 181, 365; v. 105; vi. 25, 104).—When I read the last communication (p. 104), I turned to an English dictionary, printed in London, and therein I found *to busy* and *to tame*, both verbs active, which, according to English grammar, are transitive. Turning next to an English dictionary, printed in Glasgow, I therein found *to busy* and *to tame*, both verbs transitive, and so established the parallel. And that both *busyless* and *tameless* are derived from the adjectives *busy* and *tame*, I think the following comparisons will make plain—Tame, tamer, tamest; tame, less tame, least tame; tame, tam[e]lish, tameless. Busy, more busy, most busy; busy, less busy, least busy; busy, busyish, "busyless." And if *busyless*, chronologically, preceded *tameless*, let the credit of what, if generally adopted, would prove useful to writers of both prose and verse be awarded to Theobald.

J. BEALE.

Spittlegate, Grantham.

THE GRAVE-DIGGER AND YORICK'S SKULL IN "HAMLET": A MODERN PARALLEL.—In Moore's *Life of Byron* (Murray's 17 vol. ed., vol. iv. pp. 161-2) appears the following passage, which may be thought worthy of being noted in the pages of "N. & Q." :—

"I afterwards went to the beautiful cemetery of Bologna, beyond the walls, and found, besides the superb burial-ground, an original of a Custode, who reminded one of the grave-digger in *Hamlet*. He has a collection of capuchins' skulls, labelled on the forehead, and, taking down one of them, said, 'This was Brother Desiderio Berro, who died at forty, one of my best friends. I begged his head of his brethren after his decease, and they gave it me. I put it in lime, and then boiled it. Here it is, teeth and all, in excellent preservation. He was the merriest, cleverest fellow I ever knew. Wherever he went he brought joy, and whenever any one was melancholy, the sight of him was enough to make him cheerful again. He walked so actively, you might have taken him for a dancer—he joked—he laughed—oh! he was such a Frate as I never saw before, nor ever shall again!'"

F. D.

Nottingham.

"AS YOU LIKE IT," Act ii. sc. 5.—Shall we not get at the meaning of Shakspeare by remembering what happened to the first-born of Egypt? They all died and were at rest. So Jaques may mean, though it is a little far-

fetched perhaps, that he will rail against the dead, out of envy, if he cannot go to sleep. It would not be unlike the melancholy Jaques to come out with such a peevish ignoring of the *De mortuis nil nisi bonum*. ERATO HILLS.

FOLK-LORE.

HOW TO CURE AN ILLNESS.—A case of superstition came before the borough magistrates of Crewkerne in June. An elderly man, named Culliford, was charged by a young married woman of Odcombe with obtaining 3s. from her by false pretences. The prosecutrix said her mother was ill, and she, hearing of the defendant, who is a "quack," that he had succeeded in making various "cures," went to him and consulted him, as she thought he could do her mother good. He told her a near neighbour was the cause of the illness, and in a bottle of water he placed some thorns and a small piece of paper, and told her to bury it upside down in the garden, and not to let any one see it, and as long as it remained underground her mother would get better. If she did not amend in the course of fourteen days she was to come to him again, and he would give her some powders for the patient. She took the bottle home and buried it; but her mother, instead of getting better, grew worse, yet she did not go for the powders, as she was afraid he would poison her. She afterwards took the bottle up and read what was written on the paper, which was to the following effect:—

"As long as the paper and thorns remain in the bottle I hope Satan, the angel of darkness, will pour out his wrath on the person who is the cause of the illness, and will throw him on a bed of sickness which nobody can cure; and as this water is tormented by the thorns, so may he be tormented by the illness, and as the water dries up in the bottle, so might his flesh dry up on his bones, and he shall not live over nineteen days, when he shall be taken into hell by Satan and his angels."

In the same month a pauper woman named Whiddon, living at Plympton, paid a Mrs. Cox, an herbalist, of Plymouth, a sovereign to cure her. She had received some medicine, and was to get some more from the herbalist, which she was to bury underground, and that would make her quite well. Mrs. Cox told the magistrate that she was a very clever person; and in order to show conclusively that this was the case, she stated that she was the seventh daughter of the seventh daughter of the seventh daughter. She also observed that she was in the habit of curing scores of people that medical men had given up. The seventh daughter of the other daughters had to hand over the sovereign.

This is a curious instance of the survival of the belief in witchcraft and "sympathy."

WILLIAM E. A. AXON.

RUSHBEARINGS.—Some of the readers of "N. & Q." may be N. & Q.rious enough to wish

to know the dates of the Lancashire yearly festivals called rushbearings. They are as follows, so far as I have been able to learn them. The rushbearing at Heywood takes place on August 3; at Milnrow on August 3; at Littleborough on August 10; at Rochdale on August 17; at Oldham on Sept. 7; at Whitworth on Sept. 7. I by no means say that the foregoing list is exhaustive; in fact it only deals with the neighbourhood of Rochdale. Perhaps some of your Lancashire correspondents can extend it over the rest of the county. A. J. M.

BURIAL CUSTOMS.—During the operation of the Act for burying in woollen the law was sometimes evaded by covering corpses with hay or flowers, notification of which is occasionally found in parish registers. The materials were hereabouts called "strewings." I find in the registers of an adjoining parish entries of bodies, about the year 1706, "Buried in sweet flowers only." In other cases it is said that the bodies were "not wounded up or Buried sauinge only in sweet flowers and Hay." The affidavits were made to that effect. Was this custom general? J. E. BAILEY.

Stretford, Manchester.

MAGPIES (4th S. xii. 327; 5th S. i. 38, 298).—I was recently told by a native of Morayshire that it is there believed, to the present day, that magpies flying near the windows of a house portend a speedy death to some inmate.

WILLIAM GEORGE BLACK.

WORSHIPPERS OF SMALLPOX IN INDIA.—

"The Hindoos have given cholera a goddess all to itself—the hideous *Oola Herbes*, seated on a vulture tearing a carcass, surrounded with figures in praying attitudes, and accompanied by her lady's-maid, *Seetia* or *Shetola*, the goddess of smallpox, whose followers, according to a Purjah blue-book, lately stoned the vaccinators in the streets of Delhi."—*Krammer*.

Æ.

[In England, the followers of *Seetia* only defy the law which prescribes vaccination.]

WEST COUNTRY SUPERSTITIONS.—A publican in Somerset, keeping a wayside inn, who is renowned for the quality of his home-brewed beer, told me the other day that for a year his beer was very bad and that he could not get a good brew (and this I know from painful personal experience), and assured me that the reason was that he had been overlooked by some one who owed him a grudge. I suggested various reasons for the badness of the brew, other than the "evil eye," but to no effect. Happily, the overlooking is removed and the beer as good as ever again.

A young woman, subject to epileptic fits, was seen to wear a broad silver ring on her wedding finger. This ring was made out of a half-crown got in exchange for thirty pence begged from thirty young men of her own age, which half-crown

was made into a ring, and this ring was to be a certain cure for the fits. I do not believe that it answered. In the case of a chronic cough, a live spider tied round the neck is supposed to be a cure. When the spider dies and decays the cough goes. Will any readers of "N. & Q." tell me if they have met with cases of superstition similar to the last two? "Overlooking" I know to be common in the West, but we know the Wise Men came from the East.

R. C. S. W.

Ottarford Vicarage.

[See "N. & Q." 5th S. iv. 508.]

MACAULAY AND CROKER BOTH IN THE WRONG.—In "N. & Q." 5th S. vi. 100, there is a short article, headed "*The Quarterly Review*, No. 283," which begins thus:—"It is likely that in after years this number of the *Quarterly* will long be remembered and alluded to as the Macaulay and Croker number." I have not had an opportunity of reading the articles in the *Quarterly*, but this reference to the celebrated attack of Lord Macaulay on Croker's edition of Boswell's *Life of Johnson* has spurred a desire which I have often had of drawing the attention of the editor of "N. & Q." to a remarkable passage in Macaulay's review, which, I think, merits observation in that periodical. I have never seen it noticed anywhere else, and it contains an extraordinary mistake, both on the part of Croker and his critic, which deserves to be corrected. I remember the passage very well in the original article in the *Edinburgh*, and I find no correction of it in the reprint of the article in the *Essays*.

The passage in the review to which I allude is as follows:—

"All our readers have doubtless seen the two distichs of Sir William Jones respecting the division of the time of a lawyer. One of the distichs is translated from some old Latin lines; the other is original. The former runs thus:—

'Six hours to sleep, to law's grave study six,
Four spend in prayer, the rest on nature fix.'

Rather, says Sir William Jones,—

'Six hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven.'

The second couplet puzzles Mr. Croker strangely. 'Sir William,' says he, 'has shortened his day to twenty-three hours; and the general advice of "all to heaven" destroys the peculiar appropriation of a certain period to religious exercises.' Now, we did not think that it was in human nature to miss the meaning of the lines so completely. Sir William distributes twenty-three hours amongst various employments. An hour is thus left for devotion. The reader expects that the verse will be 'd. and one to heaven.' The point of the lines consists in the unexpected substitution of 'all' for 'one.' The conceit is wretched enough: but it is perfectly intelligible, and never, we will venture to say, perplexed man, woman, or child before."

This is the passage. Here is the editor of a book perplexed with a passage in his author, and confessing it; and here is his critic sharply re-

proving him for his dulness and incapacity, and neither of them apparently taking the trouble to refer to what Sir William really did write. The words which he did write were deeply impressed on my memory, I believed, when I read the original review; but I have them now before me, and copy them from Lord Teignmouth's life of Sir William. They are:—

"Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on nature fix."

Rather, says Sir William,—

"Seven hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven."

So that "this wretched conceit" is not only perfectly intelligible, but expresses a beautiful and eminently pious sentiment. Devotion must be limited to no special hours, but must be the business of the whole life. Simple justice to an illustrious man and excellent writer demands the correction of this most singular misquotation and comment upon it.

S. R.

COWPER AND HARTE.—Where the poet Cowper finds a hundred readers, Harte, I suppose, gets one; hence few persons know that one of the leading ideas of Cowper's sketch of the cottager in his *Truth*, lines 317-336, was anticipated by Harte, who writes, in one of his poetic essays:—

"The men of science aim themselves to show,
And know just what imports them not to know;
Once having missed the truth, they farther stray
(As men ride faster having lost their way),
Whilst the poor peasant, that with daily care
Improves his lands, and offers Heaven his prayer,
With conscious boldness may produce his face,
Where proud philosophers shall want a place."

Cowper never alludes to Harte, yet it is quite possible he saw Harte's poems ere he left London for St. Albans, and unconsciously repeated the idea.

J. R. S. C.

SCIENTIFIC ETYMOLOGY AND POPULAR REVIEWS.

—The following philological curiosity appeared in the *Saturday Review* of July 8, p. 52:—

"The Latin words, on the other hand, change their meaning because their meaning never was thoroughly understood. 'Tribulation' very soon left off suggesting thistles. Just as 'decimation' has in our own day left off suggesting the number ten, because 'tribulation' and 'decimation' never so directly suggested the meaning of 'thistle' and 'ten' as the words 'thistle' and 'ten' did themselves."

Shade of Vossius! Here is a "thorough understanding" of some Latin words with a vengeance!

It is but too evident that the writer of this passage has yet to learn that "tribulation," Latin *tribulatio*, is a derivative of *tribulare*, to press or afflict, which itself comes from *tribulum*, a sharp-toothed threshing machine, and has not, directly or indirectly, the most remote connexion with *tribulus*, denoting a thistle or any prickly plant which resembles the three-pronged caltrop, Greek

tribolos. A perusal of any elementary handbook, and especially of Dr. Trench's *Study of Words*, where this very word is made the subject of some excellent comments, would have been sufficient to render such a queer blunder impossible.

A. SMYTHE PALMER.

Lower Norwood.

ULSTER IRISH.—The pronunciation of the Irish language differs very much in the North from that of the South and West, both in the vowel sounds and in the accentuation. Even the meaning of words and names varies in many cases. Owen, a man's name, is correctly understood to mean Eugene, from the Irish *Eoghan*. But the Northerners wrongly insist that it is John, evidently thinking that it represents the second and third syllables of *Iwawyns*. John in the South is called *Shawn*.

"To jundy" is = to thrust or hustle one.

S. T. P.

EPITAPH.—The following epitaph, which I met with many years ago, may not be known to the readers of "N. & Q." :—

"Here lyes the body of
Capt. Gervaise Scrope
of the family of
The Scropes of Bolton
in the County of York :
1705. Ag'd 66.

An Epitaph written by himself in the Agonie and dolorous paines of the Goute, and dyed soon after.

Here lyes an olde tossed Tennis-ball,
Was racketted from Spring to fall,
With so much heate and so much haste,
Time's arm for shame grew tired at last.
Four Kings in Camps he truly served,
And from his loyalty ne'er swerved :
Father ruined, the Son slighted,
And from the Crowne ne'er requited.
Loss of estate, relations, blood,
Was too well known, but did no good,
With long Campaigns and paines o' the Gout,
He could no longer hold it oute :
Always a restless life he led,
Never at quiete, till quite dead.
He married in his latter daies
One who exceeds the common praise,
But wanting breathe still to make known
Her true affection, and his own,
Death kindly came, all wants supplied,
Bye giving rest which life denied."

A. A.

Pitlochy.

"THE VISION OF THEODORUS VERAX."—This obscure book, of which I never saw but my own copy, purports to be written "by Bryce Blair, gentleman," 12mo., printed at Lond. by W. Leake, 1671. The *Vision* is dedicated to the Duke of Monmouth, and the unregistered author may be a descendant of Sir Bryce Blair, of that ilk, who is recorded by Burke to have assisted Wallace in defence of the liberties of Scotland, together with one of the same name, of a later date, created a

knight for his unshaken loyalty to King Charles I., and perhaps the immediate predecessor of our subject. The *Vision* is worth a note if only to point it out as a remarkable allegory printed seven years before that of John Bunyan, but not alluded to in connexion therewith by Offor or any of his biographers. Blair is, however, a sensualist, and when the "deep sleep" fell upon Theodorus Verax, he "was walking amongst certain hills near a city," where he encountered "a most majestic presence ; head beset with roses and gems, hair perfum'd, and trim'd upon curled locks, sweetning the very air," who turns out to be the genius of love and joy (the god *Comus* ?), leading the fascinated dreamer off to participate with himself and congenial spirits in the lascivious and bacchanalian revels of his unhallowed palace. The book is interspersed with anacreontic verses, and offered a fair opportunity to such as Bunyan to model its antidote in a spiritual allegory.

J. O.

ITALIAN PRONUNCIATION OF ENGLISH.—Having had an Italian lady in my house for some time, I have had an opportunity for observing the Italian pronunciation of English. I will, however, here call attention only to a remarkable habit which this lady has and cannot divest herself of, namely, of dropping the second or unaccented syllable of some dissyllabic words. She very often speaks of an uncle, but in her mouth it is not "my uncle," but "my unc'." Similarly "mister" becomes "mis'," and so also does "missis," and no one, therefore, can tell, excepting from the context, whether she is speaking of "Mr.," "Mrs.," or "Miss"—they are all "Miss" to her. She lately went into the country and came back talking of a "mush house," and few would guess, I expect, that *mush* was intended to represent *mushroom*.

I could give other instances, but I think the above will suffice. It may be said, "Oh, it is only an individual peculiarity, no other Italian would do so"; but this conclusion would be an incorrect one, for an Italian gentleman came to visit her one day, and he talked about his "tick," meaning his (railway) "ticket." It would seem, therefore, that there is a tendency on the part of some Italians to drop the second unaccented syllable in English dissyllabic words.* We do not pronounce it much—they drop it altogether. The French, on the contrary, generally pronounce the unaccented syllables too much.

F. CHANCE.

Sydenham Hill.

GLOUCESTERSHIRE SALUTATIONS.—I heard the other day some travelling men use the following expressions, "How d'ye do, my lad?" "Among the middlings," was the answer. This is like the

* This lady occasionally treats a trisyllabic word in the same way. Thus she said the other day, "I had busi," meaning "business."

French *bourgeois* phrase, "Comme ci, comme ça."
It is tantamount to being pretty well. F. S.
Churchdown.

EPIGRAM ON DR. WHEWELL.—In a recent book-seller's catalogue I notice, appended to one of the articles, the following epigram on Whewell, which is said to be entered in MS. on the fly-leaf of one of his works, and which I believe is inedited :—

"Should a man through all space to far galaxies travel,
And of nebulous films the remotest unravel,
He will find, if he venture to fathom infinity,
That the great work of God is the Master of Trinity."
HIRONDELLE.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SIMON SMITH, a Yorkshire yeoman, asks for advice as to his claim to descent from Anglo-Saxon and Norman ancestry.—I do not pretend to anything more socially respectable than what attaches to descent from a "statesman" of the first half of the seventeenth century, or from a Yorkshire "yeoman," as Simon Smith modestly culls himself in a will in which he bequeaths considerable landed property. This Simon was my remotest paternal ancestor*. His successors have descended through daughters of clergymen, lawyers, private gentlemen, and merchants, and have honourably identified themselves with the commerce of the adjacent town. But my fondness for genealogical deduction makes me, I suspect, sometimes ambitious and selfish, and I should really like to know if—because my great-great-grandfather was the immediate maternal descendant of a knightly line, through other knightly races, Anglo-Saxon and Norman—I can with propriety claim lineage from them, just as though these grand maternal alliances were plain paternal Smiths. SAMUEL SMITH.

SIR JOHN LEACH, M.P.—Is anything known of the birthplace or family of this eminent lawyer, who died Master of the Rolls in 1834, aged 74? Who was his wife, and has he any direct or collateral descendants? What were his arms? And to whom may be attributed the caustic remark, "that 'twere better to suffer from the Vice-Chancellor's (Leach's) swift injustice than the slow justice of the great Lord Eldon"?
BEDFORDIENSIS.

Temple.

JOHANNES DE SACRO BOSCO.—In the catalogue Thomas Stotevyle's books in 1459-60 (5th S.

I say ancestor because the Smiths were an armigerous family in the fifteenth century, though lineage, *sine hiato*, cannot be traced to them with certainty.

v. 386), there is noted a work of this old philosopher which I had not before seen mentioned, *Compotus Magistri Johannis de Sacrobosco cum calandario*. I suppose that this must be a calendar of saint and ecclesiastical feast days. Is it still in existence? He was a native of Holywood parish, near Dumfries, or, if not, at least derived the appellation of Sacro Bosco from his residence in the Premonstratensian Monastery of Darcongal in that parish. He is said to have been educated at Oxford, and to have taught philosophy and mathematics at Paris, dying in 1225. I shall be obliged to any of your correspondents who will refer me to a work which gives some account of this old worthy.
C. T. RAMAGE.

THE VICAR OF BADDOW.—In a book that has lately come under my notice, entitled *Thaumaturgia; or, Elucidations of the Marvellous*, by an Oxonian, London, Edward Churton, 1835, the first chapter is on Demonology, and in it this verse :—

"In some he has part, and some he has whole,
And of some (like the Vicar of Baddow)
It can neither be said they have body or soul,
And only are Devils in shadow."

I have inquired at Great Baddow, in Essex, as to what this refers, but, having failed in obtaining any information there, apply to "N. & Q." Can any one of your readers enlighten me?

SAML. SHAW.

Andover.

NOTTINGHAM GOOSE FAIR.—Can any reader of "N. & Q." supply me with a copy of the ballad version of the origin of the Nottingham Goose Fair? The ballad is founded on the story given by Hone, or *vice versa*.

J. POTTER BRISCOE, F.R.H.S.

Nottingham Free Public Libraries.

ELECTRICITY.—In the thunderstorm which passed over Worcestershire on Sunday, July 16, I noticed the barometer did not fall, though the lightning was near enough to strike one tree and scorch several shrubs. Certainly, the rain did not last ten minutes; but I always supposed electricity depressed the mercury. I should be glad to learn if the circumstance is unusual, and, if so, if it was observed elsewhere.
W. M. M.

MICHAEL FARADAY, the son of a poor blacksmith, was apprenticed to a bookseller in London. Where was that bookseller's shop and what was the name of its owner? *Current Fair* does not record it.
C. A. WARD.

Mayfair.

"HUNKY DORY."—Possible origin of this slang phrase? A correspondent of the *New York Herald*, of July 14, p. 6, writing on the Centennial Exhibition, says :—

"One of the Japanese cases presents conspicuously the words 'Huncho dori.' This is so much like the 'hunky dory' of our local slang as to excite some curiosity. Upon inquiry it is learned that Huncho dori is the name of the principal street in Yokohama. It is a queer coincidence that these syllables should have come to express with us an idea of satisfactory or brilliant position. Did the sailors import this phrase?"

WILLIAM JOHN POTTS.

Camden, New Jersey.

ST. CECILIA'S DAY.—I shall be glad if any of your readers can inform me precisely when St. Cecilia's Day began to be observed in England by public musical performances and odes written for those occasions.

C. H.

"FIRST."—In Chambers's *Etymological Dictionary of the English Language*, Edinburgh, 1874, I find *first* pronounced *ferst*. Is this portentous innovation a Scotticism? Really these modern popular English dictionaries are becoming a nuisance.

S. T. P.

"SIR WATKIN'S PUDDING."—There are few public dinners given in North Wales where the bill of fare does not include "Sir Watkin's pudding." It will probably surprise many Welshmen to be told that this delicacy was not named after any member of the Wynnstay family at all, but is said to have been called after a Sir Watkin Lewis, Alderman of London. Most cookery books, I believe, give the dish. Can any of your contributors give its origin?

A. R.

Croeswylan, Caeawesty.

"ULLATTS" OR "ULLITTS."—Moths which fly about in the twilight or in the night time are called by the people here "ullatts" or "ullitts," but no one can tell me why. Is the name known elsewhere?

THOS. RATCLIFFE.

Worksoop.

"HIGH FALUTIN."—What is the origin and meaning of this term (I believe) used in the United States?

T.

THE HIGH COURT OF JUSTICE.—Looking at the many whimsical changes of names and titles introduced by the New Judicature Act, has it ever occurred to your readers that the title as above, which by that Act is bestowed upon the law courts generally, is exactly similar to that of the tribunal created by Cromwell for the purpose of trying Charles I., and that it was under a warrant of the High Court of Justice that that unhappy monarch was executed? How long did that tribunal remain in existence after the trial of King Charles? Has the title remained extinct until its recent revival?

G. HUMPHRIES.

DIALECT COLLECTIONS.—Is anything known of the dialect collections mentioned in the following extract?—

"Mr. Richard Waugh.....left behind him a manuscript collection of local words and phrases, with respect to which I find Hodgson making anxious inquiries in 1813, after he had taken up his residence at Heworth. One result of these inquiries was that the book was on the 22nd Nov. in the possession of Mrs. Emerson, of Hillgate, in Gateshead. 'She sought for it,' says he, 'yesterday, but did not find it, but she knows she has it, and will send for me when she has found it.' It does not appear that the book ever was found. A collection of Durham words, formed now almost a century ago, would be peculiarly valuable at the present time, and I have placed the above memoranda upon record to the intent that they may be of use in any search which may be made for its recovery."—*A Memoir of Rev. J. Hodgson, F.S.A.N.*, by Rev. James Raine, F.S.A.N., vol. i. pp. 27-8.

ANON.

CURIOUS EPITAPH.—In reading Grose's *Olio* lately I found the following note (p. 310) about a curious epitaph which one sometimes sees in collections of the kind, but which is rendered much more interesting by Grose's introductory note:—

"Sir John Trollop, K', is said to have had a grave dug for himself some years before his decease in the chancel of a church built at his expense; by the side of the grave was placed his own figure in marble, with his right hand pointing to the building and his left to the grave; on his breast were painted the following lines—

'I, Sir John Trollop,
Made these stones roll up;
When God shall take my soul up,
My body shall fill that hole up.'

In what part of England is this church? Does this figure of Sir John still exist?

R. W. H. NASH, B.A.

Florinda Place, Dublin.

ANCIENT BIERS AND PALLS.—Where do any still exist?

W. T. HYATT.

JUDGE JEFFRIES.—Can any of your readers assist me to the following information? At what period, and for what length of time, did Judge Jeffries inhabit Swell (formerly Sewelle) Court, Somersetshire? I have searched through various histories of Somerset, and also through several lives of the judge as well as *The Bloody Assize*, but nowhere is mention made of a residence at this house; but in all probability he did reside here for some time, as the tradition of the place is that here he held his court and tried his prisoners, and the people even assert that some of the chains to which the prisoners were fastened are still remaining. Probably there is here a great amount of exaggeration; but what appears to give great authenticity to at least a part of this tradition is the fact that in the hall of the court-house are two oil paintings, of the Kneller type, of Judge Jeffries and his wife—very good examples of portrait painting of this school—and these two portraits are always, it appears, mentioned in the lease and are not allowed to be removed, clearly indicating some connexion between the house and the judge.

Perchance some descendants of the Newton family, who lived here in the sixteenth century (and probably the seventeenth), could give the desired information. The brasses, dating to about 1504, in memory of this family, are still to be seen in the little church adjoining the house. B. J.

BOILEAU'S WORKS.—I am very anxious to see the volume which contains Boileau's satires in the edition entitled—

"Œuvres de Nicolas Boileau Despréaux, avec des éclaircissements historiques donnés par lui-même. 12o 4 vols. nouvelle édition, revue, corrigée et augmentée, à Amsterdam chez D. v. Mortier, Libraire,"

and shall feel much indebted to any reader of "N. & Q." who will enable me to do so.

RALPH N. JAMES.

Ashford, Kent.

TENNYSON: "THE OLD SEAT."—I have an edition of *The Complete Works of Alfred Tennyson, Poet Laureate*, edited by A. C. Loffelt, Rotterdam, n. d., in which, p. 439, is given a poem, with the above title, that I do not remember to have seen in any authorized edition. I quote the first stanza:—

"Dear Lady Clara Vere de Vere,
How strange with you once more to meet,
To hold your hand, to hear your voice,
To sit beside you on this seat!
You mind the time we sat here last!—
Two little children-lovers we,
Each loving each with simple faith,
I tell to you—you all to me."

On what grounds is this ascribed to Mr. Tennyson?
MOTH.

SCOTCH HEREDITARY OFFICES.—What is the origin of the Scotch Hereditary Offices? What are they?
SEBASTIAN.

FRANCES, LADY BOWATER, was living in King Street, Norwich, in 1796. To what family did she belong?
THOMAS R. TALLACK.
Norwich.

Replies

THE IRISH PEERAGE: IRISH UNION PEERS.
(5th S. v. 369, 391, 469, 500; vi. 9, 50, 71.)

On February 7, 1800, the Lord Lieutenant (the Marquess Cornwallis) sent a message to the Irish House of Lords, which was accompanied by the resolutions of the British Parliament of 1799 in favour of the Union. On February 10 the House decreed to consider the message and resolution. Motion was made

that, in order to promote and secure the essential interests of Great Britain and Ireland, and to consolidate the strength, power, and resources of the British Empire, it will be advisable to concur in such measures as may best tend to unite the two kingdoms of Great Britain and Ireland into one kingdom, in such manner,

and on such terms and conditions, as may be established by Acts of the respective Parliaments of Great Britain and Ireland."

Your correspondent H. (5th S. vi. 9) calls attention to the Irish titles given to Lords Keith, Hotham, and others; but he appears to have forgotten that they could vote by proxy. On the division, Feb. 10, 1800, there were only 72 peers present, of whom 53 voted for and 19 against the resolution; but proxies were called for, and there were 75 for and 26 against, making the number for the resolution 128, and against it 45—total voting, 173. The Irish peerage now counts 187.

I have not a list of the names of those who voted either for or against the measure, but I have already shown that 124 Irish peers were created or elevated by Pitt between 1782 and 1800. The votes in favour of the resolution for the Union were 128. A protest was placed upon the records of the Irish House of Lords. Amongst the reasons assigned were:—

"Because it does not proffer to this country any benefits of which she is not already in possession, or offer any remedy for any of the evils which it at present has reason to apprehend. Because, next to the protection of Divine Providence, we hold this country indebted for its preservation to the vigilance of its resident Parliament and the loyalty of its resident gentry, the former of whom the proposed measure necessarily removes from the country and the latter of whom it must powerfully operate to withdraw; and, above all, because we conceive that no scheme of national adjustment can be honourable, satisfactory, or permanent, which is not considered with mature deliberation, presented by fair and temperate means, and founded on the uninfluenced sense of Parliament, no one of which requisites can we find in the present project."

The signatories are:—

"Leinster, Downshire, Percy, Meath, Granard, Ludlow, Arran, Charlemont, Kingston, Mountcashell, Farnham, Massey, Enniskillen, Kilmore, Dillon, Strangford, Powerscourt, De Vesey, William Down and Connor, Richard Waterford and Lismore, Louth, Lismore, Sunderlin."

The majority of these were in the enjoyment of their titles previous to 1782. The exceptions were the Marquess of Downshire, promoted 1789; Earl Farnham, promoted 1785; Earl Enniskillen, promoted 1789; Baron Lismore, created 1785; and Baron Sunderlin, created 1797. I think it must appear clear that the large creation of Irish peers after 1782 was part of a design to carry the Union. These elevations filled the House of Lords with those who might not inaptly be called creatures of the Minister, and it held out the bait of similar distinction to commoners who would support his policy.

One of your correspondents refers to the amount of cash paid to some of the peers, but it is only fair to remember that the right to sell the presentation to a close borough was then recognized in England as well as Ireland. It was unhappily greatly abused in the latter country. The Irish House of Com-

mons rejected the resolution in favour of the Union in 1799 by a majority of five. During the recess Lord Castlereagh bought up a number of nominations, and the nominees who would not support the Union resigned. At the first sitting of the Parliament in 1800 writs were issued for thirty-six vacancies, and subsequently twenty-four more seats became vacant from the same cause. The money advanced by Government was repaid by voting a large sum for each seat suppressed by the reduction of the number of Irish M.P.s consequent upon the Union.

Some of your correspondents overlook the object with which I introduced the remark respecting the paucity of Irish peerages existing in the male descendants of the Irish race. It is explained in my letter, p. 469, which says :—

"It is curious to note, and it shows the tremendous extent to which confiscation was carried in Ireland, that only six peerages exist of male descendants of the Irish race; they are—O'Brien (Inchiquin); O'Callaghan (Lismore); Quin (Dunraven); Lyssaght (Lisale); O'Grady (Guillamore); O'Hagan (O'Hagan)."

I had omitted Lord O'Neill because he is a Chichester, and Lord Donoughmore because he succeeded to the peerage in right of property derived from English ancestors, and dropped the Irish name O'Haly in favour of an English one, Hutchinsonson. Wyndham-Quin (Dunraven) might be omitted for a similar reason, as I think the property is derived from the Wyndhams. The only additional name that I have discovered which should have been included is Daly (Lord Dunsandle and Clanconal). Were I rewriting the paragraph, I should say, "Only four Irish peerages existed in the male descendants of those who had inherited lands in Ireland derived from possession antecedent to the landing of Henry II.," and I should omit from the list Viscount Guillamore (O'Grady), Lord O'Hagan (O'Hagan), both of whom won their peerages by professional merit, and Wyndham-Quin, Earl of Dunraven. I cannot find in the history of the transfer of land in Ireland from the Celts to the Anglo-Normans of the Tudor and Stuart period, or the Saxons of the Cromwellian, any statement of the right under which the English monarchs took the lands of the Irish people and gave them to the Anglo-Normans and Saxons. Strongbow's title was Irish, derived from his marriage with Eva Mac Monoagh; Henry II.'s title, the submission or surrender of Strongbow; but this could not be greater than that which Strongbow enjoyed, and as Dermot Mac Murrough was subordinate to Roderick O'Connor, King of Ireland, Henry II. occupied the same position. The treaty between Henry and Roderick describes the latter as King of Ireland, and the Galway Jury, time Charles I., found that Henry never had possessed the land of Connaught, but was paid every tenth hide as tribute, and it asserted that therefore Henry or his successors had no right

to confiscate the land. The extent to which the system of forfeiture was carried in Ireland is without parallel, and, judging by the proportion of Celtic landholders among the Irish peers, less than one-fortieth of the land of Ireland remains in the families of the Irish people.

JOSEPH FISHER, F.R.H.S.

Waterford.

LORD GORT, in his list of Englishmen created Scotch or Irish peers between the Restoration and the Revolution, omits at least one instance, and that perhaps the most notable.

In 1682 John Churchill, afterwards Duke of Marlborough, was created, at the instance of the Duke of York, afterwards James II., probably for favours granted him by Churchill's sister, Baron Churchill in Scotland. R. PASSINGHAM.

WINCHEL ROD: MULLENS, THE WATER-FINDER (5th S. v. 507; vi. 19, 33, 106).—I had often read of a forked twig used as a divining rod for the discovery of springs of water; but I never saw one in use till the other day, Saturday, July 29, when Mr. Mullens, of Bath,—who is known as "the water-finder" and "the man with the twig,"—came to my house, and displayed the faculty that he claims to possess. His forked twig, on this occasion, was not a hazel, but had been cut from a blackthorn in a hedge not far distant. As he held it towards the ground, by its two forks, and walked across my back yard and field, the twig, at certain spots, twisted rapidly upwards, in such a way that Mullens said he had some difficulty in holding it. The motion of the twig was instantaneous, and occurred when he was walking somewhat rapidly. The spots where this occurred denoted the course of the spring that supplies my well. He traced it as coming with a curve under the centre of my kitchen, and then going from the well, in a straight course, down my field. It so happened that my well had been measured by an experienced person on July 11, who found it to be seventy-two feet to the water, with a depth of seven feet of water, and Mullens, without knowing this, guessed its depth at "about eighty feet." Mullens showed me how to use the twig, and to hold it between the second and third fingers; but the twig did not manifest any approach to a movement. He told me that when he was showing his method to the Bishop of —, one of the bishop's daughters took the twig, when, as in the case of Lady N., mentioned in the twenty-second volume of the *Quarterly Review*, "to her amazement and alarm, she found that the same faculty was in her as in" Mr. Mullens. I have referred to the volume of the *Quarterly*, and the account of Lady N. is given in a lengthy foot-note, at pp. 373-4 of an article, "Popular Mythology of the Middle Ages." But I found it quoted in the

sixty-third volume of *The Family Library*, in the *Sketches of Imposture, Deception, and Credulity* (pp. 310-312), where is more to the same purpose relative to "the forked hazel, commonly called Moses his rod." Mullens showed the powers of his twig in a room in a farm-house near to my house, where he held the twig over the quarried floor, and it there gave the same evidence as to a spring of water being beneath that floor, as it had done when he had tracked the course of the spring in my field.

Mullens told me that he had been a well-sinker by trade, but that, for the past five years, he had restricted himself to the discovery of water, and to the superintendence of the needful operations to obtain the water. He quoted to me numerous instances where he had been employed to discover water on the estates of the Duke of Beaufort and other noblemen and gentlemen; and he said that his discoveries by the aid of his twig were always attended with success, and that a good spring of water was invariably found in the precise spot where his twig had indicated its presence. He also told me that he could tell with tolerable accuracy the precise depth at which the spring would be found. I conclude that the truthfulness (or otherwise) of his statements could readily be tested by those who were specially interested in his experiments; and, since he exhibited them to me, I have heard much in corroboration of his statements, and that at Falkingham, and elsewhere in Lincolnshire where he was employed, he discovered fine springs of water, "within a few minutes after he went there," when the expensive efforts of well-sinkers had been totally ineffectual. He has just been employed by Mr. Lineham, of Melton Mowbray, to discover water in land on the Burton road which has been laid out in streets. He has also been employed by a nobleman to discover water wherewith to supply the mansion-house of the parish in which I write this note. A reservoir, on high ground, had been constructed; but the supply has proved inadequate. Mullens has been called in; and his twig has indicated a fine spring on the opposite side of the mansion on lower ground. He has marked out spots where wells will now be sunk. I am told that he was summoned to Hornsby's works at Grantham, and that he said there was no spring to be found there; and that they have since sunk to a depth of about four hundred feet without discovering water. Your correspondent, MR. WARD, will do well to consult the article in the *Quarterly*, wherein the writer says:—

"The fact of the discovery of water being effected by it (the divining rod), when held in the hands of certain persons, seems indubitable...The faculty so inherent in certain persons is evidently the same with that of the Spanish Zabories, though the latter do not employ the hazel twig."

I think that I understood Mullens to say that

he usually employed a hazel twig, though, as I have already said, the twig that I saw him use was blackthorn. He asked me, when the twig suddenly rose up and stood out at right angles to his body, to try to pull it down, and I had to exercise all my force to do so. He also asked me to try to prevent the twig from rising up, but I could not. The "narrator" of the account in the *Quarterly* says, "The exercise of the faculty is independent of any volition"; and, although I narrowly watched Mullens, I was unable to detect that the sudden movements of the forked twig were the results of muscular efforts under his own control. But, be this as it may, Mullens, of Bath, certainly seems to justify his claim to be "a water-finder."

An account of "The Divining Rod," with an illustration, will be found in Hone's *Year-Book*, Dec. 30, vol. iv. pp. 1587-1591. In this account the twig is represented as moving towards the ground; in Mullens's case the twig moves upwards from the ground. CUTHBERT BEDE.

"LEAP IN THE DARK" (5th S. vi. 29, 94).—The ballad referred to by Mr. WM. CHAPPELL, on p. 94, is "A Hymn upon the Execution of Two Criminals," and belongs to a date nearly twelve years earlier than Gay's *Beggars' Opera*, which was produced at Lincoln's Inn Fields on January 29, 1727-8. It is quite possible that the "Hymn" may have been reproduced incidentally by some performer of Captain Macheath (for Mr. WM. CHAPPELL is so conscientiously accurate in all his statements that his authority on every point may generally be accepted as final and conclusive). But it certainly does not belong to the *Beggars' Opera*; and it could have been intelligible only to the first generation of hearers. Not having a copy of the *Newgate Calendar* beside me, in my remote library, I cannot give the date of the double execution; but the "Hymn" appeared in the first volume of *The Merry Musician*, p. 238 (no date, but about 1716), and in the supplementary sixth volume of Tom D'Urfey's *Pills to Purge Melancholy*, 1720, p. 327, with the music by Lewis Ramondon.

A copy of it as a single sheet song is in the British Museum Collection, press mark "H. 1601, p. 62." Of the seven verses, here is the beginning:—

"All you that must take a leap in the Dark,
Pity the Fate of Lawson and Clark;
Cheated by Hope, by Mercy amus'd,
Betray'd by the sinful ways we us'd:
Cropp'd in our Prime of Strength and Youth,
Who can but weep at so sad a Truth?
Cropp'd in our Prime, &c.

Once we thought 'twould never be Night,
But now a'ass 'twill never be light;
Heaven'y mercy shine on our Soule,
Death draws near, hark, Sepulchres Bell Toles:

Nature is stronger in Youth than in Age,
Grant us thy Spirit, Lord, Grief to assuage.

Courses of Evil brought us to this,
Sinful Pleasure, deceitful Bliss, &c.,
The Snares of Wine and Women fair," &c.

The tune of "Lawson and Clark" was adopted for other hanging verses, although not rivalling the earlier popularity of "Fortune, my Foe." In an extensive *Collection of Diverting Songs, Epigrams, Airs, &c.*, 4to., in my possession, exceeding 550 pp. and 1447 songs (but, unfortunately, lacking the title-page), the 809th song, on p. 346, begins:—

"All you that surround us wretched in this cart,
Sooner or later your selves must depart," &c.

Another, Song 952, begins "All you that do take a lease of this world," &c. Both are directed to be sung to the tune of "Lawson and Clark." The date of the bulky volume was probably 1739 or 1740. Many of the songs have not been found by me elsewhere. J. W. E.

Molash, by Ashford, Kent.

In *Vivian Grey*, bk. ii. chap. xvi., the hero says to himself, "I saw the feeble fools were wavering, and, to save all, made a leap in the dark."

CHARLES MADELEY.

AUGUSTINE WILDBORE, D.D. (5th S. v. 512; vi. 94).—The name of Aug. Wildbore, D.D., of Lancaster, appears in the *List of Loyal Compounds*, 1655, as paying a fine of 132*l.* 2*s.* 6*d.* There were two of his name dignitaries in the Church, and perhaps of the same family, namely, John Wildbore, Prebendary of Rochester in 1544, and John Wyldbore, Parson of Witterung, in Northamptonshire, who was installed Prebendary of Peterborough in 1660, and died in 1662. After his death the Dean of Peterborough had a suit against Godfrey and Robert Wyldbore to recover certain land belonging to the cathedral, which they claimed (*Kennett's Register*). Amongst the clergy silenced after the Restoration, Calamy (*Account*, i. 86) mentions Mr. Wildbore, M.A., Fellow of Clare Hall, Cambridge, describing him as "an unsettled man." Possibly this was the same Mr. Wildbore mentioned by Baxter (*Life*, folio, part iii. p. 13) as conforming about 1665. Was it from a descendant of one of these that Sir John Wyldbore Smith, Bart., born in 1770, derived the name?

The sequestration of "Dr. August. Wildbore of Lancaster" is mentioned by Walker, *Sufferings of the Clergy*, part i. p. 86. It may be noted that the omission of the name in the index to Walker is not an oversight. The names of none of the ejected parochial clergy are given in the index, because part ii. pp. 164 to 424, which contains them, being arranged alphabetically, is practically an index in itself. The index of names at the end

of the volume only relates to the University and Cathedral appointments, that is, to part ii. pp. 1 to 163.

EDWARD SOLLY.

In December, 1646, the children of Dr. Wildbore (from whom the vicarages of Lancaster and Garstang were sequestered) addressed an humble petition to the Plundered Ministers' Committee. On Dec. 25 it was accordingly ordered that the said children should have for their maintenance the full clear fifth part "of all the tithes renta, gleab lands & Easter booke of the sd vicarage of Lancaster, being of the greatest value of the said two benefices"; any objections to the contrary to be heard before the county committee of sequestrators, and reported. On the 5th January, 1646-7, it was ordered that a petition from Mr. (Nehemiah) Barnett, "minister of Lancaster in y^e county of Lanc.," be referred to the committee of that county, who were desired to examine into the particulars of the petition, "and to determine y^e cause betweene ye pet^r and ye daughter of Dr. Wildborne" (*sic*), and to report the result. There are no further entries.

This Mr. Barnett, who, with his successor, Rev. John Strickland, is ignored in Baines's *List of the Vicars of Lancaster*, was ordered to be instituted 23 Car. I. He was the author of *God's Lift-up Hand for Lancashire, presented in a Sermon preached before the Honourable Committee of the Countie of Lancaster upon the 18th December, 1645. 1646, 12mo.* JOHN E. BAILEY.

"POEMS ON AFFAIRS OF STATE" (5th S. v. 442, 520).—Having, by the courtesy of MR. THOMS, examined the third part of *State Poems*, 1698, in his library, described by him (4th S. xi. 1), I may say that the size, type, and other characteristics somewhat differ from my part ii. of 1697. The poems in these two volumes are, however, perfectly different, with one exception; they both contain "The New Protestant Litany," the first line of which is,—

"From the race of Ignatius and all their Colleagues."

It is noteworthy that the poem in both these copies contains two more verses than it does as printed in the 4to. *Poems and Songs against Popery*, 1689, or in the four vol. 8vo. *State Poems* (vol. iii. 1704), where it ends:—

"To purchase no more than a poor cushion Pregnant."

The additional lines are:—

"From a Courage of Steel, with intellects Lenden;
From renouncing Three Crowns, and all for God
 Broaden,
To follow the dance of Christian of Sweden.
 Libera, &c.

From giving our Parliament Write a withdraw,
Our last game for preserving o' Justice and Law,
In hopes of concealing our dear Cliven Paw.
 Libera, &c."

Mr. THOMS also showed me another volume in

Svo., probably one of the sources whence the *State Poems* were collected, the title of which is:—

"The | Muses Farewell | to Popery and Slavery | or a
Collection | of | Miscellaneous Poems, Satyrs, | Songs, &c.
made by the most eminent wits of | the Nation, & the
Fame, In- | treaguers, and Plots of th- Priests and
Jewits gave occasion. | The second edition, with large
additions | most of them never before printed. | L:nd n:
Printed for S. Burges, and are to be sold by the Book-
sellers of London and Westminster. 1690."

On comparison, it was found that this collection was identical with my own volume, part ii. of 1697; and as it is called a second edition, it appears probable that there was an issue prior to 1690. These two works together contain 201 poems, of which 121 are not in the four vols. of *State Poems*.

To compile a real complete index to all these poems, many of which are full of references to matters of high historical interest, would be a work of much labour, and, when made, it would occupy far more space than could be devoted to it in the pages of this journal. To make a mere index of titles would hardly be of much use; many have almost the same title, and few indicate the purport of the poem.

The comparison of the different editions is of value, because often a word or name given in one supplies a key to the poem wholly wanting in other impressions. Thus, "The Parallel" in *State Poems* (I. i. p. 254, ed. 1697) is rendered at once intelligible by the additional words given in the surreptitious edition of 1705, "on the disgrace of the E— of M—." This clearly points to the curious story of the presumptuous hopes of the Earl of Mulgrave to marry the Princess Ann, which, it is said, led to his banishment from Court, and to her engagement to Prince George of Denmark. (See Manley's *New Atlantis*, 1709.)

The index of these poems which I have made, and which in the absence of a more complete one I have often found very useful, is one of first lines; and should the editor think it worthy of a place in the pages of "N. & Q." I shall with pleasure send a copy.

EDWARD SOLLY.

Sutton, Surrey.

[We shall be glad to receive what MR. SOLLY so courteously offers.]

EARLY STAGE SCENERY (5th S. v. 381; vi. 15.)—As the inquiry upon this subject does not appear to have been yet answered, I venture to mention that there are earlier records than the *Architettura* of Sebastian Serlio, and earlier examples than "the scenes made by Jeronimo Genga for his lord and patron, Francisco Maria, Duke of Urbino." If the first duke of that name is meant, as from the date of Serlio's work it must be, the time would be early in the sixteenth century; but, as early as 1486, scenery much more

elaborate had been introduced at the Ducal Theatre of Ferrara. Duke Ercole's translation of the *Menachmi* was in that year represented "in a temporary theatre in the court of the palace, with a splendour of scenery and decoration that even modern ingenuity has rarely excelled; a galley, sufficiently large to contain ten persons, having been made to traverse the stage with sails and oars in perfect imitation of the reality." And a translation of the *Amphitryon* was given the following year, with scenery that represented "a paradise with stars and other heavenly bodies beautiful to be seen" (v. *Diar. Ferr. ap. Muratori*). Some notices of the drama at Ferrara may be found in Mr. Gilbert's *Life of Lucrezia Borgia*; and it is more fully described in *Memoirs connected with the Life and Writings of Pandolfo Colenuccio*, which was privately printed about eight years since, but of which there is a copy in the library of the British Museum. W. M. T.

JUSTIFIABLE HOMICIDE (5th S. iv. 27, 76, 116, 192, 329, 455; v. 157, 311, 458; vi. 97.)—If MR. WARREN had carefully read my article in 5th S. v. 458, I think he would not have put the questions which appear in his communication in vol. vi. 97. I distinctly stated that one of the principles of Freemasonry is "respect for and obedience to the law of the State." The circumstances alleged in 5th S. iv. 103 to have happened to Mrs. Aldworth are, I believe, a myth or an Irish joke. At any rate, the details are so opposed to the routine business of a Freemasons' lodge and the constitutions of the Order as to lead to no other conclusion. Without this, as females cannot, according to the constitutions, be admitted into the craft, if Mrs. Aldworth had been initiated, the warrant stated to have been held by Lord Doneraile would have been at once cancelled. Any tyro in the law knows that if any injury had happened to the lady, all the parties committing or sanctioning it would, as principals or accessories, have been legally punishable for so doing.

In the various articles in your journal on this subject much has been written on homicide; and MR. WARREN himself, in 5th S. v. 311, is correct in assuming that if the lady had been killed it would have been a murder. The best general definition of homicide, *justifiable, excusable, and felonious*, will be found in *Bl. Com.*, b. iv. c. 14. The intrusion of a person into a private society would at most be merely a trespass, and would render the intruder liable to be turned out, with sufficient force in the event of his refusal to leave when required so to do. For the trespass (if wilful) an action would lie. No other penalty could legally be inflicted. This will answer what is suggested by your correspondent FIFTY-SIX, who follows MR. WARREN. GEORGE WHITE.

St. Briavel's, Epsom.

CHEKE FAMILY (4th S. xi. 55, 103, 165, 223, 247, 533).—The church of St. John the Evangelist, at Havering-atte-Bower, is now being rebuilt on its old site. On the removal of the high-backed pews in the old church a black marble slab was found beneath the flooring of that occupied by the proprietor of Pyrgo Park, and believed to cover the vault to which the bodies of the Cheke family were removed when the chapel at Pyrgo was demolished. The stone bears the following inscription:—

"Here lyeth y^e Body of Thomas | Cheek, Esq^r, Lieutenant of y^e | Tower of London in the | Reignes of King Charles | the Second and King James | the Second, who dyed the | 13th day of April, 1688, | Aged 59 | yeares."

There was also another marble slab near the south door, which, being covered with thick matting, escaped my notice when I copied the inscriptions on the three slabs in the centre aisle (communicated to "N. & Q.," 4th S. xi. 533). It is inscribed:—

"Here lyeth the Body of Edward | Cheeke, Esq^r, the only surviving | Son of Thomas Cheeke, Esquier, by | Lætitia, his wife, who departed y^e | Life Oct. 8th, 1707, aged 30 yeares. | He married Ann, the | daughter of S^r William Ellys of | Nocton, Com. Linc^{re}, Bart, by whom | he had two Sons, Edward and | William, which William dyed the | 2nd day of June, 1708, aged 2 months | and 2 days."

These five monumental records of the Chekes will be carefully replaced in the new church.

THOMAS BIRD.

Romford.

SAMUEL AND NATHANAEL WARD (2nd S. xii. 426, *et passim*).—These two eminent Puritans have been claimed as scholars of Merchant Taylors' School, and undoubtedly two boys bearing these names were contemporaries there in 1612, the dates of their births, as entered in the Probation Books, being respectively Nov. 9, 1602, and Jan. 2, 1605. Nevertheless, further investigation has led me to doubt whether their identification has been correct. It would seem that John Ward, minister of Haverhill, co. Suff., had two sons, Samuel and Nathaniel. The elder was scholar of St. John's, Cambridge, in 1594; B.A. 1596-7; Fellow of Sidney Sussex, 1599; died 1639-40. The younger was of Emanuel Coll., Cambridge; B.A. 1599-1600; minister of Standon, co. Herts; emigrated to America, but returned and settled at Shenfield, co. Essex, where he died in 1653. Contemporary with them were Samuel Ward, born at Bishop Middleham, co. Durham; B.A. of Christ's College, Cambridge, 1592-3; Fellow of Emanuel, Master of Sidney, Archdeacon of Taunton, Margaret Professor of Divinity, &c. He died in 1643. His brother Nathanael was of King's College, Cambridge, and was slain, fighting for the king, at Millum Castle, co. Cumb., in Dec., 1644. Here, then, we have two distinct pairs of Wards bearing the same names, and the Free Admissions

to Merchant Taylors' School (preserved among the records of the company) supply a third pair, the dates of whose births I have already given. The notes of their admission are as follows—1612, Aug. 31, Nathaniel Ward, son of William Ward, citizen and armourer; 1612, Oct. 5, Samuel Ward, son of William Ward, citizen and armourer. And in the year 1615 (April 17) I find another Nathaniel Ward, described as son of Obadiah Ward, of London, merchant, was admitted. We have, therefore, four Nathaniels who may be termed contemporaries, to the great perplexity of biographers and genealogists.

The Messrs. Cooper ("N. & Q.," 2nd S. viii. 76) asserted that Nathaniel Ward, born Jan. 2, 1605, was the loyal priest who died fighting for his king; but this is contradicted by the fact that his brother Samuel graduated B.A. in 1592-3, and, therefore, could not have been at school with him in 1612.

CHARLES J. ROBINSON.

A CULLODEN BADGE (5th S. iv. 328, 380).—I shall be obliged if some one learned in regimental history will answer this query.

BEROALD INNES.

HERALDIC BIBLIOGRAPHY (5th S. vi. 107).—**HIRONDELLE** can see Moule's *Bibliotheca Heraldica* at the Free Reference Library, Birmingham.

J. D. M.

LAW OF HERALDRY (5th S. vi. 108).—A man may please himself, and compile what arms he likes, for which he will have to pay the tax for armorial bearings; but such assumed arms would not be sanctioned by the authorities of the Herald's College. A grant of arms costs 72*l.* 10*s.*; and then he will have a right to what the authorities grant him. **PAX IN BELLO** should apply to the Herald's College, and be thankful for the courteous civilities he will assuredly receive from the gentleman-in-waiting.

CHEVRON.

THOMAS GIBBS (5th S. vi. 88).—I have four books (I think not mentioned by Lowndes, but I cannot at present refer to him) all printed for a Thomas Gibbs who was living at the time mentioned in the above query; but the character of the books, especially the last, which speaks with great boldness of the then Government of the country, would seem to have been scarcely to the taste of a minister of the Savoy and a friend of the Long Parliament. These are they:—

1. "Sermons of Thos. Westfield, D.D., Bishop of Bristol. Printed for J. H., and part of the Impression to be vended for the Use of Thomas Gibbs, Gent., 1655."

2. "Tertullians Apologie, now made English by H. B. Printed for the Use and Benefit of Thomas Gibbs, Gent., 1657."

3. "The Mirrour of Government both Ecclesiasticall and Civill. By [John] R[ockett]. London: Printed for the Use and Benefit of Thomas Gibbs, Gentleman, 1658."

This book was reissued with a new title (taken from the heading of the treatise), "The Christian Subject: a Treatise directing a Christian to a Peaceable Conversation suitable to an Holy Calling." This time it has the imprimatur of "Edmond Callamy of Aldermanbury."

4. "Two Sermons written by Thomas Wall, M^r of Arts and Minister of Jesus Christ"—printed for the Use and Benefit of Thomas Gibbs, Gent^r, 1659—being 'Comment on the Times, or a Character of the Enemies of the Church,' and 'God's Revenge against the Enemies of the Church.' 1658."

If these two Thomas Gibbises were not one, let me put my query, Who was the latter?

HENRY H. GIBBS.

PRECEDENCE OF ENGLISH AMBASSADORS AND MINISTERS (5th S. vi. 109.)—In answer to K. H. B. as to whether in all Courts the English ambassador or minister takes precedence of all other ambassadors or ministers, he certainly does not. Formerly there was great contention as to diplomatic precedence, which was settled by the arrangement that precedence depended on the priority of delivering credentials, ambassadors, of course, ranking before ministers. In Paris, however (I do not know if elsewhere in Roman Catholic countries), the Pope's Nuncio has precedence, the other members of the diplomatic body ranking according to their precedence as above mentioned. When Queen Victoria received the Corps Diplomatique at the British Embassy at Paris in 1855, the Pope's Nuncio was introduced first. T.

Ambassadors and ministers take precedence according to the dates of their presenting their credentials. What is the precedence of sovereigns? SEBASTIAN.

"THE REPOSE IN EGYPT" (5th S. vi. 108), in Sir Richard Wallace's collection, recently at the Bethnal Green Museum, is not by Ary Scheffer, but by Paul Delaroche. It was painted in 1844. An engraving is frequently to be seen in print-shop windows. R. O. Y.

WEDDING SUPERSTITIONS (5th S. v. 408.)—For an explanation of the superstition connected with "May marriages," see 1st S. i. 467, and ii. 52. I have always understood that "wealthless, healthless, or childless," referred to the marriages of first cousins. W. S. J. Carlton Hill.

The superstition that marriages contracted in May are "wealthless, healthless, or childless," is at least as old as the time of Ovid. See *Fastorum*, lib. v. l. 487:—

"Nec viduæ tædis eadem, nec virginis apta Tempora. Quæ nupti, non diuturna fuit. Hæc quoque de causa (si te proverbia tangunt), Mense malas Maio nubere vulgus ait."

J. E. E.

"IN PURIS NATURALIBUS" (5th S. vi. 106.)—The following are instances of the English translation of this phrase in something of its scholastic sense. Bishop Andrewes says that God chose the Jews "for no virtue of theirs, or for any pure naturals in them," and elsewhere he asserts that the Pelagian heresy issued "from the sect of the Peripatetics and their pure naturals" (*Serm.*, vol. i. p. 13, and vol. v. p. 56). Fuller observes that when the Turks first "came out of Turcomania, and were in their pure naturals, they were wonderfully abstemious" (*Holy War*, bk. v. chap. xxx.). And in his *Church History* (bk. ix. p. 143) he quotes several letters as "exhibiting the inclinations of their authors in pure naturalls, without any adulterated addition."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

HERALDIC (5th S. vi. 28.)—The fourth (qy. the third) quarter of the coat is given as Wells. It may be worth noting that Welles, a family seated at Bucksted, in Sussex, bore the crest of a talbot passant arg.

W. E. B.

JOSEPH KNIBB (5th S. vi. 29) was admitted to the freedom of the Clockmakers' Company, Jan. 16, 1670; chosen one of the Court of Assistants of that company, July 1, 1689; sworn into office on July 30. He was evidently a working City clockmaker, for several apprentices were bound to him from time to time. Peter Knibb, most likely his son, was admitted to the freedom of the company, Nov. 5, 1677. Edward Knibb was bound apprentice to him, Dec. 5, 1693. In the *Catalogue of Watches and Watch Movements*, lately printed and issued by the company, you will find a reference to John Knibb att Oxen.

SAMUEL ELLIOTT ATKINS,

Clerk of the Clockmakers' Company.

Cowper's Court, Cornhill.

In the Camden Society's *Secret Services of Charles II. and James II.*, vol. iii., are various payments, some of which are for clocks supplied to the king. In the account ending July 3, 1682, appears paid "To Mr. Knibb, by his said M^{ties} comand, upon a bill for clockwork, 141l."

At Windsor Castle is an old clock which was made by Joseph Knibb in 1677. There is a tradesman's token: on the obverse, "Joseph Knibb, clockmaker in Oxon" (in four lines); reverse, "I. K.," and a clock face and hands.

SAMUEL SHAW.

Andover.

[At Ham House there is an upright case clock, with Knibb's name on the face.]

LEGAL DATES (5th S. v. 308, 435; vi. 119.)—D. C. E.'s meaning is now clear; but I wonder he does not see the great improbability that a distinctly formal and legal document should be

dated otherwise than by the computation legally in use. The New Style was not brought in by law till 1752, and however much (as far as the beginning of the year is concerned) it may have been popularly used before, I can hardly think it possible that it should be employed in legal papers. The authority D. C. E. mentions would have to be very good indeed to make me believe this; though if the deeds, as I think he said, are marriage settlements, it is easy to conceive reasons which might make him think it demonstrative.

CHARLES F. S. WARREN, M.A.

Bexhill.

"TO BAT" : "TO BAK" (5th S. v. 329, 478 ; vi. 97).—Many obvious things turn out to be imaginary. V.H.I.L.I.C.I.V., who says that "the good woman (who said of the boy's open eyes that 'he neither winked, nor blinked, nor *batted* them') was obviously intending to convey that the boy did not screw them up, *like a bat*," not only propounds an incredible etymology for the verb in question, but discredits his own Warwickshire birth. In my native Warwickshire the verb used to be of common use, e.g., I well remember hearing a Warwickshire lady speak evil of a neighbour, saying of her, "I can't bear her, the old cant! she sits there *batting* her eyes at you." I knew this maligned woman; and it is a fact that she had, in a remarkable degree, the infirmity of restless eyelids, and closed them ten times to any other person's once.

The substantive *bat*, a piece of coal which will not burn, was the subject of a reply in "N. & Q.," 4th S. xii. 376, but I am afraid I attributed the saying "As warm as a bat" to the wrong county. The South Staffordshire term is probably derived from the usual shape and weight of a coal *bat*. It is particularly suggestive of the wooden instrument so named.

A horse is said to *bat* his ears when he lays them down; which seems to identify that verb with *bata*.

There is another verb, *to bak* (! back), in common use by schoolboys; such a one sometimes says he has been *bak'd about*. Remembering that *bat* and *bak* are alternative forms of *vespertilio*, it occurred to me that the schoolboy's *bak* is just *bat* or *beat*. But it seems to me more probable that the word is properly written *back*, meaning to *strike on the back*.

JABEZ.

Athenæum Club.

MARRIAGE CUSTOM (5th S. v. 408 ; vi. 93).—DR. BRUSHFIELD'S reference to Malcolm's *Anecdotes of London*, p. 233, is not correct for any volume of the 3 vol. edition. C. A. WARD.
Mayfair.

HAMNET SHAKESPEARE (5th S. v. 461 ; vi. 91).—At Finchley, Middlesex, near the old church, there

is a Hamlett, a plumber, whose family have lived there for many years. And in the present *London Directory* there is a Douglas Hamnet Harding, in Wood Street, E.C., rope-maker. A. H.

TENNYSON'S EARLY PUBLICATIONS (5th S. v. 406 ; vi. 16).—The complete edition of Tennyson published for one dollar by J. R. Osgood & Co., Boston, Mass., contains all his earlier poems, as well as his later anonymous verses.

J. BRANDER MATTHEWS.

"THE CONVERSION OF THE BRITONS," PAINTED BY J. H. MORTIMER (5th S. v. 108, 236, 397).—There is a short biographical sketch of this artist in Bryan's *Dictionary of Painters and Engravers* (Bell & Daldy, York Street, Covent Garden, n.d.), in which it is said that John Hamilton Mortimer was born at Eastbourne in 1739. He had an uncle whose talents as a painter were far above mediocrity, and who took notice of him. The following extract is transcribed *verbatim* concerning the painting which seems to have been regarded as his *chef d'œuvre* :—

"He soon afterwards gained the premium of one hundred guineas given by the Society for the Encouragement of Arts, Manufactures, and Commerce, for the best historical picture, which was adjudged to his painting of St. Paul converting the Britons, which some time afterwards became the property of Dr. Bates, who presented it in 1778 to the church of Chipping Wycombe, in Buckinghamshire."—P. 496.

Chipping Wycombe and High Wycombe are names of the same place, from which Missenden, the former residence of Dr. Bates, is not very far distant. I think I remember to have heard that he was a Buckinghamshire celebrity of the closing part of the eighteenth century.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SHELLEY'S "SENSITIVE PLANT" (5th S. v. 269, 392).—The sensitive plant (if grown in a hot-house) has an elegant flower like a tiny brush, the size of a nut, and of a delicate lilac colour.

P. P.

THE PINTA (5th S. iv. 385, 476) was the second in point of size of the three vessels which composed the fleet of Columbus, the largest being the Santa Maria and the smallest the Nina. See Washington Irving's *History of the Life and Voyages of Christopher Columbus*, London, 1828, vol. i. p. 183.

J. MANUEL.

Newcastle-upon-Tyne.

"LIGHT OF LIGHTS" : "HYMNS ANCIENT AND MODERN" (5th S. v. 516 ; vi. 98).—The *intention* of these words did not escape me; and my condemnation was *not hasty*, but deliberate. The words are so perilously near to those of the doctrinal definition of the Nicene Creed that they are necessarily misleading. As a presumed render-

ing of "Lux vera mundi," they are not "free" but *licentious*.
HERBERT RANDOLPH.
Bexhill.

JOHNSON'S "DICTIONARY" (5th S. v. 188, 355.)—The following is extracted from the *Percy Anecdotes* antecedent the word "Excise":—

"After the dictionary was published, the explanation given in it of the word *Excise* offended the ministers, and it was submitted to Mr. Murray, afterwards Lord Mansfield, then Attorney-General, whether it was not a libel. The following is a copy of the case submitted, with the opinion of the Attorney-General upon it:—

"Case.

"Mr. Samuel Johnson has lately published a book entitled *A Dictionary of the English Language*, in which the words are deduced from their originals, and illustrated in their different significations by examples from the best writers, &c.

"Under the title "Excise" are the following words: "Excise, n. s. (*accisa*, Dutch; *excisum*, Latin), a hateful tax levied upon commodities, and adjudged, not by the common judges of property, but *verdicts* hired by those to whom *Excise* is paid."

"The author's definition being observed by the Commissioners of Excise, they desire the favour of your opinion. *Question* Whether it will not be considered as a libel; and if so, whether it is not proper to proceed against the author, printers, and publishers thereof, or any, and which of them, by information or how otherwise?

"Opinion.

"I am of opinion that it is a libel; but under all the circumstances, I should think it better to give him an opportunity of altering his definition; and in case he don't, threaten him with an information.

(Signed) "W. MURRAY.

"29th Nov., 1755."

"Time was allowed for the great philologist to alter his definition; but Dr. Johnson was not to be frightened, and the explanation still continues in his *Dictionary*."

It is certainly in my (1806) quarto edition.

FREDK. RULE.

ROUND ROBIN (5th S. v. 267, 335.)—Is not this an early instance of the notion of a round robin?—

"Nam et si testamenta scriptis in orbem servis libertas daretur, quia nullus ordo manumissionis invenitur, nulli libererunt."—Gaius, *Instit.* i. 46.

Which is translated as follows by E. Poste, ed. Oxford, 1871, p. 44:—

"If a testator manumits in excess of the permitted number, and arranges their names in a circle, as no order of manumission can be discovered, none of them can obtain their freedom."

The dictionaries observe that the round robin originated in France, as is implied by the name *rouleau*, where it was the method adopted by the officers of the Government to make known their grievances.

ED. MARSHALL.

MINISTER: PRIEST (5th S. v. 449, 494; 37.)—Allow me to thank the correspondents who have so kindly replied to my query. It now be considered settled that the word *minister* was first introduced into the rubric before

the Absolution in 1638, all preceding Prayer Books using the term *minister*. No reply has yet been given to the second part of my query, "By what authority was the change made?" Doubtless many alterations have been made by printers, both in the Prayer Book and in the Bible, but it can hardly be imagined printers would venture to make a change so important as this without competent authority. In reply to MR. A. BATEMAN, 5th S. vi. 37, may I say that in my copy of Ed. VI.'s second book, 1552 (Londini in officina Richardi Graftoni), the rubric in the Communion office is—

"Then shal this generall confession be made, in the name of all those that are mynyed to receive the holy Communion, either by one of them, or els by one of the ministers, or by the priest him selfe, all kneeling humbly vpon their knees."

The rubric was continued in all the editions of the Prayer Books of 1559 and 1604, but at the revision in 1662 it was altered to its present form.

J. R. DORE.

Huddersfield.

I see a discussion in "N. & Q." on these words. If you turn to the Canons of 1603, which are still in force, you will find the title "minister" given to the priest alone. The 32nd Canon is headed, "None to be made Deacon and Minister both in one day"; while the deacon is spoken of as not in the ministry, and his office as only a step or degree to the ministry. All ministers are therefore priests, though all priests are not necessarily ministers. The word "minister," I gather from the 33rd Canon, denotes a priest holding a benefice or ecclesiastical appointment, while "priest" is the general designation of those admitted to the second degree of Holy Orders. I know that in practice much of what is assigned in the Prayer Book to the "minister" is now read by deacons as well as priests, but the distinction I have mentioned seems to be the strict rule of the Church. J. S.

CHILD=FEMALE CHILD (5th S. v. 145, 189, 337, 371, 498; vi. 96.)—My elder relatives on both sides were quite familiar with the phrase, "Is it a boy or a cheeld?" They lived east of Fowey, but might, for all I know, have had connexions further west. This experience, coupled with that of Mr. Halliwell, *Archaic Dict.*, "Child, a girl, Devon," would imply that it was general throughout the western counties at least.

W. RENDLE.

In Gloucestershire, on the border of Wiltshire, it is a common question, "Is it a boy or a child?" It is also said, "In Gloucestershire everything is he but a tom cat, and that is she." The same manner of speech prevails also in Wiltshire. I knew a lady living at Salisbury who told me when she had a new dress home, the servant would ask, "Shall I hang he up, ma'am?"

L. C. R.

SNAIL TELEGRAPHS (5th S. v. 208, 395.)—The species of divination alluded to by J. R. S. C. was, and I believe still is, practised in Ireland in the following manner. On May Eve the young people used to go into the fields or gardens and collect snails. The creature was placed on a dinner-plate covered pretty thickly with flour, and a large saucer or soup-plate was laid over it, so as to prevent its escaping from its uncongenial resting-place. On the morning of May Day the upper plate or saucer was removed, and the marks made on the flour by the crawling of the snail were interpreted as the initials of the girl's future husband or young man's future bride. Was this divination ever practised in an English shire? A modification of it, transplanted by the innumerable Irish emigrants to America, may have led to the superstition noticed by Captain Burton. **HIBERNIA.**

[Brand, in the notes to "May Day Customs" (*Pop. Antiq.*, Knight's ed., 1841), says:—"The following divination on May Day is preserved in Gay's *Shepherd's Week*, 4th Pastoral:—

"'Last May Day fair, I searched to find a snail
That might my secret lover's name reveal:
Upon a gooseberry bush a snail I found,
For always snails near sweetest fruits abound.
I seiz'd the vermine; home I quickly sped,
And on the hearth the milk-white embers spread;
Slow crawl'd the snail, and if I right can spell,
In the soft ashes mark'd a curious L:
Oh, may this wondrous omen lucky prove!
For L is found in Lubberkin and Love.'"]

"TEETOTAL" (5th S. iv. 429; v. 18, 137, 398, 457; vi. 98.)—The origin of this singular word has frequently been discussed in "N. & Q." I remember, some thirty years ago or more, establishing a society in a parish which I then had, and inviting a lecturer of the name of Thomas Whitaker to attend the first meeting. He was one of the eleven men of Preston, by whom the idea of total abstinence was first started. I asked him what gave rise to the absurd name of teetotallers, and he told me that it was common in Lancashire amongst the artisans to intensify any expression by a kind of reduplication or an affix of some kind, and that in this case it signified that there was "no mistake about it." After a time Whitaker gave up travelling and set up as a bookseller in London. Whether or not he is still living I do not know, but he was a few years ago.

E. N. H.

GLADIATORIA HERBA (5th S. v. 148, 353.)—While thanking **DR. CHARNOCK** for his suggestion, may I be allowed space to point out that this herb can hardly be the gladiolus? Its name plainly means, not "sword-wort," but "swordplayers' wort, gladiators' wort," and possibly refers to its use as a salve. I find it in **Zeuss** (*Gram. Celtica*, ii. 772, 1st edit.), who quotes **Dioscorides**: "ταρπούκ [a Celtic word] (herba gladiatoria Gallis), Dioscor., 4,

99." I have no copy of **Dioscorides** by me, but **Zeuss** seems to refer to some well-known herb. Is the gladiatoria hypericum "balm of the warrior's wound Hypericon"? Any further suggestions would greatly oblige. **DAVID FITZGERALD.**
Hammersmith.

"**GIRL, NIMBLE WITH THY FEET,**" &c.: "**I AM HE,**" &c. (5th S. vi. 69), are both from *Sohrab and Rustum*, by **Matthew Arnold**. **LAURIGER.**

Miscellaneous.

NOTES ON BOOKS, &c.

The Church Bells of Leicestershire: their Inscriptions, Traditions, and Peculiar Uses. With Chapters on Bells and the Leicesters Bell Founders. By **Thomas North**. With Illustrations. (Leicester, Samuel Clarke.)

THIS interesting and handsome volume is not only highly honourable to its accomplished author, but creditable to the Leicesters press from which it is issued. The fact that the list of subscribers to the work contains nearly three hundred names is evidence of the interest taken in the science of campanology; we are bound to add that the general reader will also find his account in perusing this book, for it is rich in very curious and novel matter connected with the subject, and, indeed, the name of the author is sufficient warrant that the volume must be a pleasant one, and not like "sweet bells jangled, out of tune, and harsh."

Mr. North's book is, moreover, important as a contribution towards a history of the shire of Leicesters and its chief town, inasmuch as it contains not only drawings of the most remarkable bells, but the inscriptions, and also the marks, crosses, and stops of the founders. In carrying out his work, **Mr. North** acknowledges the cheerful aid he has had at the hands of the county clergy, and of archæological and other friends in Leicestershire. "It is only," he says, "in one or two insignificant instances where I am obliged to be content to mark a bell-turret as 'inaccessible'; and for the hearty helpers in his need he as heartily wishes—"May the music of our church bells sound joyously in their ears for many years to come." When we say that nearly a hundred and fifty of such kind helpers are thanked by name, we only illustrate the ready sympathy actively exercised in **Mr. North's** behalf.

The author may be said to begin at the beginning, for his first historical record alludes to the **Mosaic** writings, and "the bells which were ordered to be placed upon the hem of the ephod of the high priest," and, passing on to English chronicles, he points to the church bell of **St. Chad's**, **Cloughton**, **Lancashire**, as supposed to be the oldest dated bell in the kingdom—A.D. 1296. The next in date is at **Cold Ashby**, **Northamptonshire**, 1317. "Two, richly ornamented, dated 1323, are in the tower of **St. Mary's Church**, **Somerrotes**, **Lincolnshire**." Originally, inscriptions on bells were strictly devout, but in later years they had a secular or personal sentiment. For example, at **Bottesford** (**Leicestershire**) we have: "In Multis Annis Resonet Campana Johannis." At **Gainford**, **Durham**, is the following: "Help Mari quod Roger of Kirkeby." We have only space to add that the three hundred and odd quarto pages of this learned and pleasant volume sparkle with information gracefully conveyed. We cannot doubt that all who read it will become, or have a desire to become, campanologists, and **Mr. North's** book will lead them into many pleasant bye-

paths of history. It has a capital Index, and we pronounce it emphatically to be a capital book.

Colchester Castle a Roman Building, and the Oldest and the Noblest Monument of the Romans in Britain. With Illustrative Plans and Sketches. By George Buckler. (Colchester, Benham & Harrison; London, Simpkin & Marshall.)

THE author of *Twenty-two of the Churches of Essex* here returns to the question which was so fully discussed at the late archaeological meeting in Colchester. There it was decided that the Castle was neither noble nor Roman. To those who followed the discussion, or rather denunciation, Mr. Buckler's work will recommend itself by its temperate treatment of the affirmative side of the question.

Historical Biographies. Edited by the Rev. M. Creighton, M.A.—*Life of Simon de Montfort, Earl of Leicester.* By M. Creighton, M.A.—*Life of Edward the Black Prince.* By Louise Creighton. (Rivingtons.)

AT first sight this new series of historical biographies would seem to clash with the historical handbooks edited by Mr. Oscar Browning, but this is not the case. The latter series deals (chiefly) with great events, that edited by the Rev. M. Creighton with great men who produce, act in, or influence them. The biographical series has begun most promisingly with the lives of De Montfort and the Black Prince. If those which are to follow be as well executed, the popularity of this series will be beyond all doubt.

Cherry Drollery: Songs and Sonnets. Being a Collection of Divers Excellent Pieces of Poetry of several Eminent Authors. Now first Reprinted from the Edition of 1656. To which are added the Extra Songs of Merry Drollery, 1661; and an Antidote against Melancholy, 1661. Edited, with Special Introductions and Appendices of Notes, Illustrations, Emendations of Texts, &c., by J. Woodfall Ebsworth, M.A. Cantab. (Boston, Lincolnshire, Robert Roberts.)

THAT this work is most efficiently edited is a matter beyond doubt. Mr. Ebsworth is the right man in the right place. The songs illustrate the morals and politics of a past time in a coarse manner; but they are only for very mature antiquarians, and the very uppermost of shelves.

THE *Athenæum* of this day announces the discovery of a notable London relic which had for the last century been given up as lost, namely, the stone which was originally put up in Pudding Lane to commemorate the Fire of London and the alleged incendiaries. For how and where the discovery was made, and for the inscription, extremely uncomplimentary to the fire-raisers, we refer our readers to the above journal.

OLD PLAY.—The *Examiner* of August 12 says:—"The custom, first introduced by Laube on the Vienna stage, of so-called 'Historical Evenings,' on which short German comedies of several centuries are performed, is being continued in the theatres at Berlin. Thus, a few days since, at the Belle Alliance Theatre, a farce by Hans Sachs, the famous master-singer and father of the German secular drama, was given, which bears the title of *The Wandering Scholar*. It is a rudely drawn, but very humorous piece, in which a peasant and his wife, a student, and a priest are the chief personages; the priest being represented as the dupe of the student. In this comedy, a farce by Andreas Gryphius, *Herr Squeenz*, was performed, which dates from 1658—a century later than Hans Sachs. In this comedy, the story of Shakespeare's *Midsummer Night's Dream* was brought into a separate play. For the eighteenth century, Geilert's *Sick Lady* was selected. The taste for

these historical performances is growing very much in Germany, together with that for classic Greek plays."

[It is possible that the German Mr. Peter Quince was an adaptation of the English piece in which the clowns of Shakespeare's *Midsummer Night's Dream* were wrought into a separate play. The English version was entitled "The Merry conceited Humors of Borron, The Weaver." As it hath been often publicly Acted by some of his Majesties Comedians, and lately privately presented by several APPRENTICES for their harmless recreation, with Great Applause. London, printed for F. Kirkman and H. Marsh, at the Jo. Fletchers Head, on the backside of St. Clements, and the Princes Arms in Chancery Lane, neare Fleet Street, 1661." This was three years after *Peter Quince* was being acted in Germany; but in the address of "The Stationers to the Reader," we find it was an old piece, "which (when the life of action was added to it) pleased generally." It was published, or re-published by desire, to increase the stock of mirth "likely very suddenly to happen about the King's Coronation," and because "it may be now as fit for a private recreation as formerly it hath been for a publike." The "Names of the Actors" begin with "Quince the Carpenter, who speaks the Prologue." Five years ago Mr. Ashbee printed 100 fac-simile copies of this play.]

"WHEN the question about the title of Emperor was raging a short time back, no one perhaps lighted on the edition of Bacon's *Advancement of Learning*, printed at Oxford in 1640. The translator, Gilbert Wats, dedicates his book to Charles I. by a variety of titles, which certainly never formed part of the royal style. Besides his usual description as King of Great Britain, France, and Ireland, Charles appears as 'Terræ Marisque potentissimus Princeps, cæcæ Britannici ad quatuor mundi plagas dispartiti Imperator, dominus Virginiae et vastorum territoriorum adjacentium et dispersarum insularum in oceano occidentali.' His Sacred Majesty—he has a 'Numen,' like Diocletian or Theodosius—thus seems to be Prince of land and sea, but in a special manner Emperor of the Ocean, and Lord of the lands beyond it. The translator, indeed, seems to have had a general love of unusual titles. The King's eldest son, the future Charles II., appears as 'Prince of Great Britain, France, and Ireland, the growing glory of a future age.' Yet, though Charles was not created Prince of Wales in his childhood, but in his sixth year, he must have borne that title by the time this dedication was written. That age, however, commonly spoke of a Prince of Wales simply as 'the Prince,' as appears from many passages of Clarendon, who, quite against modern usage, sometimes opposes 'the Prince' to 'the Duke of York.' But a translator of Bacon may be excused for doing anything in the way of giving or omitting titles. How many people would know who was meant by 'Francis, Viscount St. Albans'? Yet that was Bacon's real description as a peer. He is called 'Lord Bacon,' simply according to the fashion which then spoke of a Chancellor or Chief Justice as 'Lord Bacon,' 'Lord Coke,' and the like, much in the way which is still usual with the judges of Scotland."—*Fall Mall Gazette*, Aug. 14.

"THE HISTORICAL PRECEDENCE OF PEERS."—Since writing to you on the note on this subject, I have found that the barony of Audley has been in abeyance for the last two or three years; I am therefore mistaken in adding it to A. M.'s list. D. C. BOULGER.

LIBRARY CONFERENCE.—The committee, in America, to whom were entrusted the arrangements for the proposed Conference of Librarians and others interested in bibliography and library economy, have selected Phila-

delphia as the place of meeting, and Wednesday, Thursday, and Friday, October 4, 5, 6, as the date. The government of the Historical Society of that city have kindly offered their rooms for the purpose. The Committee are providing for papers and discussions which cannot fail to be of interest to those attending the Conference, and plans for a permanent organization and other business will also be presented. A programme will be ready in September, which will be mailed by the secretary, Mr. Melvil Dewey, 13, Tremont Place, Boston, on application.

SHAKESPEARIAN FORGERIES OF W. H. IRELAND.—The Catalogue just issued by Mr. B. Robson contains an entry of considerable interest:—

"IRELAND'S SHAKESPEARIAN FORGERIES.—A great literary curiosity, being a 4to. volume containing a Series of 17 Original Fabrications by W. H. Ireland, specially collected and neatly arranged, with Autograph Notes describing each specimen, by himself for W. T. Moncreiff, the famous dramatist, prefaced by a portrait and letter, signed, of the latter in relation to the same, also A.L.S. of Ireland to Moncreiff accompanying the volume, which he hopes will 'tend to enrich' his 'Theatrical Collection,' roy. 4to., the whole neatly mounted on stout paper, and specially bound in cloth gilt.

Contents:—

1. Tracings from the authenticated signatures of Shakespeare.
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 6. Acrostic on the name of Mary, Queen of Scots, signed by W. S.
 7. Spurious signature of Lord Southampton.
 8. Facetious Letter to William Cowley, the Player, signed by W. S.
 9. Singular Portrait of Shakespeare, of which Ireland writes: 'The above document was enclosed in the foregoing Epistle, and christened by the believers in the MSS. as a witty conundrum invented by Shakespeare.'
 10. Tracing from Heminge's authentic autograph.
 11. Spurious signature of John Heminge.
 12. The Jug Water Mark.
 13. First Signature of Shakespeare produced, and affixed to the spurious deed of Michel Fraser, on vellum.
 14. Signature of Fraser written with the left hand (on vellum).
 15. Shakespeare's Signature annexed to the Fraser Deed, with the Quintin Seal.
 - 16 and 17. Spurious Signatures affixed to the Deeds purporting to be between Shakespeare and Lowin and Condell the Players (on vellum).
- The above comprises the whole of the Shakespearian portion of the collection.

On the fly-leaf is written:—

"These specimens of my Shakespearian fabrications are presented to my friend, Mr. Moncreiff, with best regards.—W. H. Ireland."

The volume also contains the private plate of the portraits by S. Ireland of Anna Maria Ireland, eldest sister of W. H. Ireland who transcribed most of these fabrications, and Miss Jane Linley, sister of the first Mrs. Sheridan, and 'An Anthem on the lamented Death of her Royal Highness the Princess Charlotte,' written by W. H. Ireland, privately printed at Paris, together with an Ode to Lady Waldegrave, in the handwriting of the mother of Ireland. Moncreiff parted with it under peculiar circumstances, explained in his letter."

The Manchester Free Library possesses a similar

volume (numbered 27845), said to have been executed to convince Mr. George Chalmers of the ability of Shakespeare Ireland to produce such forgeries. This consists of twenty-nine quarto leaves, containing twenty-eight modern antique specimens of calligraphy. There is also a copy of the handbill distributed at the doors of Drury Lane Theatre on the night of the representation of *Vortigern*. The library acquired this curiosity at the sale of Mr. C. Bradbury's Collection. Mr. Bradbury exhibited the volume at a meeting of the Brotherhood of the Rosy Cross, and it was described in the *Manchester Guardian*, May 31, 1854. WILLIAM E. A. AXON.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

GARRICK, JUN.—As a question connected with English dramatic literature, we have to remark that the title comedy, playing under the title of *Second Thought is Best*, is neither new nor original. It was first played as *Blue Devils* at Covent Garden in 1798, a translation from the French by the younger Colman. We do not quite agree with what Genest says of it: "Its tendency is infinitely more pernicious than that of any comedy written in the time of Charles II.;" but we endorse what follows, that "suicide is too serious a crime to be treated with levity."

JAYDEE suggests, in re Dr. Porterfield (5th S. vi. 127), that the name in this query is a misprint for Porterfield. "William Porterfield wrote a well-known work—*Treatise on the Eye; the Manner and Phenomena of Vision*. 8vo., 2 vols., Edinb., 1759. The date of his death, July 21, 1771, is given by Richter, probably in his *Chirurgische Bibliothek*, but I only got the reference to Richter second-hand."

WM. PENNELL.—By all means yes, but please acknowledge, in a foot-note or otherwise, the source from whence it is taken.

THETA.—Any of the dealers in old engravings would give the information.

JAB. YOUNG (Owthorne).—Will you kindly forward us a couple of samples?

J. N.—It is pronounced as if written Cooper.

M. A. W. has proposed a scientific query.

R. H. L. (Sunbury).—Next week.

ERRATUM (5th S. vi. 130, col. i., line 24 from top).—For "Crenion," read "Grimm." The MS. was read by six different persons, who, puzzled as they were, could make nothing else of it than as it was printed. A proof was sent on the 7th inst.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements as Business Letters to "The Publisher"—at the Office, 25 Wellington Street, Strand, London, W.C.

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A Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

EDITED BY DR. DORAN, F.S.A.

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No. 139.

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LONDON, SATURDAY, AUGUST 26, 1876.

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REMINISCENCES OF AN AMERICAN LOYALIST.
(Concluded from p. 143.)

I ought not to omit to mention that, some time after his return to England, Mr. Boucher received a pension from our Government as some compensation for the loss of his preferment, besides other compensation for the loss of his property in America.

"To Colonel George Washington.

"The Lodge, Aug. 6th, 1775.

"Dear Sir,—I thought it far from the least pleasing circumstance attending my removal hither that it placed me in your immediate neighbourhood. For having now been happy in your acquaintance several years, I could not help considering myself, nor indeed help hoping that I was considered by you, as an old friend; and of course I counted on our living together in the pleasing intercourse of giving and receiving the mutual good offices of neighbourhood and friendship.

"That things have turned out much otherwise I need not inform you. Mortified and grieved as I confess myself to be at this disappointment, I am by no means prepared to say that you are wholly to be blamed for it; nor, as I would fain hope you in your turn will own, is it wholly owing to any fault of mine. I can easily suppose that we neither of us think ourselves to blame; and I cannot help thinking that had I been in your place I should, in this as well as in other things, have taken a different part from that which you have chosen. Permit me, sir, as one who was once your friend, and at any rate as one not likely to be soon troublesome to you again in the same way, once more as a friend freely to expostulate with you. If I am still in the wrong, I am

about to suffer such punishment as might satisfy the malice of even the most vindictive enemy; and if you are wrong, as in some degree I think you are, it is my duty frankly to tell you so, and yours to listen to me with patience.

"On the great points so long and so fruitlessly debated between us it is not my design now again to solicit your attention. We have now each of us taken and avowed our side, and with such ardour as becomes men who feel themselves to be in earnest in their convictions. That we should both be in the right is impossible, but that we both think we are we must in common candour allow. And this extreme difference of opinion between ourselves, where we have no grounds for charging each other with being influenced by any sinister or unworthy motives, should teach us no less candour in judging of and dealing by others in a similar predicament. There cannot be anything named of which I am more strongly convinced than I am that all those who with you are promoting the present apparently popular measures are the true enemies of their country. This persuasion, however, will by no means justify me, should I be so weak and wicked as to molest them while they do not molest me. I do not say this because I happen to be in what is called the minority, and therefore without any power of acting otherwise; it is the decision of truth and justice, and cannot be violated without doing violence to every system of ethics yet received in any civilized country. The true plan in such cases is for each party to defend his own side as well as he can by fair argument, and also, if possible, to convince his adversary: but everything that savours of, or but approaches to, coercion or compulsion is persecution and tyranny.

"It is on this ground that I complain of you and those with whom you side. How large a proportion of the people in general think with you or think with me it is in none of our powers to ascertain. I believe, because I think I can prove it, that your party, to serve an obvious party purpose, exceedingly magnify the numbers of those whom they suppose to take part with you, and you tax us with doing the same. But there is this great, manifest, and undisputed difference between us. No Tory has yet in a single instance misused or injured a Whig merely for being a Whig. And whatever may be the boasted superiority of your party, it will not be denied that in some instances at least this has been in our power. With respect to Whigs, however, the case has been directly the reverse; a Tory at all in the power of a Whig never escapes ill treatment merely because of his being a Tory. How contrary all this is to all that liberty which Whigs are for ever so forward to profess need not be insisted on; it is so contrary to all justice and honour, that were there no other reasons to determine me against it, as there are thousands, I would not be a Whig, because their principles, at least as I see them exemplified in practice, lead so directly to all that is mean and unmanly.

"It is a general fault in controversial writers to charge all the errors of a party on every individual of that party. I wish to avoid the disgrace of so indiscriminate a judgment; and therefore have a pleasure in acknowledging that I know many Whigs who are not tyrants. In this number it is but doing you common justice to place you. I wish I could go on, and with equal truth declare that, whilst you forbear yourself to persecute your fellow subjects on the score of their political creeds, you had been as careful to discourage such persecution in others. Scorning to flatter, as much as I scorn to tax you wrongfully, I am bold thus openly to tell you I think you have much to answer for in this way. It is not a little that you have to answer for with respect to myself.

"You know, and have acknowledged, the sincerity and the purity of my principles; and have been so candid

as to lament that you could not think on the great points that now agitate our common country as I do. Now, sir, it is impossible I should sometimes avow one kind of principles and sometimes another. I have at least the merit of consistency; and neither in any private or public conversation, in anything I have written, nor in anything I have delivered from the pulpit, have I ever asserted any other opinions or doctrines than you have repeatedly heard me assert both in my own house and yours. You cannot say that I deserved to be run down, vilified, and injured in the manner which you know has fallen to my lot, merely because I cannot bring myself to think on some political points just as you and your party would have me think. And yet you have borne to look on, at least as an unconcerned spectator, if not an abettor, whilst, like the poor frogs in the fable, I have in a manner been pelted to death. I do not ask if such conduct in you was friendly: was it either just, manly, or generous? It was not: no, it was acting with all the base malignity of a virulent Whig. As such, sir, I resent it; and oppressed and overborne as I may seem to be by popular obloquy, I will not be so wanting in justice to myself as not to tell you, as I now do with honest boldness, that I despise the man who, for any motives, could be induced to act so mean a part. You are no longer worthy of my friendship: a man of honour can no longer without dishonour be connected with you. With your cause I renounce you; and now for the last time subscribe myself, sir,

"Your humble servant,
"JONATHAN BOUCHIER."

I will now conclude these papers with a copy of the inscription on the tablet which was erected to my grandfather's memory in Epsom church:—

"Near this place are deposited, in the hope of a blessed resurrection to eternal life, the remains of the Rev. Jonathan Boucher, M.A., F.A.S., nineteen years Vicar of this parish. He was born at Blencogo, in Cumberland, 12th March, 1738, and died 27th April, 1804.

"A faithful steward of the mysteries of God, he ever maintained and enforced, both by his writings and discourses, that form of sound doctrine delivered unto the Saints; whilst in his opinions and practice he exhibited a bright example of Christian charity.

"Few men possessed a larger store of various knowledge, or greater liberality of communication; and the success with which, in the intervals of more important pursuits, he cultivated English Philological Antiquities, will excite the regret of all the learned for the event which has left his valuable labours unfinished.

"His loyalty to his king remained unshaken, even when the madness of the people raged furiously against him; and for conscience sake he resigned ease and affluence in America, to endure hardships and poverty in his native land; but the Lord gave him twice as much as he had before, and blessed his latter end more than his beginning."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

ST. MATTHEW I. 25.

Καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν.

The above is Dean Alford's reading of this famous passage, and is in accordance with the majority of the best MSS. The late Dean's interpretation of the words is that οὐκ ἐγίνωσκεν is confined to the period previous to the birth of

Christ, and he concludes with a pithy remark that the passage would never have been otherwise interpreted, "except to force it into accordance with a preconceived notion of the perpetual virginity of Mary."

It appears to me that the words of St. Matthew do not in any way affect the question, and ought therefore to be banished from the controversy. With all possible brevity I will state the reasons of my belief, for I think that in the absence of prejudice no man, whether of the ranks of Jerome or of Vigilantius, would ever have employed this passage to support his cause.

Let us consider the language of the Evangelist. The common construction of ἕως or ἕως οὗ requires an imperfect tense in the apodosis, which may of course be affirmative or negative, according to circumstances. In by far the greater number of instances of this construction, whether the apodosis be negative or affirmative, the writer implies that a state of affairs exactly opposite to that expressed in the apodosis is to be understood as commencing to exist after the point of time which the protasis denotes. In such cases this method of expression is only adopted for the sake of brevity, because it is more convenient to state the single exception than the rule. The real object of the writer is to make an assertion which concerns time subsequent to that of the protasis; and so to affirm rather than to deny, when the apodosis is negative, to deny rather than to affirm, when the apodosis is affirmative. But it happens more rarely that the reverse of this is the case, that the author's sole object is to deny a fact, when the apodosis is negative, and *vice versâ*. And the words of St. Matthew will be seen to be one of these exceptional instances, when we have considered that his object was simply and solely to make a negation. He was not anxious to teach anything at all about Mary's perpetual virginity. His only wish was to show that our Lord was the Son of no earthly father.

As the apodosis is in this case negative, I will give only a few parallel passages where the apodosis is affirmative.

All the quotations are from the Septuagint, in case the Old Testament is referred to.

I. οὐ μὴ σε ἐγκαταλίπω, ἕως τοῦ ποιῆσαί με πάντα ὅσα ἐλάλησά σοι.—Gen. xxviii. 15.

No person would argue that because God says He will not desert Jacob until He has performed His promises, He will therefore do so after that event: to put it in Dean Alford's words—that the presence of God with Jacob would be confined to the period previous to the fulfilment of His promises.

II. καὶ ἐξελθὼν οὐκ ἀνέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς.—Gen. viii. 6.

The meaning here is that the dove never returned at all.

III. ἐγὼ εἰμι καὶ ἕως ἂν καταγράσῃτε.—
Isaiah xli. 4.

Those who will not admit the interpretation of St. Matthew's words which I propose, will be compelled to argue that, after the Israelites had grown old, God would cease to exist.

IV. καὶ προσήγαγον ὀλοκαυτώματα ὅτι οὐκ ἔπαιον ἐξ αὐτῶν οὐθεὶς ἕως τοῦ ἐπιστράφαι ἐν εὐρίῃ.—1 Macc. v. 54.

The writer clearly refers here to the time before they had returned, and to that time only.

V. ἔπειν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.—Ps. cix. 1.

It must not hence be implied that the Lord was to sit no longer when His enemies had been overcome.

VI. ἐστήρικται ἡ καρδία αὐτοῦ, οὐ φοβηθή, ἕως οὐ ἐπίδῃ ἐπὶ τοὺς ἐχθρούς αὐτοῦ.—Ps. cxi. 8.

Here, again, it is evident that the psalmist alludes only to the time which precedes the event of the protasis.

No further comment is necessary on the following passages:—Lev. xix. 13; Isaiah xxii. 14; 1 Sam. xv. 35; 2 Chron. xxxvi. 16; Matt. v. 18; Acts vii. 18; 1 Tim. iv. 13; Rev. ii. 25.

Of course instances are everything in an argument of this kind, and this is why I have been careful to quote so many.

A similar course of reasoning is adopted in the Douay Bible (s. l.); but even there I think that the annotator has failed to realize the full depth and force of his own case. It is from his note that I have derived my second, third, fourth, and fifth examples.* W. H., Univ. Dunelm.

IDENTIFICATION OF MICHAEL DRAYTON WITH THE RIVAL POET OF SHAKESPEARE'S SONNETS.

Students of the Sonnets will not fail to have perceived that poetical jealousy is the only form in which that almost inevitable concomitant of absolute love occurs throughout—not jealousy of a person, but of a poet and a poem—a poet high in repute and respectability, unsullied by association with the stage, and learned—a type-poet, such as Spenser was before and Milton after—a poem lofty in aim and great in undertaking. By the side of this vast work, then in progress of composition, Shakspeare likens his own, also in progress of composition, to a saucy bark:—

“My saucy bark, inferior far to his,
On your broad main doth wilfully appear.
Your shallower help will hold me up afloat,
Whilst he upon your soundless deep doth ride;
Or, being wreck'd, I am a worthless boat,
He of tall building and of goodly pride.”

* My only aid in writing on this subject is to protest against the words of St. Matthew being employed in the controversy. As regards the thing controverted I do not express any opinion whatever.

Before this Shakspeare had said,—

“O, how I faint when I of you do write,
Knowing a better spirit doth use your name!”

The poet was Drayton, the poem his *Polyolbion*. In the composition of this the most extensive poem since Spenser, Drayton was aided on all sides by his compeers, who brought him minute and varied intelligence, topographical, historical, and eventful, relative to all parts of England, and in particular he was aided by Sir Walter Aston, who took an exceeding and active interest in its progress.

“No, neither he nor his compeers by night
Giving him aid my verse astonished;
He, nor that affable familiar ghost
Which nightly gulls him with intelligence,”

is in allusion to these helpers.

By Fitz Geoffrey, a divine and poet, writing towards the end of the reign of Elizabeth, Drayton was styled “the golden-mouthed poet for the purity and preciousness of his phrase,”—a peculiarity of expression somewhat peculiarly noticed by Shakspeare in the Sonnets,—

“While comments of your praise, richly compiled,
Reserve their character with golden quill
And precious phrase by all the Muses filed.”

“To every hymn that able spirit affords,”

is in allusion to the songs or hymns into which the *Polyolbion* is divided.

“The dedicated words which writers use
Of their fair subject, blessing every book.”

will be found at the commencement of the first and third songs, hymns, or books, of the poem. Also the expression of rivalry to the Sonnets, the real meaning of which was not unknown to the immediate inner circle of Shakspeare's literary friends.—

“Thou Genius of this isle,
Which bidest long before the all-earth-drowning flood,
Wise Genius, by thy help,” &c.

“Thou pow'rful God of flames, in verse divinely great,
Touch my invention so with thy true genuine heat,
That, Nature, in my verse, thou may'st thy pow'r
avow,

That, as thou first found'st Art, and did her rules
allow,

So I, to thine own self that gladly near would be,
May herein do the best in imitating thee.”

Parts of the *Polyolbion*, like many of the sonnets of Shakspeare, were known and talked about as soon as they were written, and long before they were published.

Drayton's poem was not commenced till Shakspeare was midway in his; and I believe not published till four years after the appearance of the Sonnets.

There is certain proof that the composition of the Sonnets extended to beyond the year 1603, for the 107th commemorates the death of Elizabeth and the accession of James. There is certain proof that they were commenced as early as 1599, for two of them (both belonging to the second or woman-part of the poem) were then published.

nouses and lands, being parish property, often run in the names of the rector and churchwardens as lessors.

LONDINENSIS.

ETYMOLOGIES.—A correspondent of the *Rock* (August 4, 1876), who feels aggrieved at being told that some garments hanging up in the vestry of a church near London were "the priest's robes," adds :—

"The term 'clergy' might perhaps have been a more appropriate designation, if 'presbyter' or 'minister' were thought to savour a little too strongly of what many of us are not ashamed to term the 'Protestant' Church of England; or the word 'parson' (that grand old word, 'Persona Christi') might be restored to its formerly honoured position. 'Protestant,' according to the Vulgate, is 'a person who testifies' in behalf of the truth, and is therefore of necessity a person who protests against all error."

Blackstone says :—

"A parson (*persona ecclesiæ*) is one that hath full possession of all the rights of a parochial church. He is called *parson* because, by his person, the Church, which is an invisible body, is represented, and he is himself a body corporate in order to protect and defend the rights of the Church, which he represents by a perpetual succession."—*Com.*, b. i. c. 11.

I am content with Blackstone's etymology of "parson," but not disposed to read through the Vulgate for that of "Protestant," as it is a large book, and I might not find it. I think, however, that it deserves preservation—for its learning if not accurate, and its grotesqueness if not.

FITZHOPKINS.

Garrick Club.

ZOUCHE, OF MORTIMER.—In Mr. Courthope's *Historic Peage of England*, in his account of the above family, he says :—

"The said Hugh died 1368 a.p., when Robert la Zouche, his uncle, was found to be his heir, and then *et. 50*; but [he] dying also a.p., by a 2nd Inq. 1 Hen. IV., 1399, Joyce, wife of Hugh, 2nd Baron Burnell..... was found to be his heir, *et. 30*."

Now lately I have had occasion to look at this Inq., and I find that it is on *Hugh*, and not *Robert*, and that Joyce is found Hugh's heir, and *et. 30*, and therefore I conclude that Robert, the uncle, must be a mistake of Mr. Courthope's.—Inq. 1 Hen. IV., No. 20, p. 1. *Hugh la Zouche's* widow Joan, in 4 Hen. IV., married Sir John Pelham, senior, Knt., as may be seen from a letter of attornment by John Pelham, Knt., and Joan, his wife, formerly wife of Hugh la Souche, Knt., to Hugh Burnell, Knt., of Holyot, and Joan (? Joyce), his wife, quoted in Burrell's MSS., 5688, pp. 338-344.

Bedford.

D. C. E.

EARLY PRINTED BOOKS.—I have with some research drawn out the following list of books printed in or before 1472, with woodcuts, and shall be very glad of any additions that your

readers may be acquainted with, as I am not aware that any such list has been compiled. Would the Augsburg German Bible (generally acknowledged now to have been printed in 1473) be the first published with woodcuts?—

1461. Pfister—Fables; one copy known.

1461. Pfister—Sieben Freuden Maria; one copy.

1461. Pfister—Leidengeschichte Jesu; one copy known.

1462. Pfister—Allegory of Death; two copies and two fragments.

1462. Pfister—Four Histories; two copies.

1462. Pfister—Poor Preachers' Bibles; three copies and one in Latin.

1467. Hahn, Rome—Turrocremata; three copies known.

1471. Zainer, Augsburg—Legenda Sanctorum.

1471. Zainer, Augsburg—Speculum Hum. Sal.

1472. Zainer—Belial.

1472. Verona—Valturius.

1472. Bämmler—Gulden Harpfen.

1473. Zainer—German Bible.

K. K.

THE DUCHESS OF DEVONSHIRE: LINES ON AN ANTIMACASSAR.—I beg to introduce to your notice the following lines, which I lately saw under a sketch of the fair duchess, on an antimacassar in a drawing-room, as being worthy of a nook in "N. & Q." :—

"Fair Devonshire's Duchess unrivall'd, they say,
By none could those charms be cut out in her day;
One kiss on her cheek when the contest begun.
She at once paid the price, and her canvass was won.
How changed now her fate, to the purchaser's cost!
Her charms are cut out, and her canvass is lost."

D. C. E.

The Crescent, Bedford.

JOHN BULL, MUS. DOC.—The following extract from the books of the Merchant Taylors' Company may interest some of your readers :—

1606, Dec. 15.—"John Bull, Doctor of Musique, who was bound apprentice to the Right Honorable Thomas Earle of Sussex, who was free of this Company, is admitted into the freedom by s'vice upon the reporte of Mr. Thomas Wilford, one of the M^{rs} of this Company."

G. E. C.

CLASSICAL QUOTATION ON TOMBSTONE.—To the memory of the Rev. Richard Leggett, who suddenly expired on March 12, 1804, in the fifty-second year of his age—

"Behold I come quickly."

"Spernit humum fugiente pennâ."

In churchyard, Burwash, Sussex.

W. J. BERNHARD SMITH.

Temple.

POPULAR TERMS.—*Twilly-footed*.—A "twilly-footed man" is one who turns his toes inward as he walks.

To snudge a person is to wheedle him.

Ranty is another name for the game of "see-saw" here in North Notts. THOS. RATCLIFFE, Worknop.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

HISAR-LIK OR FORT TROY.*—

"*Ide filius Puer, ē tribu Issachar viginti annis. Ejus tempore condita est urbs Tarsus, & diruta est urbs Ilium, excidio illo, quod ē maximis apud Græcos antiquos infortuniis erat. Illud cecinit Homerus Poeta duobus libris, quos ē lingua Græca in Syriacum transtulit Theophilus Astronomus Rhemensis.*"—P. 26, *Historia Orientalis*, by Gregory Abul Pharagius, translated by Edward Pococke, Oxford, 1672.

Theophilus, the Maronite monk of Mount Libanus, referred to in the above account by Ab-ul-Pharagius, who died A.D. 1286, was the son of Thomas Edessirius of Roha or Edessa, a Christian and chief astrologer in the service of Mahadi, the third of the Abassidæ Khalifs of Baghdad, who died A.H. 169 (A.D. July 14, 785).† Theophilus died twenty days before the Khalif, having, it is said, correctly predicted the time of the death of both, and besides having translated the *Iliad* and *Odyssey*, wrote a remarkable work of history, in which the Seleucidæan era commences Anno Mundi 5139, and is, perhaps, the same as Theophanes, the theological writer who flourished in the eighth century.‡ What is the date of the earliest known Greek text of Homer, and can it be asserted at all positively that no Persian or Arabic version of it is now extant? What is the date of the earliest Arabic or Persian translation of the *History of the Jews*, by Flavius Josephus? and what accounts regarding the siege of Hisar-lik or Fort Troy by Tola, of the tribe of Issachar, King of Tarsus, and the connexion of its history with that of the other tribes of Israel, are procurable by local inquiry in the Mediterranean? E.

Starcross, near Exeter.

"THE CHOUGH AND CROW TO ROOST ARE GONE."

—Scarcely any verses are better known than those of which this is the first line; for they are the words of Sir Henry Bishop's most popular glee, formerly sung in *The Gipsy's Warning*. Yet how few persons have ever considered their meaning, or have inquired whence they came! On the latter point I want information. As to the former, I respectfully doubt whether some expressions in these verses have any meaning at all.

"The hush'd wind wails with feeble moan,
Like infant charity."

Why charity in its infancy should be more given

* *Homeric Synchronism*, by the Right Hon. W. E. Gladstone, M.P., 1876.

† *Modern Universal History*, 1780, vol. ii. pp. 130 and 146.

‡ Spanheim's *Eccllesiastical Annals*, Cambridge, 1829.

to moaning than in its maturity I am unable to perceive.

I cannot help the conviction that these verses are a free translation from the French. Remembering that La Charité is the Paris Hospital, it is possible that "Like infant charity" may be a bad shot at translating "comme un enfant de La Charité," i.e. a sick child. I have seen many of these moaning little ones in our children's hospitals, and the experience justifies the imagery. Again, that enigmatical phrase,—

"It is our opening day,"

which is indeed English, but hardly sense, seems to be a mistranslation from the French—

"Elle (la nuit) est notre jour ouvrable."

"Un jour ouvrable" is a working day; and a bad French scholar, remembering the meaning of *ouvrir*, might very well conclude that *ouvrable* means *opening*; and we thus get the extraordinary phrase in question.

There are several inaccuracies too. When the chough and crow are roosting, the owl sits no longer, but makes short circular flights, stooping over meadows for field-mice. The winking tapers might shine high from my lady's tower, or my lady's boudoir, but certainly not "high from my lady's bower." Was *bower* caught from the French, whereby the better word was missed? The best line in the poem is that which describes the hinds bewildered by the darkness, who—

"Shrink on their murky way."

It is not unlikely that the source of these verses is known; not impossible that it should be known to every reader of poetry but myself. Will, then, some correspondent give me the benefit of his information, for I am like the bewildered hinds, and wish for the day?

JABEZ.

Athenæum Club.

"HARMATIC."—Is there such a word in English? I do not find it. "So when Antigones by *harmatic* airs had roused Alexander's martial genius," is the sentence in which it occurs in an old pamphlet.

C. A. WARD.

A JINGLE.—Can you furnish me with an explanation of the origin of the following jingle? I heard it some years ago, in a remote village in Cambridgeshire, from an old farmer who was in the habit of humming it over. He could give no explanation of it, except that he used to hear it frequently in his childhood. Its curious want of any meaning (to me at any rate) escaped my notice in time, but my attention has lately again been directed to it by Mr. "Carroll's" nonsense verses. Possibly my rhyme has some relation to the amazing description:—

"'Twas brillig and the slithy tores
Did gyre and gymbale in the wabe,
All mimsy were the borogoves
And the mome-wraths outgrabe."

This is it :—

"Strim stram, pammy diddle, lallyboney rigdum,
Rigdum bully dimmy kimey,
Kimey narey killey killey karrey,
Kimey narey kimey,
Strim stram, pammy diddle, lallyboney rigdum,
Rigdum bully dimmy kimey."

R. H. SMART.

THE FAMILY OF OUTLAWE, UTLAW, UTLAGE.—What is the origin of this family, members of which were people of influence within the English pale in Ireland in the thirteenth and fourteenth centuries? A William Outlawe was a wealthy banker and money-lender of Kilkenny in the time of Edward I., and was the first husband of Dame Alice le Kyteler, notorious for spell-working. His son was William Utlaw, also a banker of Kilkenny (ann. 1324), and his grandson William Utlaw. The family was also of position in Dublin.

D. F.

Hammersmith.

BATTLE OF WIGAN LANE, WIGAN.—The spot where this battle was fought is marked by a high square monument somewhat like a column, with tablets on the four sides, which are said to have once borne the names of those who fell in that conflict. Is there any record containing a copy of the inscription or a list of the names? F. J. J. Liverpool.

THE SHIPS OF THE OLD NAVIGATORS.—What has become of the ships in which Drake, Cavendish, Dampier, Anson, Cook, and Flinders made their famous voyages, and are any relics of them preserved? I should like to enter into correspondence with some one who takes an interest in such matters, having been engaged for some time past on a memoir of Captain Flinders and his shipmates, and any information on this subject would be thankfully received and gratefully acknowledged.

JOHN J. SHILLINGLAW.

Treasury, Melbourne.

"ADVICE TO THE DEVIL."—I have a pamphlet, pp. 64, published forty-eight years since; the former part of it had been made public previously, but the latter part would appear to be original. The full title is—

"Advice to the Devil, in a letter to Hell; and the same letter answered, or Satan's temptations opened and explained in a simple and familiar way. By one not altogether ignorant of his devices. To which is added a Letter from the Rich Man in Hell to his Brethren."

Perhaps this scarce and singular production might be republished with advantage; and to this end I would like to communicate with any gentleman in a position so to do. TOWNLEY.

"Respiec distinctis quadratum partibus orbem,
Ut regnum fidei cuncta tenere probes."

Where do the above lines, cited by Beda, *Ex-*

plan. Apoc., c. vii. (*Works*, vol. xii. p. 366, Lond., 1844, ed. Giles), occur in their original use?

ED. MARSHALL.

THE BARONS OF BEDFORD.—Could D. C. E. (who hails from Bedford) kindly inform me who is the holder of the barony of Bedford, and also who last exercised the office of Hereditary Almoner since the reign of James II., when the Earl of Exeter was appointed *pro hac vice*, the other claimants being Sir John Blundell and Thomas Snaggs?

WILFRID OF GALWAY.

STANDING DURING THE COMMUNION SERVICE.—Thirty or forty years ago it was usual in the Bristol churches for the men to stand during this service till the reading of the Epistle, and the children in one of the endowed schools in that city (The Red Maids) are still taught to do the same. Is this custom peculiar to Bristol or not, and what is its origin? J. BOWMAN.

"HE HAS GOT CHARLIE ON HIS BACK!"—So say people here of a round-shouldered person; and young fellows getting themselves into a "good carriage" will, turning their backs to their companions, ask, "Have I got Charlie?" Can any one say how this expression originated—why to be round-shouldered is "to have Charlie on the back"? THOMAS RATCLIFFE.

Workshop.

BÉRANGER AND THE BASTILLE.—Is the fact that Béranger witnessed the taking of the Bastille from the roof of the house where he was *en pension*, *un secret de Comédie*?

LOUIS W. MONTAGNON.

Cheltenham.

MRS. KITTY CUTHBERTSON.—In Mr. Trevelyan's *Life of Lord Macaulay*, i. 132, a list is given of some, or all, of the writings of Mrs. Kitty Cuthbertson: among them occurs *The Romance of the Pyrenees*. Can any of your readers inform me whether this work was ever published in a book form? I am well aware that it is to be found in the pages of the *Lady's Magazine*, somewhere about seventy or eighty years ago, but I never saw it elsewhere, though I have been on the look out for it for years. It does not occur in the catalogue of the "London Library."

A. O. V. P.

A THAMES TRIBUTARY.—Between the river Wandle and Hog's Mill river, a stream about the size of these two flows into the Thames. It takes its rise in Surrey, not very far from the source of the Wandle, and passes on between Wimbledon Common and Combe Wood, skirts Richmond Park for a short distance, and finally joins the Thames between Barnes and Putney. The name of this tributary is not marked on any maps to-

which I have referred, nor have I been able to discover it by inquiry. Will some one kindly enlighten me?
PUNJAUBER.

A LARGE OIL PAINTING, probably, from its appearance, three hundred years old, has come into my possession. The subject is "The Woman taken in Adultery." Our Saviour is represented pointing to the following words painted in the foreground, "Let hem (*sic*) that is among you without sin cast the first stone at her." To what English painter, or school of painters, is it likely to have belonged? As monasteries were plentiful in this county (Lincoln), I should say it came from one of them on their dissolution. W. T.

"QUONIANS LANE."—In the city of Lichfield is a place thus called. Can any one tell its origin or meaning?
Ryde.

ORIGIN OF THE POOR-BOX IN CHURCHES.—In *Anecdotes Ecclesiastiques*, Amsterdam, 1772, vol. i. p. 628, I find the following:—

"The Prelates of France having refused to contribute in favour of the Crusade the fortieth part of their revenues, although they had promised the thirtieth part, at the Council of Dijon, A.D. 1198, the Pope ordered a box [*tronc creux*] to be placed in each church, and to be locked with three keys, the first to be kept by the Bishop, the second by the Curé, and the third by some pious Layman, that the faithful might there place their alms, and that, according to the quality of the persons, and of the fervour of their devotion, the Bishops may commute the penitences into alms for the succour of the Holy Land. It is the first instance in which the word '*tronc*' has been used to signify the boxes which are placed in churches to receive alms."

When were poor-boxes first placed in English churches?
J. LE BOUTILLIER.
Cincinnati, U.S.

"THE AGE OF LITTLE MEN: A REVIEW OF FAME."—Is it known who was the author of this sharp satirical poem, published by R. Hardwicke, Piccadilly, London, 1862? It is a small volume of fifty pages, dealing some heavy raps upon the principal statesmen, orators, and authors of the time.
JAMES H. FENNELL.

BISHOP FISHER'S "TWO FRUITFULL SERMONS."—Lowndes cites from Horne Tooke's sale (No. 248, 24a.):—

"Two fruitfull Sermons, made and compyled by the ryght reuerende Father in God John Fisher, Doctour of Dyuynyte and Bysshop of Rochester, 28 June. Enprynted by me W. Rastell, 1532. 4to."

At the end:—

"These booke to be sell at London in Southwark, by me Peter Treueryn."

I shall be grateful to any one who will enable me to procure a transcript of this book.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

CRASHAW AND TERTULLIAN.—In one or two contemporary notices of Ri. Crashaw, the poet, it is said that in Little S. Mary's Church, Cambridge, "he lodged under Tertullian's rooffe of angels." What means the reference to Tertullian? I find that Crashaw used to visit the Ferrars at Little Gidding, and to imitate their nocturns after his return to Peterhouse, which has a passage communicating with the parish church.

CHR. WORDSWORTH.

39, Castle Street, Cambridge.

"A TRUE RELATION of a Devilish Attempt to Fire the Town of Barnet, in the County of Hertford, Thursday, 16th Octr., 1676, in a Letter to a Friend in London, 1679." Two sheets, fol.

Can any of your readers inform me where I can find the above?
HORACE STEVENS.

Downing Coll., Cambridge.

Replies.

GIPSIES: TINKLERS.

(5th S. ii. 421; iii. 409; v. 52, 97, 129, 276;
vi. 31.)

I beg to assure MR. CROFTON that in any questions with which I have to deal I am most anxious to divest myself of all prejudice and foregone conclusions; and the present question regarding the Gipsies forms no exception. Being prepared to follow wherever truth may lead, however opposed to old ideas, I have no doubt, speaking generally, as to who the Gipsies really are. But MR. CROFTON allows himself to be hampered with these old ideas, and especially with the idea that the Gipsies came into Europe for the first time about 450 years ago; hence the great perplexity which his last communication exhibits.

MR. CROFTON will not admit any relationship philologically—at least, so I understand him to say—between the English word Tinker and the Italian Zingaro, though both words admittedly denote the same people, whilst he admits that their assonance is interesting. As he assigns no reason, so far as I can perceive, for holding their non-relationship, his conduct seems, in the circumstances, to be very arbitrary. He will perhaps allow me further to remark that he may just as well refuse to admit the relationship of the Italian *padre* and English *father*, and so on throughout; in which case there is an end, so far as MR. CROFTON is concerned, to the science of philology. But, believing in philology, as I must do, it is to me further self-evident that the Spanish name for the Gipsies (or name which the Gipsies give to themselves, and therefore all the more remarkable), the Zincali, is just another form of Zingaro and Tinker, as nothing is more common than for the liquid *r* in words to be changed into the liquid *l*, and *vice versa*. Further, in Turkey the Gipsies

are called Zingarri—another form of the same name. Tinker is thus very widely connected. In these circumstances, what I am now going to advance ought not, as regards philologists of a truly comprehensive and logical turn of mind, to strain their faith. The assertion is that the name of the kingdom of Hungary is also a form of Zingari, as it is a fact beyond all dispute that the race which we term Gipsies and Tinkers are very numerous in Hungary; and nothing is more common than for *z* or *s* to be dropped in words. Should your readers have any doubt that Hungary derived its name from the Zingari, they will be so good as to recollect that the French call Gipsies Bohemians; and, let prejudice and foregone conclusions based on old and ill-founded ideas say what they may, it is therefore to be inferred that Bohemia had got that name from the same wide-spread race, who also exist in that kingdom in great numbers.

With reference to an expression in MR. CROFTON'S communication, I may mention that, somewhat strange to say, the Scotch never use the word Tinker, but either Tinkler, Gipsy, or Caird.

I should now like to put to MR. CROFTON two questions, the first being—Did Egypt not get that name from the same race which we term Egyptians or Gipsies? It was the Greeks and Romans who gave it that name. As a universal rule, countries in ancient times got their names from their inhabitants. In making this assertion as to the origin of the name of Egypt, I do not mean to say that the modern Gipsies are descended from the inhabitants of ancient Egypt, but only that the modern Gipsies and the ancient Egyptians had belonged to the same stock. The Gipsies have a great variety of names, as received from different nations; and the ancient Egyptians—the dwellers in Egypt on the Nile—had different names also.

(2.) Who were the Ishmeelites to whom Joseph was sold (Gen. xxxvii. 23)? Was this, in the ancient times therein referred to, one of the names of the stock from whom the Gipsies are descended? That it was a name of the Gipsies was evidently held by the monk who, accidentally, in commenting on the verse above quoted, made the important statement referred to in Chambers's *Cyclopædia*, whereby the existence of the Gipsies in Europe in A.D. 1122 is known on positive evidence; and the statement is so made as clearly to convey the impression that, for anything the monk knew, they had existed for ages in Europe. The Ishmeelites and Midianites, in the chapter referred to, evidently denote one and the same people. The Midianites are described as *merchantmen*—a statement of great importance, as will yet be seen.

Having no prejudices or foregone conclusions on the subject of the Gipsies, I have long been of opinion that Ipswich in Suffolk had been inhabited by, and named after, the Gipsies. The old form

of its name was Gippeswic, which seems to mean the town of the Gipsies. The *Gevissæ* are referred to in ancient English history. Were they Gipsies? Further, in English, we have the words "stinkard" and "stinker." Did they not originate from Tinker? As analogous, it may be mentioned that the Chinese constantly call the Tartars "the stinking Tartars." On the other hand, is the highest human act—that of thinking—not derived from the same source, there being, in reality, no difference in sound philologically between "tinker" and "thinker"? To "tinker" anything well always requires a good deal of *thinking* and skill.

But is the German name for Gipsy, Zigeuner, not related to the English Tinker, the Italian Zingaro, and the Spanish Zincalo, as regards its first, and, it is believed, its most important, syllable? The dropping of the *n* in words is well known in philology. In old Latin books the *n* is regularly dropped. The word or phrase "sing" repeatedly occurs as, or in, the names of ancient towns, or tribes, or nations. As regards Zigeuner, Herodotus, it may be mentioned, speaks of the Sigynnæ as dwelling to the north of the Danube. The ancient name of the inhabitants of Sicily, the Sicani, is evidently a form of the same word. The Sicani also inhabited part of Spain, and Latium in Italy, and are mentioned by Virgil as "veteres Sicani." There was also a city in Greece called Sicyon, and Greek islands of similar names—their names being, no doubt, all derived from the same people. And it is very remarkable that in ancient Egypt there were the same people—the Sigynni—inhabitants of a town called Sigynnus.

To crown the evidence on this point, the Russians to this day call the Gipsies the Zicani. I omitted to mention, when speaking of the dropping of the *n*, that there was a town in ancient Germany known by the name of Singone, and referred to by Ptolemy. And it may be added that it is thought that in all probability our English word "sing," in Dutch "zingen," and its various forms in other languages, were derived from the habit of singing of the same people.

HENRY KILGOUR.

JOHANNES AMOS COMENIUS (5th S. vi. 29) was born in 1592 at Comna, a village in Moravia. He was a member of the Moravian Church, and held the office of minister at Prerau and at Fulnek. The Austrian decree of 1624 compelled him to leave his country, and he took refuge at Leazno, in Poland. There he published, in 1631, *Janua Linguarum Reserata*, a work which was exceedingly successful, and translated in Arabian, Turkish, Mogol, Persian, and twelve European languages. Such was then the reputation of Comenius, that he was called to England, Sweden, Holland, Prussia, and Transylvania, in order to

improve the methods of teaching in these countries. His principal works, besides the *Janua Linguarum*, are: *Theatrum Divinum*, Praga, 1616; *Lexicon Januale*; *Prodromus Pansophiae*, London, 1639; *Novissim. Linguarum Methodus*, 1648; *Orbis Sensualium Pictus*, Nuremberg, 1658; *Historia Ecclesiæ Slavonicæ*, Amsterdam, 1660; *Disquisitione de Caloris et Frigoris Natura*, Amsterdam, 1659; *Schola Ludus*, Francfort, 1679, &c.

Bayle devotes a long, not wholly favourable, article to him. Speaking of his coming to England, he says:—

“Le Parlement d'Angleterre se voulut servir de lui pour réformer les Collèges de la Nation. Comenius arriva à Londres au mois de Septembre 1641, et auroit été admis à un Comité pour y proposer son plan de réforme, si d'autres affaires n'eussent trop occupé le Parlement. La guerre civile d'Angleterre et les désordres d'Irlande lui firent voir que le tems ne lui étoit pas favorable. Il s'en alla donc en Suède.”

As to the *Janua Trilinguorum* referred to by J.C., it must be one of the many polyglot editions of the *Janua Linguarum Reserata*. I do not think such books to be very rare; but it is impossible to judge of the value of this one, unless the full title-page is transcribed, and the condition of the copy stated.

HENRI GAUSSERON.

Ayr Academy.

He was invited by the English Parliament to reform the public schools of the kingdom, and visited England in 1641, but the civil wars thwarted his expectations. At the instances of the respective governments of Sweden and Transylvania, he subsequently visited those countries with a view to the improvement of their scholastic systems. In his latter years he pretended to prophetic inspiration, and the closing scenes of his otherwise useful career were disgraced by visionary schemes and chimerical vaticination. He died at Amsterdam in 1671. The *Janua Linguarum* had, at the time of its publication, such great popularity that, within a short time after its appearance, it was reprinted in no fewer than twelve European languages. Besides it, the chief works of Comenius are the *Unius Necessarii* and *A New Method of Teaching*.

GEO. W. NEWALL.

J. A. Comenius, whose real name was Komensky, was born in 1592, either in Komna, near Brunn, or at Niwnitz, in Moravia. Being, like his parents, a member of the ancient Moravian Protestant Church, he was compelled by the Jesuits to abandon his native land, and flee to Lissa, in Poland, where his talents and piety induced his numerous brother exiles to elect him as their bishop. Comenius's works, which are very numerous, are either theological or scholastic, and have been translated into most of the European languages. He died at Naarden, in Holland, 1671. Early and well conditioned copies of Comenius's

works, without being very rare, are not easily met with, at least not in England.

OUTIS.

Risely, Beds.

The *Janua Linguarum* is one of the commonest of educational books. It was originally published in 1631, in Bohemian and Latin, and afterwards translated into most of the European and some of the Oriental languages. Of the author, a native of Comna, in Moravia, and the last bishop of the ancient church of the Bohemian Brethren, accounts will be found in most biographical dictionaries, but the most comprehensive biography is given by Mr. Daniel Benham in the following book:—

“The School of Infancy. An Essay on the Education of Youth during their First Six Years. By John Amos Comenius. To which is prefixed a Sketch of the Life of the Author. London: W. Mallalieu & Co., 97, Hatton Garden, 1858.” 8vo.

The biography and index occupy 168 pages, and the *School of Infancy* seventy-five pages. A copy of Hollar's portrait of Comenius is given as a frontispiece, with this verse:—

“Loe, here an Exile, who to serve his God,
Hath sharply tasted of proud Pashurs Rod;
Whose learning, Piety, and true worth being knowne
To all the world, makes all the world his owne.”

CHARLES W. SUTTON.

Brooks's Bar, Manchester.

CARDINAL ALLEN (5th S. vi. 48).—William Allen, the son of John Allen, of Ross Hall, Lancashire, and grandson of George Allen, of Brookhouse, Staffordshire, was born in the year 1532. At the age of fifteen years he was sent to Oxford, and entered Oriel College under the tuition of Morgan Philips, anno 1547, and was chosen Fellow 1550. On the accession of Mary he took the degree of M.A., July 10, 1554, together with Thomas Harding and Nicholas Harpsfield. In 1556 he was chosen principal of St. Mary Hall, and during that and the year following was one of the proctors of the university. In 1558, the last of Mary, he was made a canon of York. When Elizabeth declared in favour of the Protestant cause, Mr. Allen abandoned his preferments and retired to the University of Louvain, and particularly associated himself with Harding, Sanders, Rastal, and others, whose pens were employed in defence of their faith. Finding himself much indisposed, he returned to England, with a view to establish his health. Being persuaded there were many temporizers in Oxford, his fellow proctor and other men of learning, he went thither; and, having settled their doubts, they abandoned their situations, and retired into Flanders. For some time he concealed himself in the Duke of Norfolk's family.

Mr. Allen returned to Flanders 1565, where he was employed by the abbot of a monastery to read lectures on divinity. Having spent about

two years at Mechlin, he went to Rome, with his old master, Morgan Philips, and Dr. J. Vendeville, Royal Professor of Canon Law at Douai. An accidental discourse on the way led to the establishing a college at Douai. In 1568 we find Dr. Allen settled at Douai. On Jan. 31, 1570, he was made a licentiate of divinity, and within the year royal professor, with an annual stipend of two hundred golden crowns, which, with the addition of a rich canonry, enabled him to carry on the work he had begun. He completed the degree of Doctor of Divinity, July 16, 1571. In 1575 he again visited Rome on business connected with his infant college. He returned to Douai July 30, 1576. During the troubles that followed in Antwerp and several other towns, Dr. Allen was chiefly in Rheims. In order to encourage and reward him, he was appointed to a canonry in the cathedral church. In 1579 (Aug. 27) he again visited Rome, in company with his brother Gabriel and others. The great fatigue he underwent (for he was not a strong man) by degrees brought several infirmities upon him, but the stone was his chief complaint. He was attacked by this distemper so furiously on July 27, 1585, that the physicians had no hopes of his recovery. He was advised to make a trial of the waters of Spa. He set out on Aug. 3, and the benefit received from them enabled him to proceed to Rome, having received an invitation from his Holiness, with the design, as the event proved, of promoting him. The dignity of cardinal was conferred upon him Aug. 7, 1587, by Sixtus V. The remainder of his life was spent in Rome. In 1589 he was appointed Archbishop of Mechlin, and had several benefices conferred on him. After a sharp and tedious illness of sixteen days he died of a fever, in his palace at Rome, Oct. 16, 1594, aged about sixty-two years. See *Lait's Directory*, 1807, and *Flanigan's Church History*.

JOHN THOMPSON.

The Grove, Pocklington.

There is a life of Cardinal Allen in Wood's *Athen. Oxon.*, vol. i. col. 235, sqq., ed. Lond., 1691. There will be seen a notice of the relation of the Lancashire Allens with the family of the same name in Staffordshire, of his birth at Rossall, of his places of residence in England and abroad, the services for which he was made a cardinal, his promotion to be Archbishop of Malines, the works of which he was the author, and the authorities for his life. He was Fellow of Oriel in 1550, and Principal of St. Mary Hall in 1556. He died Oct. 6, 1594, and was buried in the English chapel at Rome. The life of Richard Bristow, *ib.*, col. 168-9, should also be consulted. He was with him at Louvain and Rheims. ED. MARSHALL.

P.S.—He is noticed by Fuller, *Church History*, bk. ix. sec. viii. par. 12, p. 224, ed. 1655. His book,

published on the occasion of the Armada, is noticed by Dr. Lingard in note ww, *Hist.*, vol. vi. p. 357, and his life, pp. 163, 244, ed. 1855.

The best account of Cardinal Allen, who was born in 1532, at Rossall, in Lancashire, is given in *The Biographical Dictionary of the Society for the Diffusion of Useful Knowledge*, vol. ii. pt. i., 1843, with ample references to authorities.

CHARLES W. SUTTON.

Brooks's Bar, Manchester.

[Allen was one of the company that made the Rheims and Douai version of the Bible; for the part he took in it, see *The English Bible*, by John Eadie, D.D., vol. ii. 115.]

THE EXECUTION OF SCANLAN, THE HERO OF THE "COLLEEN BAWN" (5th S. v. 409, 455).—Incomparably the best account of John Scanlan's unhappy fate will be found in Mr. Nassau Senior's interesting *Journals and Conversations relating to Ireland*. Lord Monteaule, then a commoner and a young man, was the neighbour and friend of the Scanlans, and on him, as a magistrate, devolved the painful duty of aiding to discover the criminal. In a conversation with Mr. Senior, Lord Monteaule vividly describes the search made in his presence through the Scanlans' house, and the wild grief and heart-rending appeals for mercy of the criminal's mother, all making up a picture far more impressive and tragic than the "mimic woes" of the stage, which have moved so many audiences. Lord Monteaule was an excellent *raconteur*, and Mr. Senior, what is perhaps more rare, an excellent listener, with an accurate memory to note down every word worth noting, and the story as told in the *Journals* is most interesting. The will of Morgan O'Connell, of Kilfinny, county Limerick, the great-grandfather of John Scanlan, is in the Dublin Public Record Office. The testator cuts off his eldest son Daniel with five shillings, I believe because he had re-verted to Roman Catholicism, all the other children being Protestants. They were Morgan, John, Honora, Constance, Margaret, and Mary, who married Cornelius Scanlan, and was the grandmother of John Scanlan. She is mentioned by the testator as "my dear daughter, Molly Scanlan." He also mentions his nephew, Garret Herbert, of Rathkeale. The wife of Morgan O'Connell was Constance Peppard, granddaughter of Patrick Dowdall, of Cappa, co. Limerick, by Alice, daughter and co-heiress with her sister, Mrs. Robert Blennerhassett, of Edward Conway, of Castle Conway, co. Kerry. In this way John Scanlan had many relatives in Kerry, including the late Daniel O'Connell, M.P.; the present Sir Rowland Blennerhassett, Bart.; and his cousin, Mr. Ponsonby Blennerhassett, now M.P. for that county. John O'Connell, youngest son of Morgan by Constance Peppard, was my great-grandfather; his wife, a

Miss Hilliard, of Listrim, co. Kerry, was a descendant of Edward Conway's daughter, Mrs. Blennerhassett before-mentioned; and one of his granddaughters, Anne O'Connell, married John Henry Blennerhassett, of Tralee. These Kerry connexions of the unfortunate Scanlan probably made Gerald Griffin give the Kerry name of Chute to the cousin of Hardress Cregan, the beautiful rival of the Colleen Bawn, but no relationship, I think, existed between the Chutes and Scanlans. Michael Scanlan and Morgan O'Connell were officers in Colonel Charles O'Bryan's (afterwards Lord Clare) regiment at the Boyne. M. A. H.

"THAT EMINENT MAN WHO HAD A GOLDEN ROSE" (5th S. vi. 88).—This was Tycho Brahe, the Danish astronomer, born in 1546. He lost his nose in a duel with some young nobleman who spoke disrespectfully of his tastes, or of the moon. A golden nose was supplied, which was thought unbecoming, and to give him the appearance of a wizard (Marryat's *Jutland and the Danish Isles*, p. 305). M. P. Cumberland.

BRADSHAW THE REGICIDE (5th S. vi. 47).—I do not know whether John Bradshaw had any brothers, but a writer in *Willis's Current Notes* states that he had no children. See an interesting account of Bradshaw, with a sketch of his birth-place, Marple Hall, Cheshire, in *Willis's Current Notes for February*, 1853, p. 13.

H. W. HENFREY.

ADDISON: DENT (5th S. vi. 29).—Addison, by his will, left all his property to his widow, the Countess of Warwick, absolutely, and appointed her "guardian of my dear child Charlotte Addison, being well assured that she will take due care of her education and maintenance, and provide for her in case she should live to be married." He also left 500*l.* to his sister, Mrs. Combes; and an annuity of 50*l.* to his mother, at Coventry. Addison's only daughter died unmarried, at Bilton, in 1797. (See an account of her in *Holland House*, i. 24.) In *Curl's Life of Addison*, 1728, p. 29, it is stated that Addison had a brother who had accumulated great wealth in the East Indies, and died there, leaving the whole of his property to Addison. The poet's father, Lancelot Addison, was born at Crosby Ravensworth, in Westmorland, 1632. He was Rector of Milston, near Amesbury, Wilts, in 1672, where his son Joseph was born, and died Dean of Lichfield in 1703. He does not seem to have had more than these two sons.

EDWARD SOLLY.

Tyers, in his unpublished essay on Addison, says that this daughter died *unmarried* in 1797, at Bilton, near Rugby, in possession of an income of over 1,200*l.* a year. The Miss Addison who mar-

ried Mr. Dent may, therefore, have been a niece of Addison, though not his daughter. As to the second part of MR. DENT's query, I would call his attention to the Essex Dents, who purchased Lawford Hall about 1720. It passed from them by an heiress to the Greens. For full particulars see *Morant's Essex*. J. H. R.

"IGDRAZIL" (5th S. vi. 48).—*Igdrazil*, or, as it is commonly written, *Yggdrasil*, was the name given by the Scandinavian race to the mythological ash-tree, which was the symbol of the universe. Egilsson, in his *Lexicon Poeticum*, has "*Yggdrasil*, nomen arboris mundanæ universalis; alias semper, askr (ash-tree) yggdrasila." In the younger or prose Edda it is thus described:—

"The principal and most sacred tree of the gods is the ash-tree, *Yggdrasil*, which is the best and greatest of all trees. Its branches extend over the whole universe, reaching beyond the heavens. Its stem bears up the earth; its three roots stretch themselves wide around: one is among the gods; another with the frost-giants, where Ginnungagap was before; the third covers Nifheim (the lowest of the nine worlds)."

It is mentioned in the ancient mythological poem, the *Völo-spa* (Song of the Prophets). In the last great fire that will consume the world it will still remain:—

"The ash-tree that is called *Yggdrasil* totters, but stands."

The word means "Odin's horse," and by modern Icelandic mythologists it is supposed to be applied to the mystic ash, because Odin swung upon it.

JOHN DAVIES.

Belsize Square.

Undoubtedly this is the ash Ydrasil, where, says Har, the gods assemble every day, and administer justice. It is the greatest and best of all trees. Its branches extend themselves over the whole world, and reach above the heavens. It hath three roots extremely distant from each other: the one of them is among the gods; the other among the giants, in that very place where the abyss was formerly; the third covers Nifheim, or Hell, and under this root is the fountain Vergelmer, whence flow the infernal rivers; this root is gnawed upon below by the monstrous serpent, Nidhoger. There is an eagle perched upon its branches who knows a multitude of things, but he hath between his eyes a sparrow-hawk. A squirrel runs up and down the ash, sowing misunderstanding between the eagle and the serpent which lies concealed at its root. Four stags run across the tree, and devour its rind. It is watered by the Nornies from the fountain of the past (Edda, 8th fable). J. R. HAIG.

According to the prose Edda, *Yggdrasil* is that vast and tripartite ash-tree which encircles and supports the world. Under one of its three stems is the Urdar fount, where the gods daily assemble in council, riding thither over Bifröst, the rainbow-

bridge; its second stem, in the country of the frost-giants, has Mimir's well—the well of wisdom—beneath it; and its third stem stands over Nifheim, the hell-world, and is gnawed perpetually by the monster Nidhögg. But Yggdrasill, with all its stems, shall shake and fall in the great day of Ragnarök, the twilight of the gods.

A. J. M.

ARMS OF CROSER, NIXON, &c. (5th S. v. 467).—The Nixons of Liddesdale use the arms of Lariston slightly differenced—Gules, on a bend or, a baton az., with the addition of a bordure charged with six mullets, and for a crest a mailed arm bent at the elbow, grasping a sword, with the motto, "Sic limites tuti." I have not seen the arms of Croser; but as both they and the Nixons were small broken clans, dependent on the Elliots of Lariston, also a broken clan and followers of Buccleugh, it is probable they would carry similar arms. I have seen the arms of all the first Kers of Fernieherst in Jedburgh Abbey, and, as far as my recollection serves me, they are the same as those borne by Robert, the second Earl of Lothian (Laing's *Seals*, 569). On the tomb of Dame Isabel Ker, in Holyrood Chapel, are the arms of her father, the first Earl of Lothian, who died in 1609, which do not differ from those in use at present (*Archæol. Scot.*, iv. 446).

Being interested in the same inquiries as those in which MR. ARMSTRONG is engaged, I should be glad to communicate with him, if he will give his address.

W. E.

THE SOBRIQUET OF THE HARRISONS (5th S. iv. 205).—The note-book of the Rev. Richard Buckridge, Rector of Beighton, in Norfolk, deceased, contains the following:—

"1792, May 12. Old Mr. Harrison has at length found the time and inclination to call and congratulate Mrs. Buckridge and myself upon our marriage, and hoped Mrs. B. would have a safe lying-in when the proper time arrived. I think him more insane than ever. He was dressed, as his wont on red-letter days, in a quaint and bygone style, wearing the buckles and carrying the sword of his grandfather, Thomas, son of Thomas Harrison, of Great Plumstead, and father to the sermon writer of the same name and place. His top-coat was adorned and fastened with the largest and brightest silver coin buttons of the realm. He brought my wife an oriental umbrella, or sun-shade, of the late Squire Flight's, and a gew-gaw for the baby against the time it should please God to give us one. He promised her several of his father's choice curiosities for her grandfather's museum, and intends making a journey to Litchfield to deliver them, thinking thereby to tire the Devil who has so many years followed him. This has been the bugbear for a long period of his life.

"The old reprobate also told me that, being a good Churchman, he had just turned his eldest son John out of his Hasingham farm, because, forsooth, he had united with the late Mr. Wesley, and would not withdraw from Methodism. The worthy but infatuated young man has already gone with his ill-tempered wife and two infant boys to Yarmouth Caister to live. What a contrast between the haughty and spendthriftly father and the meek and cogitative son, both bearing the hereditary,

but stupid, nickname of *Cold Tea*, which originated with the old gentleman's immediate ancestor, out of a pun made by the second Lord Ward upon the family motto.

"This odd name was also applied to the late Sir Thomas Harrison, Chamberlain of London, and afterwards to his son of the same name, who lately died at Jamaica (of which island he was a long time both Advocate and Attorney-General), and latterly to his grandson Henry, also just deceased, eldest son of Ben Harrison, Treasurer of Christ's Hospital, a young barrister who was of much promise on the Oxford Circuit.

"Although not meant in reproach, this cognominative drollery has been and remains a source of much annoyance to various members of the family, especially to the aged father of the incumbent.

"Poor old John, he has long time been in a semi-deranged state, as was also two of his sisters. Their mother was a Shingles; so also was their grandmother. Can want of mental power arise out of the marriage of cousins?

"The mad squanderer has commenced dipping the Beighton farm, in which he contemplates placing Bobt. Saunders, of Postwich, always reputed to be his spurious son.

"What a partiality the punning old sinner showed for red wine. In leaving, he truthfully remarked, that as with his 'arms' he should find '*difficulté*' with his legs."

Who was the incumbent? H. B. CLARKE.
16, Burgh Castle, Suffolk.

ASSART: HOPPIT (5th S. vi. 8).—Spelman, *Gloss.*, refers from *assartum* to *essartum*, and derives *essartum* from Gall. *essarter*, and that from Lat. *exertum*, "quod est evulsus, eradicatum." Du Cange, *Gloss. Med. et Inf. Lat.*, has *assarius*, "ager recens ad culturam redactus," and refers to *exartus*; and, under *exartus*, after referring to Spelman's derivation from *exertum*, says others derive it from "*sarrire*, quod est, sarculis fodere, purgare," and others from "*exaro*, unde *exaratum*, ager exuratus, præcussus, et per contractionem *exartum*." Littré, under *essarter*, gives, "bas-lat. *exartare*, du verbe fictif *exarrir* ire, de *ex* et *sarrir*, sarcir." Brachet, *Etym. French Dict.*, transl. by Kitchin, has, "*essarter*, v. a., to grub up, a frequent., der. from *exaratum*, p.p. of *ex-sarir*."

R. R. DEES.

Assart is probably a corruption of *essartum* (waste land grubbed up and cultivated). Lysons, in his *Environs of London*, states that the hospital of Great Ilford was endowed by the Abbess of Barking with 120 acres of assart land, &c., and explains this term in a foot-note as meaning "forest land brought into tillage."

G. PERRATT.

THE NATURAL HISTORY OF NICE AND CANNES (5th S. v. 469).—*Contributions to the Flora of Mentone and to a Winter Flora of the Riviera, including the Coast from Marseilles to Genoa*, by J. Traherne Moggridge, F.L.S., published by L. Reeve & Co., 5, Henrietta Street, Covent Garden, 1871, 1 vol., large 8vo., full-page illustrations, price 3l. 3s.; also, by the same author, *Trap-door Spiders*, illus-

trated, thin 8vo., 15s.; H. Ardoine's *Flore des Alpes Maritimes*, a valuable little manual in French, published at Menton, Imprimerie J. V. Ardoine, 1, Rue du Castellar, 1867. *The Riviera*, by the late Dean Alford, although more descriptive of scenery than natural history, may be found interesting by your correspondent; and the *Alpine Plants* of David Wooster, although not confined to the flora of the Alpes Maritimes, but treating of Alpine plants throughout the world, contains much that illustrates the flora of the Riviera. The work is entitled *Alpine Plants*, edited by David Wooster, F.R.H.S., large coloured illustrations, 2 vols., large 8vo., published by Bell & Daldy, York Street, Covent Garden, 1872. It is not such an expensive work as Mr. Moggridge's.

Moor House, co. Durham.

JULIA BOYD.

AUTHOR OF SERMON WANTED (5th S. vi. 49).—Dr. Edmund Bateman preached before the Sons of the Clergy from 2 Kings iv. 1, 2, in 1740. According to Cooke's *Preacher's Assistant*, 1783, Dr. Bateman published four sermons, 1738–43. He died April 27, 1751, and in the *London Magazine* for that year he is described as Archdeacon of Lewes, Master of St. John's Hospital, Chancellor and one of the Canons Residentiary of Litchfield Cathedral, and Rector of St. Dunstan's in the East, London.

EDWARD SOLLY.

2 Kings iv. 1, 2. Sermon preached at the Festival of the Sons of the Clergy by Henry Hubbard, 4to., 1750 (see Cooke's *Preacher's Assistant*, 1783, vol. i.).

E. E. A.

I give E. H. A. below three sermons preached at the Festival of the Sons of the Clergy on the text 2 Kings iv. 1, 2: J. Trapp, D.D., "The Dignity and Benefit of the Priesthood, the Lawfulness of Marriage in the Clergy, &c., London, 8vo., 1721"; T. Sharp, D.D., *Works*, i. 263; E. Bateman, 4to., Lond., 1740. See Darling, *Cyclo. Bib.*

A. COCHRANE.

48, Hilldrop Crescent, N.

"ANTI-MACCHIAVEL" (5th S. vi. 48).—There seems to be more than one book bearing this title. In 1740 Frederick II. of Prussia published *Anti-macchiavelli; ou, Examen du Prince de Macchiavelli*, concerning which Mr. Carlyle writes in his *Life*, "ever-praiseworthy refutation of Macchiavel's *Prince*, concerning which there are such immensities of Voltaire's correspondence, now become, like the book itself, inane to all readers." In support of the French Protestant theory is the following, from the preface to Bohn's edition of the *History of Florence*:—

"The first to commence this warfare was the celebrated Cardinal Pole, who assailed with great vehemence the principles of the 'Prince.' This attack was followed in a few years by a violent dissertation of the Bishop Caterino Politi. A French Protestant, Innocent Gentileto, next entered the lists."

Gentileto was a theologian of Geneva, and died about 1595.

E. E. A.

J. T. MACKAY (5th S. vi. 48).—I have pleasure in sending for MR. WEBB'S information a copy of an inscription in Mount Jerome Cemetery, near Dublin, over the grave of my old friend and parishioner:—

"James Townsend Mackay, LL.D., Curator for many years of the Botanic Gardens of Trinity College, Dublin, died at Dawson Grove, Ballsbridge, Feb. 25, 1862, aged eighty-six years."

Dr. Mackay, whose name was so long associated with the College Botanic Garden, in the parish of Donnybrook, published a well-known 8vo. volume, entitled *Flora Hibernica* (Dublin, 1836), and received from the University of Dublin, in 1849, the honorary degree of Doctor of Laws. An obituary notice of him has been given in the *Proceedings of the Royal Irish Academy*, vol. viii. p. 90.

ABHRA.

THE PIED PIPER OF HAMELIN (5th S. vi. 61.)

—The story of the Pied Piper, which F. D. quotes from Richard Verstegan, is also told by Howell in his *Epistola Ho-Ehana*, bk. i. sect. 6, let. xlix. to Rev. E. P., but with some variations. Howell professes that he would not tell the story were there not some ground of truth for it. Substantially it is the same, familiar to us all in Browning's admirable verse, but Howell says the piper promised not to demand his reward "till a twelve-month and a day after"; the rats were drowned, not in the Weser, but in "a great lough hard by"; on his return, at the expiration of a year and a day, he stayed some days in the town, but failed to bring the burghers to a sense of their duty, and then, "one Sunday morning, at high mass, when most people were at church, he fell to play on his pipes," with the lamentable result given in Verstegan. Is there any earlier account extant? Howell's letter is dated 1643, thirty-eight years later than the delightfully quaint story of Verstegan.

MOTH.

THE HISTORIC PRECEDENCE OF PEERS (5th S. vi. 125).—To A. M.'s list may be added Killeen (Fingall, I.E.), 1436. At the present moment a claim is before the House of Lords for the ancient peerage of Grey de Ruthyn. So far as I know, there is no title dating from the Norman period, with the exception of the earldom of Arundel, in either the English or the Irish peerage; but in the Scotch the earldom of Mar dates, I believe, from the year 1057, when it was conferred by Malcolm III. on the Thane of Mar.

D. C. BOULGER.

THE SEVENTH DAUGHTER (5th S. vi. 144).—With reference to this superstition the following extract may be acceptable:—

"On me disoit, il y a quelque tems, que les septièmes filles avoient le privilege de guérir des mules aux talons. Mais ce rare privilege ne subsiste que dans l'imagination des personnes qui veulent railler, non plus que celui de guérir les loupes, lequel on attribue aux enfans posthumes, et à la main d'un Bourreau fraîchement revenu de faire quelque execution de mort."—*Superstitions Anciennes et Modernes: Préjugés Vulgaires qui ont induit les Peuples à des Usages et à des Pratiques contraires à la Religion*, fol., Amsterdam, chez Jean Frederic Bernard, 1733, bk. xvi. p. 107.

FRANK REDE FOWKE.

MAYPOLES (5th S. v. 388, 455.)—Another place where this old custom is still kept up is the village of Barwick-in-Elmet, West Riding of Yorkshire. The pole is twenty-six yards high, and is taken down once in three years on Easter Monday, when it is repaired, painted, decorated with ribbons and four garlands of artificial flowers, and set up on Whit Tuesday. The present being the year for this to be done, the maypole was reared on June 6.

F. J. HOPE.

Edinburgh.

In the *Daily News* of May 3, MR. PRICE will find an account of the coronation of the Queen of the May at Knutsford.

A. H.

Maypoles are still standing in the villages of Lurgashall and Fernhurst, in the north-west portion of Sussex, and May Day festivities are still held there, or have been revived. If MR. PRICE would like further information concerning the doings at these two places, I shall be pleased to procure it for him.

E. E. STREET.

Chichester.

TITUS OATES (5th S. v. 168, 336, 434.)—Wilson's *History of Dissenting Churches* is a very valuable work, and very correct. But as to Oates's connexion with Mill Yard Meeting House, we must examine the old church books and not the above *History*. I cannot suppose that the late Mr. W. H. Black made a rash assertion when he claimed Titus Oates as a predecessor.

N.

LYDD TOWER AND CARDINAL WOLSEY (5th S. ii. 148; v. 413.)—It is stated in Hasted's *Kent* that Wolsey was Vicar of Lydd in A.D. 1508, with a dispensation of Pope Julius II., 23 Henry VII., July 31, which permitted him to hold the vicarage of Lydd and two other benefices. It is printed in Rymer, vol. xiii. p. 217. This date would assist any one who should desire to carry on the inquiry.

ED. MARSHALL.

"ALL ON ONE SIDE, LIKE BRIDGENORTH ELECTION" (5th S. v. 407, 455.)—H. R. T. is probably correct in attributing the origin of this saying to the "one-sided nature of an electioneering contest at Bridgenorth." It is obvious that it could have arisen from no other cause. He is also probably right in supposing that the owner of Apley pos-

sessed great influence in an election, but he is mistaken in his last sentence. He says: "The member was thus always the nominee of Apley; the opposition candidate never had any chance." Now, when the saying came into vogue, there were two members (one having been lost by the Reform Bill of 1868), and these two were not *always* the nominees of Apley. In 1784, Mr. J. H. Browne, a Whig, headed the poll over the owner of Apley and Admiral Pigott; in 1837 Mr. Hanbury Tracy, a Whig, ran second to the Squire of Apley, beating Mr., now Sir Robert, Pigott by three only; and in 1865 Mr. Henry Whitmore was beaten on the poll by Mr. John Pritchard and Sir John Acton, both Liberals. Sir John was, however, unseated on a scrutiny. This was the last time two were returned. Mr. Whitmore was afterwards returned singly by a large majority, but soon retired on account of failing health. Apley has since changed hands, and the present member is a son of the proprietor.

H. W.

Shrewsbury.

NATURALIZATION (5th S. v. 469, 525.)—The names of most of the foreigners who have been naturalized can be found on consulting the Indices to the Statutes, which invariably contain the titles and the titles only of Private Acts, to which class Acts of Naturalization belong except in a few cases, such as the naturalization of the late Prince Consort. Beyond these Acts, however, there are many letters of denization which were granted by the Crown alone. In 1870 facilities were given to foreigners of placing themselves in the position of natural born subjects, except as to holding office or a place in Parliament, and there has since that year been but one Act of Naturalization passed, which conferred on the person naturalized a right to sit in Parliament and to hold office.

R. PASSINGHAM.

"THE VAMPIRE, A TALE" (5th S. v. 393; vi. 95), has long been attributed to Dr. Polidori, an Italian, well known in London, who, I believe, came to an early and unhappy end.

S. T. P.

"MORROWING" (5th S. v. 513; vi. 99.)—MR. WARREN attributes to me a derivation for this word just the converse of what I (not very seriously) suggested.

S. T. P.

COIN OF QUEEN ELIZABETH (5th S. v. 228, 394.)—See the *Numismatic Chronicle*, new series, vol. i., 1861, which contains an interesting article by Mr. R. Whitbourn on an unique pattern for a half-crown of the last year of Elizabeth. This half-crown is engraved on Plate IX., and it bears on the obverse a nearly similar portrait to that on the gold fragment, looking equally old. Mr. Whitbourn, however, says that the face is almost as it came from the die, and not tooled. This half-

crown is also a fragment, about one-third of the coin having been broken off. *Obverse*—Bust of the queen, to the left, crowned, and wearing an ermine mantle, with a large ruff, but without the orb and sceptre. Outside of a beaded inner circle is the legend:—ELIZABETH . D . G . ANG . F[RA] . Z . HIB . R[EGINA]. Mint-mark, “2,” for 1602. *Reverse*—A garnished shield of arms (France and England quarterly) surmounted by a cross fleury; beaded inner circle, and legend:—[POSV]T . DEVM . ADIVTOREM . ME[VM]. The portions in brackets are missing, being broken off.

At the sale of Mr. Whitbourn's collection, in February, 1869, this same pattern half-crown went for 2l. 4s. only. I do not know where it now is.

HENRY W. HENFREY.

BURNS (5th S. v. 8, 372).—Under this heading Mr. WARD has some judicious remarks on Mr. Carlyle's *Hero-Worship*, but to my mind they do not go far enough. In an age which, according to Disraeli, “does not believe in great men, because it does not possess any” (*vide Coningsby*, book iii. cap. i.), there surely must be great merit due to the author who advocates their value and asserts their position in a philosophical spirit, apart from bigoted adulation. I may perhaps be allowed to refer to an article of mine in *Colburn* for May, entitled “The Rise of Hero-Worship,” to advance my ideas of the value of Mr. Carlyle's work:—

“The admission of Mr. Carlyle, that his lectures on Hero-Worship could do no justice to the magnitude of the topic, must be our excuse for the title adopted for this paper.” Indeed, we may point out that Mr. Carlyle has dealt with the subject in phrases of hero-worship, when it was separated by a wide chasm from the political sovereign; whereas we would treat of its dawn, when it was intimately connected with man's incipient idea of government.”

G. LAURENCE GOMME, F.R.H.S.

Southampton Row.

“KING STEPHEN,” &c.: GERMAN TRANSLATIONS OF ENGLISH AND SCOTTISH BALLADS (5th S. v. 183, 249, 358; vi. 73).—Thanks for the editor's correction of my misquotation of *Erl King*. It is not from disregard of the exactness due to “N. & Q.,” but from inability to reach books at all, that the bad habit of quoting from memory is indulged; and also often answers are delayed, in spite of their being better given by some other correspondent. I am sorry not to have used the more general rather than literal fidelity, in reference to Herder's ballad translations; but though he is without acknowledgment, departs from the letter, he never sacrifices thereto the spirit. Mr. W. Scott says of “Sir Patrick Spens,” “There is a beautiful German translation of this ballad, as appeared in *The Reliques*, in the *Volksheder* of Herder”; and also that “the Scottish bards were much addicted to ‘sit in Dunfermline town,’ previous to the Bruce dynasty.”—Notes

to *Minstrelsy of the Scottish Border*, vol. i. p. 298. The peculiarity of the expression is noticed; and to the Scottish people Dunfermline Palace is so well known as the place where so many kings were born and died, that this was liable to no misconstruction, the royal residence being within the town. But it cannot be doubted that Herder considered the word *Stadt*, for “town” here, a very inadequate one to the picture he wished to give to his countrymen of kingly state and enjoyment. I confess “Dunfermline Schloss” seemed to me literal till this remark, and I believe it is more in accordance with the associations of most persons with the place. *Town* was of old a word of very uncertain meaning, and at present there are many single residences and solitary farms on the Scottish Border each named *town*. The translator's discrimination is shown in his rendering the word *town* by *Stadt*, in “The Jew's Daughter,” where it means only the town of Milan:—

“Der Regen, er rinnt durch Mirtiland Stadt,

Rinnt ab und nieder den Po:

So thu die Knaben in Mirtiland Stadt,

Zum Ballspiel rennen sie so.”

In Chambers's *Encyclopædia* may be seen that Edward I. of England wintered in Dunfermline in 1303-4, when the buildings were capable of accommodating three kings and their suites; though Malcolm Can More's Tower is now a mass of shapeless ruins, it is said the south wall of the palace of the Stuarts still exists. The abbey, of which a tower and arched gateway still remain, is a very celebrated place of royal sepulture.

In “Edward, Edward,” it seemed that the simple ghastliness was translated, though it is not till a later line in the original said, “Zour hawks blude was ne'er sae reid, Edward,” &c. And in “Wine-freda” it is possible that the change of metaphor in the last verse was adopted—from the personification of time, as a turbulent river, to the stealing softly away of life's evening, like distant songs—as more in accordance with the peaceful domestic happiness of the picture. The mistake of *liebst* for *liebt* has weakened it. The last lines are—

“Du liebst in deinen Mädchen wieder
Ich frei in meinen Buben neu.”

M. P.

Cumberland.

HARTLEY'S FIRE-PROOF HOUSE (5th S. vi. 29, 117).—David Hartley's plan for rendering houses fire-proof consisted chiefly in forming the floors of double boards, placing a thin sheet of metal between the two; the idea being that if the lower layer of boards was consumed by fire, the sheet of metal would prevent the fire from spreading to the boards above. Mr. Hartley was M.P. for Hull, and a supporter of Lord Rockingham. Parliament voted 2,500*l.* towards building a house on

* Percy's *Reliques*, vol. i. p. 35, 2nd edit. 1767.

this plan, which was erected on Putney Heath in 1774, and visited by the king and queen, who breakfasted, it is said, in an upper room of it, whilst a large fire was kindled on the floor of the room below. The experiment at first seemed to promise a great success, and the obelisk was built near the house in honour of Mr. Hartley. Subsequent trials, however, showed that the plan was of but little practical value, and it was wholly forgotten in a few years. David Hartley was the son of the author of the well-known *Essay on Man*. He took an active part in vindicating the rights of America, and, as Minister Plenipotentiary, signed at Paris the definitive treaty of 1783. He died in 1814 at the age of eighty-three, senior Fellow of Merton College, Oxford, and "Father of the University."

In that very entertaining little volume, Sir Richard Phillips's *Morning Walk from London to Kew*, 8vo., 1817, there is a brief account of the house at Putney, which was then being converted into a private residence. EDWARD SOLLY.

Sutton, Surrey.

"FURMETY" OR "FRUMENTY" (5th S. iv. 46, 95, 139, 238, 295; v. 76, 218, 273, 418.)—The following extract relative to this Yorkshire dish may prove of interest. It is made from a very nice little book called *Charles Waterton: his Home, Habits, and Handiwork*, by Richard Hobson, M.D. Cantab.—

"This fisherman's hut is encircled, excepting a small space by which to enter on the south, by a finely grown yew fence, and its roof is formed of an immense flagstone, supported by three stone pillars, whilst upon the roof stands the ancient 'frumenty stone,' the letters and figures T. K. W., 1679, being engraven on its anterior surface, these initials indicating Thomas and Katherine Waterton. Within the cavity of this stone, at the date described, many a load of wheat has doubtless been triturated by hand in order to furnish 'frumenty,' which at that period, as now, was so much prized, and generally used, at the season of Christmas."—P. 27.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

According to Briscoe's *Nottinghamshire Facts and Fictions*, 1876 (art. "Mothering Sunday"), "furmetry" is made of whole grains of wheat first boiled plump and soft, and then put into, and boiled in, milk, and sweetened and spiced."

A. S., Notts Clk.

SLANG OF THE STOCK EXCHANGE: BEARS AND BULLS (5th S. v. 300, 334, 357, 411, 521; vi. 118.)—MR. RANSFORD is slightly in error when he says that on this side of the Atlantic, "both in the States and in Canada, to bull a stock is to be 'long upon' it, and to bear a stock is to be 'short upon' it." At least, I never heard any other form of the phrase than "short on" (not upon), generally in conjunction with the verb "go"; e.g. "The bull clique had gone long on C. C. and J. C. engineer-

ing a corner in which they hoped to squeeze the shorts." The idioms of our exchange differ greatly from those of the English; "rigs" are unknown, while "corners," alas, are common. In an excellent volume, *Men and Manners of Wall Street*, published some years ago by the Osgoods, the late James K. Medberry gave a short dictionary of American exchange idioms.

Until within a few years the favourite article for speculation was gold; and this gives point to the stockbroker's answer to the stupid conundrum, "Who is the shortest man mentioned in the Bible?" The regulation reply is, I believe, "Knee-high-miah," or something equally far-fetched. But the stockbroker was above this; he answered boldly, "Peter, because he said, Silver and gold have I none; and if he hadn't any gold at all, I think he was pretty d—d short!"

J. BRANDER MATTHEWS.

West Point, N.Y.

"TERRIFIED" (5th S. vi. 6, 56, 119) is also constantly used by the peasantry of Wiltshire in the sense referred to, i.e. irritated. CH. EL. MA.

"REQUIES CURARUM" (5th S. v. 385, 523; vi. 137.)—The lovely lines of Tibullus, quoted by MR. PICKFORD, have been rendered as follows:—

"I could live in the woods with thee in sight,
Where never should human foot intrude:
Or with thee find light in the darkest night,
And a social crowd in solitude."

The last line of Moore's quatrain, "My crowd in deepest solitude," is rather incongruous and abrupt, when not placed side by side with Tibullus, though to the success of modern songs good sense seems rather a drawback.

C. A. WARD.

Mayfair.

MARRIAGE CUSTOM (5th S. v. 408; vi. 93, 156.)—I have heard that the belief that a husband would not be responsible for a wife's debts, provided she was married *en chemise*, was formerly common at Kirton-in-Lindsey, in Lincolnshire; and that marriages have been solemnized in that way in the parish church there. At Masham, in the North Riding of the county of York, there are one or two entries in the registers of marriages actually having taken place in that church, when the bride was habited *en chemise*, for the above-mentioned reason. Surely much blame would attach to the clergyman for officiating at such marriages; and it is scarcely credible that such well-authenticated instances could have occurred in a civilized community, and in modern times, comparatively speaking. DR. BRUSHFIELD instances an attempt at one so recently as 1800. That or those at Masham occurred, to the best of my recollection, in the last century; but the extracts from the register are printed in a *History of Masham*, which is consolidated with Kirkby Mal-

ward, and is one of the largest parishes in England.

VIRGA.

WENTWORTH, EARL OF STRAFFORD (5th S. v. 468, 523; vi. 98.)—In the house at Hooton Roberts, co. York, the Countess of Strafford resided until her death. She was relict of the first Earl, and survived his decapitation more than forty years. Her only daughter Margaret lived with her, and died before her in the year 1681, single. She retired to this place soon after the death of her husband, and died at Hooton Roberts, April 9, 1688. She ordered in her will that no stone nor escutcheon should be placed to her memory. An old woman used to relate to the late Mrs. Kent, that in her childhood she used, after divine service, regularly to visit Lady Strafford's pew to find black pins that had dropped from her habiliments. After her death it appears that a Mr. Wentworth, one of the family, lived there, and he was the last Wentworth in that place.

H. P.

Amongst a collection of political tracts in my possession is the following :—

"An impartial account of the arraignment, trial, and condemnation of Thomas, late Earl of Strafford, and Lord Lieutenant of Ireland: before the Parliament at Westminster, Anno Dom. 1641. London, printed for Joseph Hindmarsh, at the Black Bull, near the Royal Exchange in Cornhill, 1679," sm. folio, 48 pp.

This, which is a very rare tract, containing the whole of the pleadings and the trial, several letters written by the Earl of Strafford in the Tower, and an account of the execution, is at the service of FRANCESCA to make extracts from. At the same time allow me to state the pleasure I should experience in seeing the Folk-lore Society established, and in becoming a member.

J. HENRY.

Devonshire Street, W.C.

Miscellaneous.

NOTES ON BOOKS, &c.

Lectures on the History of the Jewish Church. By Arthur Penrhyn Stanley, D.D., Dean of Westminster. Third Series. From the Captivity to the Christian Era. (Murray.)

THIRTEEN years have elapsed since the appearance of the first volume of this interesting series of lectures on the history of the Jewish Church. As the title-page shows, the chapters of the present volume comprise the interval from the exile to the Christian era, leaving, at least for the present, the momentous epoch which involves at once the close of the Jewish commonwealth and the birth of Christendom.

To all his predecessors in this field of history Dean Stanley does full justice, by a more than

generous acknowledgment of their services. He also awards high praise to Dean Prideaux's *Connexion of Sacred and Profane History*. Heavy, dry, and somewhat ill arranged, as it may be—

"It shows a singular amount of erudition; its manly and direct treatment of the controversies that he touches breathes the true spirit of the sturdy band of Anglican divines to which he belonged. The selection of so large, and, at that time, so little explored a field, and the accomplishment of so laborious a task, as a relief under the stress of severe suffering, indicate both a grasp of mind and energy of will which theological students of later days may well be stirred to emulate."

Dean Stanley renders deep and unaffected homage to the grandeur and honesty of the late German writer, Ewald, who, in spite of some "erroneous conclusions, unreasonable judgments, and unwarranted dogmatism," has been pre-eminent in throwing light "through the passages of this dark and intricate labyrinth":—

"It is now more than thirty years ago since I, with a dear friend, sought him out, and introduced ourselves to him as young Oxford students, in an inn at Dresden; and it is impossible to forget the effect produced upon us by finding the keen interest which this secluded scholar, as we had supposed, took in the moral and social condition of our country; the noble enthusiasm with which this dangerous heretic, as he was regarded in England, grasped the small Greek Testament which he had in his hand as we entered, and said, 'In this little book is contained all the wisdom of the world.'"

Dean Stanley's object in his Jewish history is to draw out permanent lessons from the story of the interval between the Old and the New Testament, a story which has been rendered unattractive by insignificant details and obscure names outweighing and overshadowing events and characters of enduring interest. In executing this work the Dean of Westminster narrates the events of the Babylonian captivity, and those of the Persian, Grecian, and Roman periods, with equal power and grace, winning rather than compelling the attention of the reader. In the Grecian period there is one figure eminently conspicuous, that of Socrates, to which readers will return again and again. His importance in the world, and the courage and ability with which he carried out his mission, have never been so clearly established before, saving, perhaps, by Grote. The pages devoted to Socrates are among the most charming of this fascinating book; a book of which the concluding chapters, "The Expectation of the Future" and "The Rise of Christianity," make us already impatient for the narrative yet to come.

Calendar of the Clarendon State Papers preserved in the Bodleian Library, 1655-1657. Edited by the Rev. W. Dunn Macray, M.A., under the Direction of the Rev. H. O. Coxe, M.A., Bodley's Librarian. (Oxford, at the Clarendon Press.)

UPWARDS of twelve hundred documents here illustrate the events of three remarkable years. The most of them throw new light on history, and help us to have new ideas, and to form amended convictions on the men

of that stirring time, and the measures they upheld or opposed. One matter of great interest is settled in this volume. Cromwell, in 1655, published a declaration in which Royalists were threatened with a visitation of increased severities. This was answered by a member of the Long Parliament, who expresses himself as well pleased with increase of severity on such offenders, but who charges Cromwell with intolerable tyranny and disgraceful faithlessness generally, "that obliged all the nation to look upon him as a detestable enemy, who was to be removed by any way that offered itself." This letter or tract made Cromwell "mad." Hollis and Vane were alike suspected; but the autograph copy has been discovered, and it is in Clarendon's handwriting. The assumption of the writer being a Roundhead was a *ruse*, and Clarendon never trusted his dearest friend with the secret. Among the intrigues calendared is one on the part of the Romanist authorities to induce Charles II. to join the Church of Rome, as a means of sooner recovering the throne, and with permission not to declare himself as having gone over! The sacredness of life was not yet much better understood than in previous centuries; and there seem to have been men ready to murder Cromwell, and others as ready to make away with Charles. We have only to add that the volume is admirably edited by Mr. Dunn Macray, who has compiled an index so copious that all students of the history of the period will feel grateful to him whenever they have occasion to refer to it.

Messrs. ROUTLEDGE have issued the fourth part of their superb edition of Ormerod's *History of Cheshire*, edited by Mr. T. Helsby, of Lincoln's Inn. This work has many important additions, and is carried down to the present time. The heraldic designs are freshly cut, but all the illustrations of the first edition are reproduced here from the original copper. The fourth part is a complete history of the Hundred of Bucklow; not only of localities and men, and events by which they have been rendered remarkable, but of the county families, whose pedigrees add so much to the value of this noble work. In that of Ashley, of Ashley, we find the Christian name of *Hamnet* in the reign of Henry VII. This we know will interest some of our readers.

BISHOP FISHER'S ENGLISH WORKS.—I have undertaken to edit for the Early English Text Society (extra series) the English works of John Fisher, Bishop of Rochester, and shall be grateful for references to any letters or papers, printed or unprinted, beyond what are noticed in *Athenæ Cantabrigienses* and in *Lowndes*. As the English Roman Catholics propose to issue a series of texts illustrative of the history of their communion since the Reformation—a very acceptable boon to all students of history and biography—I am in hopes that in the course of the preliminary researches they may find something to my purpose. JOHN E. B. MAYOR.
St. John's College, Cambridge.

UNIVERSITY STUDIES.—I am hoping shortly to publish, under the auspices of the Cambridge Press Syndicate, a book on University Studies in the Eighteenth Century.

Having already received valuable information, undergraduates' letters, old newspaper cuttings, &c., from strangers, I venture to ask whether any of your readers can put me in the way of such treasures, either directly or through "N. & Q."

Can any one sell (or lend) me *The Sizar; a Rhapsody*, pp. 158, Camb. (cir. 1840)? CHB. WORDSWORTH.
39, Castle Street, Cambridge.

"We cannot altogether boast that we are better off than our fathers. In a 'Book of the Joint Diet, Dinner and Supper, and the charge thereof, for Cranmer, Lati-

mer, and Ridley,' kept by the bailiffs of Oxford, while the said right rev. prelates were in the custody of those officers, we find in the bill for 'dinner,' October 1, 1554, a charge of 1d. for oysters. Allowing—and the supposition is not wholly improbable—that my lords of Canterbury, London, and Worcester each ate a dozen, oysters must have been cheap indeed, even after every allowance has been made for the depreciation of the precious metals in three hundred years. The remaining items of the episcopal banquet consisted of 'bread and ale,' 2d.; butter, 2d.; eggs, 2d.; lynn, 8d.; a piece of fresh mutton, 10d.; wine, 3d.; 'cheese and pears,' 2d.; total, 2s. 6d. This was not bad for a Friday dinner in prison. Some years before Parliament had fixed the price of beef and pork at 4d. the pound, and the price of veal at 3d., while, if their lordships could never discuss theology over a cup of Bohea, they could taste the purer delights of milk at three pints ('ale measure') the halfpenny. But the golden age of good living must have been the reign of King Edward I., when the Common Council of London deemed it necessary to fix the price of various articles of diet as follows:—Two pullets, 1½d.; a partridge or two woodcocks, 1½d.; a fat lamb, 6d., from Christmas to Shrovetide, the rest of the year 4d."—*Pall Mall Gazette*, August 23.

THE Archiepiscopal Library, Lambeth Palace, will be closed for the recess, for six weeks, from the 30th inst.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. H. COL.—*The Trip to Scarborough* is an adaptation by Sheridan of Vanbrugh's *Relapse*. See the *Essay on Poetry*, by John Sheffield, the first of the two Dukes of Buckinghamshire, and the friend of Dryden, for the lines—

"There's no such thing in nature, and you'll draw
A faultless monster which the world ne'er saw."

H. H.—Take comfort, and read Catull., *Carm.* 84:—

"*Commota dicebat, si quando commoda vellet
Dicere, et hisidiis Arrius insidias.
Fionios fluctus, postquam illuc Arrius isset,
Jam non Ionios esse, sed Hionios.*"

B. W. H. N. (Dublin).—Will you send the Italian, Latin, and Greek versions of the epitaph?

C. A. W.—French anecdote books attribute "Il faut que tout le monde vive" to Henri IV.

J. A. P. and W. E. A. A.—At an early opportunity.

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Notes.

BOOKS ON SPECIAL SUBJECTS.

I. FAIRY MYTHOLOGY.

After the marked courtesy with which you received my "Bibliographical Suggestion" (5th S. v. 806), and invited me to send my list of books on Fairies, Freemasons, &c., I feel bound to explain to you that my delay in accepting that invitation has been quite unavoidable.

I now forward, first, a list of books on Fairies & fairy tales, which would occupy far more space than you could afford, but on Fairy Mythology, that is, on Fairies as a class of mythological beings:—

The Romantic Mythology. In Two Parts. Part II. To which is subjoined a Letter, illustrating the use of our Marvellous Imagery, particularly as it seems to be derived from the Gothic Mythology. 4to. London, 1809.

I never saw Part I. of this poetical work, which, I gather from the introduction, treated of Fairy. Nor do I know who was the author; but from the letter in the appendix, which is addressed to N. A. Vigors, Jun., Esq., dated from Stratford, 16 May, 1808, and signed "The Author," it appears that he was a man of considerable reading.

Fairy: a Poem, &c. 4to. London, 1810.

This is a re-issue of the preceding work, with a new title-page.

Kirk (Rev. R.), Essay on the Subterranean and Invisible People called Elves, Faunes, and Fairies (1691) and Treatise on Second Sight (1763). Edited by Sir Walter Scott. 4to. Edin., 1815.

Keightley (Thomas), The Fairy Mythology. 2 vols. small 8vo. London, 1828.

Schreiber (Dr. Heinrich), Die Feen in Europa. Eine historisch-archologische Monographie. 4to. Freiburg, 1842.

Halliwell (J. O.), Illustrations of the Fairy Mythology of *A Midsummer Night's Dream*. 8vo. Shakespeare Society, 1845.

Maury (L. F. Alfred), Les Fées du Moyen Age. Recherches sur leur Origine, leur Histoire, et leurs Attributs, &c. 8vo. Paris, 1843.

II. CARICATURES.

I promised to send with the above a list of books on Freemasons and other Secret Societies, but I have unfortunately mislaid two or three of the more curious volumes on this subject, so beg to substitute for it a catalogue of books illustrative of the History of Caricatures:—

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My copy contains the following pencil notes: "This book formed part of the collection of Lord Charles Townsend." "There is a copy of this in the possession of Lord John Townsend. For particulars see Lord Orford, vol. ii. p. 68."

A Political and Satirical History, displaying the unhappy Influence of Scotch Prevalency in the Years 1761, 1762, and 1763, being a regular Series of numerous Transparent and Entertaining Prints, containing all the most remarkable Transactions, Characters, Caricatures, Hieroglyphics, &c., of those memorable Years. To which is annexed an Explanatory Key to each Print, rendering the whole Clear and Significant. Drawn and Etched by some of the most Eminent Parties interested therein. Vol. II. Digested and Published by M. Dury, at the Acorn, in Ryder's Court, Cranborn Alley, Leicester Fields, and Sold by all the Book and Print-sellers in Great Britain and Ireland, where Sketches and Hints, sent Post-paid, will have due Honour shewn them. Square 12mo.

From a pencil note in this copy it would seem that the third edition of Vol. I. contained 104 prints.

The British Antidote to Caledonian Poison, consisting of the most Humorous Satirical Political Prints for the Year 1762, among which are several Shilling Prints.

The fifth edition, which has twenty-five plates,

small 8vo., no date, published by Sumpter, Fleet Street.

The Second Volume of British Antidote to Caledonian Poison: contains Twenty-five of the most Humorous Satirical Political Prints for the Years 1762 and 1763.

No date; also published by Sumpter.

The Scots' Scourge; or, Pridden's Supplement to British Antidote to Caledonian Poison. In Two Volumes. Being Fifty-one Administrational, Comic, Satiric, and Hieroglyphic Prints.

The first volume contains twenty-five plates. It is uniform with *The British Antidote*; like that work, bears no date, and is published by Pridden, of Fleet Street.

The Scots' Scourge. Vol. II. Contains Twenty-six Plates and an Alphabetical Index of the Plates in the Two Volumes.

This second volume is apparently very common; for besides the copy just described, which is bound in a volume with the three preceding parts, I have three separate copies of it. Not so the fifth part, which I am now about to describe, and which cost me—I am ashamed to say what.

The British Antidote; or, Scots' Scourge. Containing Twenty-two Administrational, Political, and Comic Prints. Published in the Year 1766 for and against the American Stamps and Cyder Acts, &c. To which is given one Sheet of Letterpress of all the Humorous Essays, with Explanation of each Plate. Vol. V.

This was also published by Pridden, 100, Fleet Street, where, we learn from the title-page, "may be had the first Four Volumes of this Work, which contain all the Political Prints for the Years 1762, 1763, 1764, and 1765, Price 10s."

Flögel (C. F.), Geschichte des Groteskekomischen. Ein Beitrag zur Geschichte der Menschheit. Mit Kupfern. 8vo. Leipzig und Leipzig, 1788.

Große (F.), Rules for drawing Caricatures. With an Essay on Comic Painting. 8vo. London.

Malcolm (J. P.), An Historical Sketch of the Art of Caricaturing. With Graphic Illustrations. 4to. London, 1813.

Jaime (E.), La Musée de la Caricature; ou, Recueil des Caricatures les plus remarquables publiées en France depuis le Quatorzième Siècle jusqu'à nos Jours, avec un Texte Historique et Descriptif. 2 tomes. 4to. Paris, 1838.

With about 250 plates and illustrative text by the editor, assisted by Charles Nodier, Jules Janin, and many other eminent writers, including Philarrète Chasleas, once a frequent contributor to "N. & Q."

Wright (Thomas), England under the House of Hanover: its History and Condition during the Reign of the Three Georges illustrated by the Caricatures and Satires of the Day. With numerous Illustrations, executed by F. W. Fairholt. 2 vols. 8vo. London, 1848.

Scheible (J.), Die fliegenden Blätter des xvi. und xvii. Jahrhunderts in sogenannten Emblatt-Drucken, mit Kupferstichen und Holzschnitten zunächst aus dem gebieten der politischen und religiösen Caricatur. 18mo. Stuttg., 1850.

Gillray (James), Caricatures. Printed from the Original Plates, designed and engraved by himself between

1779 and 1810. Containing upwards of 600 spirited Engravings. Atlas folio. No date (about 1850).

Gillray's Caricatures. A Volume of Suppressed Plates. Atlas folio, uniform with the above.

Wright (Thomas) and R. H. Evans, Historical and Descriptive Account of the Caricatures of James Gillray, comprising a Political and Humorous History of the latter part of the Reign of George III. 8vo. London, 1851.

Flögel (C. F.), Geschichte des Groteskekomischen, &c. By Ebeling. 8vo. Leipzig, 1862.

This is a new and enlarged edition of Flögel's book already mentioned, with the addition of forty very curious plates.

Wright (Thomas), Caricature History of the Georges; or, Annals of the House of Hanover. Compiled from the Squibs, Broadshires, Window Pictures, Lampoons, and Pictorial Caricatures of the Time. With nearly 400 Illustrations on Steel and Wood. Small 8vo. London, 1868 (?).

This is a second edition, with some corrections, of Mr. Wright's *England under the House of Hanover*.

Wright (Thomas), A History of Caricature and Grotesque in Art and Literature. With Specimens drawn and engraved by F. W. Fairholt. 8vo. 1865.

Champfleury, Histoire de la Caricature Moderne. 8vo. Paris, 1865.

Champfleury, Histoire de la Caricature du Moyen Age. 8vo. Paris, 1871.

Champfleury, Histoire de la Caricature Antique. 8vo. Paris, 1865.

Though I have not copies of them in my own library, I desire to give completeness to the present list by adding the titles of two volumes of extreme value. I allude to—

Catalogue of Prints and Drawings in the British Museum. Division L. Political and Personal Satires. No. 1 to No. 1235. Vol. I. From 1320 to April 11, 1689. Printed by order of the Trustees. 8vo. 1870.

Vol. II. June, 1689, to 1753. 8vo. 1873.

These have been prepared, under the direction and superintendence of Mr. Reid, the Keeper of the Prints, by Mr. Stephens.

I have made no reference to the vast number of caricatures published in the London, Oxford, Westminster, and Town and Country magazines of the last century, of which I believe no catalogue or descriptive account has ever been published.

If these lists prove acceptable to your readers, I shall be happy to supplement them from time to time with others on similar out-of-the-way contributions to what Flögel calls *Die Geschichte der Menschheit*.
BIB. CUR.

THE HISTORY OF A COMIC SONG: SAM COWELL AND "THE RATCATCHER'S DAUGHTER."

Let me plainly state, at the outset, that I am the last person in the world, or in the columns of the microcosmos "N. & Q." to desire any controversy, or disturbance of the bones of the Venerable Bede. With Macbeth I may declare, "Of

all men else I have avoided thee." But while the misstatements of William Allingham, under his pseudonym of "Patricius Walker" (on which more anon), and some other misleading remarks, under the heading of "Profane Hymn Tunes" ("N. & Q." 5th S. v. 495), remain unchallenged and unrefuted, an injustice is done to the memory of one who gave many a happy hour to tens of thousands of persons, and who was "nobody's enemy but his own." I possessed ample means of knowing the circumstances, in both cases, connected with the publication of the song of *The Ratcatcher's Daughter*, and also with the early death and quiet burial of Samuel Houghton Cowell in 1864. It may be as well to tell "that which I do know," and hold documentary evidence to establish. I confine myself at present to the popular ballad. The assertions (1) that "Belmont" tune is an adaptation of an air by Mozart, and (2) that the tune of *The Ratcatcher's Daughter* is identical with it, "sung briskly," may be passed by, for the present (see "N. & Q." 5th S. vi. 58), as by no means substantiated. I can furnish a much closer parallel, viz, the beautiful Roman Catholic tune accompanying *Lauda Sion Salvatorem* and the so-called nigger melody—

"Labla Roma, Sambo cum,
Don't you hear the banjo, tum, tum, tum!"

Thus far the airs are identical, except that the original is in slow time. I also pass by the sneer of A. K. H. B., not having his book (or any of his books) beside me. But as to CUTHBERT BEEDE's assertion that "if it was [sic] Cowell who brought *The Ratcatcher's Daughter* into favour, he merely revived an old song that I had heard sung by a midshipman many years before it was whistled in the streets," an answer could easily be given, were it not for the manner in which two distinct matters are here confounded. Is it of words or of tune that he is writing? If of words, how can they have been whistled in the streets, as the music of Sam Cowell's song certainly was? If he intend to say that the midshipman, "many years before," sang the same tune which Cowell "revived" (!), I offer a distinct denial. I scarcely believe the words of the song can have been of old date before they were privately printed and accompanied by the wretched little scratchy illustrations, which CUTHBERT BEEDE designates "seven clever lithographic drawings by Miss Brigstocke." We used to think it not improbable that the words themselves were written by young Mr. Bohn (a cousin of Mr. Bohn, the bookseller, of Canterbury), a near relation of the London publisher. He it was who gave the little pamphlet into Sam Cowell's hands, a few minutes before the latter returned home and met me. At that time, February, 1855, he was receiving multitudes of MS. songs and ballads, with earnest requests for him to sing them. I have seen dozens of such, and sorry

trash they were. But he was impressed immediately with the "capabilities" of *The Ratcatcher's Daughter* verses, and wished, moreover, to please Mr. Bohn by singing it. He sat down at once to the pianoforte, and began trying to fit a tune to it. Those who had the pleasure of knowing him intimately, as I had, always saw him at the best when he was extemporizing thus on the instrument, and running on through a multitude of tunes, to please himself, his friends, and his family. I heard the tune grow into shape and coherence. Rare is an absolutely new creation. The mere germ of the air may have been lying unsuspected in his well-stored memory, from his early roving throughout America. But, to all intents and purposes, the melody was all his own, originated and completed. That very evening, so entirely had he possessed himself of the song, and gone into it, whilst I was with him, he took the book of words to Evans's, at the Piazza, Covent Garden, and sung them to "Paddy Green," who immediately admired the "set" of them, and told Sam that if he sang that song in public, in less than a week it "would be on every barrel organ in London." The prophecy was almost literally fulfilled. On Feb. 12, 1855 (I have these dates from his own memoranda), the record is "Sung 'Ratcatcher's Daughter,' first time, at Canterbury Arms." Again, "Monday, April 23rd, 50th night of my singing the 'Ratcatcher's Daughter' at the Canterbury Arms and Evans's." I pledge myself to the general correctness of this account. Something about Mr. Bohn having "found the words of the song among a lot of books" I have heard. As to Sam Cowell's ability to compose this really effective and lively tune, he had musical ability for much more, as many judges can testify. He himself composed the music of his own charming ballad, *Clara Cline, The Yellow-Busha Belle*, both of early date, and *Bacon and Greens*, &c. The music he set to his own monody on the death of his first-born, Joseph Cowell, beginning, "No stone marks the spot where my young boy sleeps," was among his best. This he gave to his friend Mr. E. L. Hime, who published it under his own name (but with S. Cowell's full permission), as being more "taking" for a pathetic ditty: "Sam Cowell" being a name associated popularly with mirth alone. Alas, poor Sam! J. W. E. Molash, by Ashford, Kent.

BOWER FAMILIES OF THE SOUTH OF ENGLAND.

The following tables, of which I have never met with any printed copies, will probably prove of interest to several families in the south of England. The first is taken from a volume in the British Museum, entitled "Various Pedigrees," Egerton MSS., 1075. The name of the compiler is not

given. The pedigree is very neatly drawn out, each name being written in a circle. The volume, it is stated, was bought at a sale in London.

"The Pedigree of the Antient Family of Bowers, in the Counties of Wilts, Dorset, Somerset, and Southampton, as was collected in the vijth Year of King Charles's Reign, 1632.

"I. The first that was found to be of the Name of Boure was Michael de Boure, as appears in the Antient Rolls at the Conqueror's coming into England, of the Gent. Names in the Countie of Dorset, whereof a Coppie was shewed.

"II. The next of that Name was Ralph Bure, as appears by a Deede without Date by Eva de Tor to Robert de Kikeley, for Ralfe de Bure (?), which Ralfe was supposed to be Owner of a little Manor in Wilts, by Calne, called Boure, being lately (the property of ?) the Langes of Whaddon in that Countie.

"John Bure, his second sonne (i.e. the second son of Michael de Boure), but what became of him is not yet found, but was thought to dye young.

"III. Robert Bure, sonne of Ralf Bure, purchased of Eva de Tor certain lands called Radiforde, &c., parcell of the Mannor of Winkaley, in com. Dorset, as a Deed of that Date shewn.

"Michael Bure, the second sonne, obtained from his Father the said Mannor of Boure, and died seisd (of) it, (as) appear'd by an office in the Cheky, and the same descended to Alianor, his only child.

"Alianor Bure, but who married her or what became of her was not found.

"IV. The next of that Name was Henry de Boure, who was Witness to a Deed sealed Temp. Edw. duodecimo, of Lands in Collingborne in Wilts, made by William Stapleforde to John Torolde, as the Deede itself mentions, which Henry Boure was seisd of Lands both in Wilts and other counties, as appears by the office found after him.

"V. After this Henry, Nicholas Bore, his sonne and heir, was found to be not then in age (or within age), and to hold some of his Lands of the King in Capite, and was seisd of a Freehold in Deverell in Wilts, called Bore's Place, now the Landlord's possession, which Nicholas was Witness to a Deede made by Richard Hall of Lands in Shafton. Anno 11 R. 2.

"And William Boure, another sonne of the said Henry, had Lands in Lavington, called Boure's fields, in Wilts, from whom the Bowers of Lavington are descended."

Here the first part of the pedigree ends. No further account is given of the Bowers of Lavington. The next name that occurs is that of Walter Boere of Shefton, who held some of Henry de Boure's lands, but what relationship he bore to the latter was not discovered. From him descend the Bowers of Iwerne House, Dorset, whose pedigree is given in full in Hutchins's *History of Dorset*, vol. iii. p. 149. The following table is a continuation of the pedigree of Bower of Lavington, Wilts. It is copied from the *Visitation of Wilts*, Harl. MSS. :-

"I. Robert Bower, vixit Anno 45 Edw. 3.

"II. Walter Bower, of La Foyle in co. Southampton, 46 Edw. 3.

"III. — Bower, temp. Hen. 4 & 5.

"IV. Roger Bower, Anno 45 Hen. 6.

"V. John Bower, of —, in co. Devon.

"VI. Robert Bower, Anno 3 H. 7.

"VII. Robert Bower, 36 H. 8.

"VIII. Martin Bower.

"IX. William Bower, of London, mar. Joan, dau. of Ambrose Dauntsey. Samuel Bower, s.p. Thomas Bower, of Lavington, in co. Wilts=Dorothy, dau. of William Beckett, of Wilton.

"X. William Bower, of Lavington (eldest son of Thomas Bower), mar. —, dau. of — Gerrard. Ambrose Bower, 2nd son; Thomas, 3rd son, s.p.; Stephen, 5th son, mar. dau. of — Jackman, s.p.; John, 6th son, mar. dau. of Cheyny, and had a son Robert, of Wishbury; Gregory, 7th son, s.p.; Robert Bower, of Sarum, 4th son.

"XI. William Bower, of Lavington, Esq. (eldest son of William Bower), mar. Anne, dau. of — Mazon. Gabriell Bower, s.p.; Francois Bower, s.p.; Anne, wife of Sefton Bramwich." †

• Arms—Sable, a cross pattée argent.

Robert Bower, of Sarum, fourth son of William Bower, of Lavington, served the office of Mayor of Salisbury in 1584, and was returned as M.P. for the city in 1593 (see Hoare's *Wiltshire*).

Bower of Sarum (*Visit. of Wilts*, Harl. MSS.):

"I. Robert Bower, of Sarum=Margaret, the dau. of — Coryett.

"II. 1. Katherine, wife to William flawkender, of Westbury, in the com. Southampton, Esq.; 2. Dorothy, wife to John Trenchard, clerk of the kitchen to K. James, and after to Adie Sayer, of Prounder, in Kent, Esq.; 3. Hester, wife of William Zouch, of Pitton, Esq.; 4. Alice Bower; 5. Elianor, wife to William Woodward, of London, mercer; 6. Margaret, wife to Douglas Castilian, brother to Sir Francis Castilian, knight; 7. Mary, wife to George Bromley, of London, grocer."

A branch of the Bowers of Lavington settled in Gloucestershire. Their arms are painted on the curious old monument in Gloucester Cathedral in memory of John and Ann Bower, who died in 1615 and 1613. The *Visitation of Gloucestershire*, Harl. MSS., 1543, contains the following short pedigree in the midst of that of Bridgman of Great Deane; but as no arms are given, I cannot tell whether the Bowers of Berkeley were connected with the families of that name in Wilts:—

"I. John Bower, of Bradstone, in parochia of Barkley, in com. Glou.=Bridgett, 2nd dau. of William Bridgman (by his second wife, Mary, dau. of Richard Braye, of Little Deane).

"II. Aline, wife to Thos. Webley, in com. Glou.=Bridgett; Elizabeth; Thomas Bower, 3rd sonn; Edward Bower; Charles Bower."

I should be glad of further information respecting any of the above. H. BOWER.

* The following extract from the *State Papers*, time of Q. Elizabeth, seems to refer to members of the families:—"1567. Petition of Edward Jackman, Francis Bowier, &c., to the Queen, complaining as merchants of the seizure of their cloths by the King of Barbary."

† Sefton Bramwich or Bromwich, of Bratton, Wilts was descended from the Bromwiches of Bromesborough co. Gloucester. He died in 1607, and is buried in Bratton church. He left a son and daughter, William and Elizabeth.

SHAKSPEARIANA.

"CYMBELINE," i. 6, 32 :—

"What are men mad? Hath nature given them eyes
To see this vaulted arch, and the rich crop
Of sea and land, which can distinguish 'twixt
The fiery orbs above and the twinned stones
Upon the number'd beach?" &c.

What is the sense of *crop* in the above beautiful passage? With the meaning of "produce," as generally interpreted, it is exceedingly harsh; "the rich crop of sea" seems to me neither Shakspearian nor English. Warburton read *cope*, which is a mere tautology of "vaulted arch," and S. Bailey conjectured *prop*, which is still worse. Some years ago, I wrote "qy. *scope*" on the margin of my *Variorum*. *Scope* is a term frequently used by the poet, and in its sense of *prospect*, *expanse*, it strikes me as being Shakspeare's word here, the right word in the right place. The correction seemed so apt that I felt sure it must have been proposed by some one before; but it is not in the Cambridge edition, nor have I seen it suggested in any other edition or commentary. Is it possible so necessary and unforced an emendation has now for the first time appeared in print? The epithet *number'd*, in the phrase "number'd beach," has been variously changed by the commentators. Warburton read *humbl'd*; and *umber'd*, *member'd*, *humble*, and *cumber'd* have been respectively conjectured by Farmer, Jackson, S. Walker, and Staunton, the editors almost uniformly falling back on good old Theobald's reading, "th' *un-number'd* beach." But an acute critic, writing in *Blackwood's Magazine* for Oct., 1853, gives so admirable and just a defence of the original text, that I believe I shall do your Shakspearian readers, who may not have seen it, a favour by quoting it in "N. & Q." He says :—

"Let us consider the bearing of the whole speech. It has a sinister reference to Posthumus, the husband of Imogen, the lady in whose presence the speech is uttered. 'How can Posthumus,' says Iachimo, 'with such a wife as this—this Imogen—take up with the vile slut who holds him in her clutches? Are men mad? With eyes so fine that they can distinguish, or separate from each other, the fiery orbs above, and also so acute that they can distinguish between the "twinned" (or closely resembling) stones which can be counted upon the beach; with spectacles"—that is, with eyes—so precious, are they yet unable (as Posthumus seems to be) to make pardon 'twixt a fair wife and a foul mistress?' The words, which can distinguish 'twixt the fiery orbs above and the twinned stones,' do not mean that we have senses so fine that we can distinguish between stars and stones, or senses so fine that we can count, or distinguish from each other, the stars themselves; and can also perceive difference in the pebbles on the beach, though these are like to one another as so many peas. This interpretation brings out clearly the sense of the expression, 'number'd beach'; it means the beach on which the stones can be numbered; indeed, are numerically separated by us from each other, in spite of their homogeneity, so delicate is our organ of vision by which they are apprehended; 'yet,' concludes Iachimo, as the

moral of his reflections, 'with organs thus discriminating my friend Posthumus has, nevertheless, gone most lamentably astray.' This explanation renders the substitution of *unnumbered* not only unnecessary, but contradictory. We cannot be too cautious how we tamper with the received text of Shakspeare. Even though a passage may continue unintelligible to us for years, the chances are a hundred to one that the original lection contains a more pregnant meaning than any that we can propose in its place."

J. C.

Zanesville, Ohio, U.S.

"MOST BUSY-LESS WHEN I DO IT," *Temp.*, Act iii. sc. 1, l. 15 (5th S. iv. 181, 223, 365; v. 105; vi. 25).—Conf. "With much much more dismay" (*Merchant of Venice*, Act iii. sc. 2, l. 61); "The most heaviest" (*Two Gentlemen of Verona*, Act iv. sc. 2, l. 141); "Most boldest" (*Julius Cæsar*, Act iii. sc. 1, l. 121); "Most best" (*Hamlet*, Act. ii. sc. 2, l. 122); "A plentiful lack," *ib.*, 202; "Most best, most dearest" (*King Lear*, Act i. sc. 1, l. 219); "O most small fault" (*King Lear*, Act i. sc. 4, l. 288); "having full scarce six thousand in his troop" (*King Henry VI.*, Act i. sc. 1, l. 112). We hear sometimes "most careless fellow"; "very careless fellow"; "most hopeless case"; "most restless fellow." Conf., also, the Latin "multo fortunatissimum" (Ter.); "inordinatissimum" (Plin.); "i-gnavissimus" (Liv.); "in-quietissimus" (Spartianus); "multo maximus" (Cic.); multo minus, paulo minus, grossulus, i.q. parvus grossus. Had our poet used another word of the same meaning as *busy-less*, it is probable the "most" would not have been noticed.

R. S. CHARNOCK.

Junior Garrick Club.

FOLK-LORE.

ANATOLIAN FOLK-LORE.—The custom of hanging shreds of rags on trees as votive offerings still obtains in Ireland. I remember as a child to have been surreptitiously taken by an Irish nurse to St. John's Well, Aghada, county Cork, on the vigil of the saint's day, to be cured of whooping cough by drinking *three times* of the water of the holy well. I shall never forget the strange spectacle of men and women "paying rounds," creeping on their knees in voluntary devotion or in obedience to enjoined penance so many times round the well, which was protected by a grey stone hood, and had a few whitethorn trees growing near it, on the spines of which fluttered innumerable shreds of frieze and vary-coloured rags, the votive offerings of devotees and patients. Long years afterwards the practice was referred to in a sermon preached by the Rev. John Greg, subsequently Bishop of Cork. He had been visiting the Far West, where he had found similar trees similarly adorned, a branch from one of which, with the votive fragments on it, he said he would have pre-

served and placed over the door of a mission house which he designed to build on the site of these very thorn bushes. "Man proposes," &c., I do not know whether this was carried out. ENILORAC.

RUSHBEARINGS (5th S. vi. 144).—Your correspondent is mistaken as to dates of the Lancashire rushbearings named; they are not held on a specified day of the month. The rushbearing at Milnrow and Heywood is on the first Sunday in August, Littleborough on the last Sunday in July, Rochdale on the third Sunday in August, and Whitworth on the second Sunday in September. This year, therefore, the dates are Milnrow and Heywood, August 6; Littleborough, July 30; Rochdale, August 20; and Whitworth, September 10.

At all these places the rush-carts have disappeared, but the festival is still observed as a holiday (on the Monday and Tuesday).

I think it will not be more than a dozen years since the last rush-cart, drawn by twenty or thirty ribbon-bedecked men, and preceded by a brass band, paraded the streets of Rochdale.

H. FISHWICK, F.S.A.

Rochdale.

KAMTSCHATDALE SINS.—*Ex* G. W. Steller's work (Frankfurt, 1774), probably the survivors of Turanian or Accadian superstitions, vol. v. p. 274:—1. Must not bathe in nor approach hot springs, as the Kamuli sprites cook there. 2. Not to pare the snow from the shoes out of doors—causing tempests. 3. Not to leave home in winter barefoot—causing tempests. 4. To seize a coal with a knife and ignite tobacco; this must be done with the hand. 5. When the goodman is hunting, the wife must not clean the house, else the chase-track is lost. 6. Fish and meat—land and sea animals—must not be cooked in one kettle; it is unnatural: it damages the chase and causes boils (eruptions). 7. To bring the first fox in the yanta. 8. Not to cut off the head of the first sea beaver. 9. To sing when a fresh sable skin is brought home. 10. Rules for eating an otter's flesh: said otter must be skinned out of doors and not on the sledges. The news of this related indoors makes everybody run out to avert misfortune: the skin is dried in the woods, and at home softened with saliva and fish roe, but always kept in a bag. 11. To sharpen knife or axe on the road causes tempests. 12. If in winter shoes get wet, they are not to be dried and stuck on a pole as long as the *Bachstelzen* (insects?) do not fly there. 13. To call out on seeing the first spring *Bachstelzen* will bring illness. 14. To tread in a bear's footsteps will cause the peeling of the footskin of the transgressor. S. M. D.

"GOING OUT WITH THE TIDE."—It may be worth noting that the popular belief that death

takes place rather in the ebb than the flow of the tide, alluded to by Dickens and others, is found in so weighty an authority as Ferraris's *Prompta Bibliotheca*, a cyclopaedia of canon law, &c., highly esteemed by students of such matters. Under the heading "Moribundus" (§ 36), Ferraris says:—

"Here it may not be amiss to notice, after Bontius Benincasa and various grave authors quoted by him in his book entitled *Almanacco perpetuo* (pt. 4, tract 5, c. 14), that persons dying a natural death almost always depart in the subsiding or ebb of the sea (in mari detumescencia sive refluxu)";

and he proceeds to recommend physicians and sick nurses to have a tide-table at hand.

S. CHEETHAM.

CHESTER CATHEDRAL.—In a long account given in one of the newspapers of the "Restoration and Reopening" of Chester Cathedral I find the following passage:—

"The sedilia are of more ancient cathedral usage than probably any other part of the edifice. They were originally in use in what is now the parish church of St. John, but which was a cathedral church centuries before the abbey church of St. Werburgh was promoted to that distinction."

The plain fact is that these sedilia have been very recently uprooted from their ancient and original site in the church of St. John in order to be transplanted to the cathedral of St. Werburgh, and their place at St. John's has been supplied by *plaster casts*.

Surely this is a retrograde movement in the history of church restoration. All praise to the cathedral authorities for their zeal in the very laudable work of repairing and refacing the crumbling surface of their venerable edifice. They have thus far wiped away the stigma inflicted upon their predecessors by Dean Swift:—

"The churches and the clergymen

Are very near akin;

They're weather-beaten all without

And empty all within."

But in the exuberance of their zeal they commit something very like an act of vandalism. In order to deck out St. Werburgh they rob St. John the Baptist. They spare to take of their own funds to provide the required sedilia, but they take the little ewe-lamb of their poor neighbour. And this is what in modern parlance is spoken of as church *restoration*! NIGRAVIENSIS.

"MILL" IN THE SENSE OF "CONFLICT."—The word *mill* is generally regarded as a slang term, but it was not always so. It is a contraction of the old Lowland Scottish *mells* or *mellay*, a conflict, fight, battle, which was merely borrowed from the Old French *meslee*, signifying (1) a mixture, (2) a fray. In other words, *mill* is still in use in the refined form *milla*. Jamieson gives the verb *mell*, to intermeddle, to join in battle, showing

the shortened form of it. In Barbour's *Bruce* vii. 622 in my edition) it is said that Clifford and Vaux came to blows, and that they *maid a melle*, or, in other words, "had a mill." The derivation is, accordingly, from the Lat. *misculare*, which is from *miscere*. In a fray, the combatants are sometimes considerably "mixed up."

Perhaps I ought to add that, at school, at a time when it was generally believed that all English was derived from Greek and Latin, we were taught to regard *mill* as a shortened form of the Greek *μύλλα*; and even to this day there are many whose only notion of etymology is, that any connexion suggested by a mere jingle of sound is superior to all historical investigation.

WALTER W. SKEAT.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

DEAN SWIFT.—On arranging some books in my library, I opened a copy of the letters from the Earl of Orrery to his son (*Remarks on the Life and Writings of Dr. Jonathan Swift, &c.*, 2nd edit., Lond., 1752), and on the fly-leaf I found the following lines and note, which may be interesting to some of your readers:—

"What a strange thing this scribbling itch is!

His Lordship, of his Pliny vain,
Turns Madam Pilkington in breeches,
And now attacks the Irish Dean.

'Label his friend when under ground?'

Nay, good Sir, pray spare your hints,
His parallel is to be found.

For what he writes George Faulkner* prints,

'Had Swift provok'd to this behaviour,
Sure after death resentment cools;

But his last act bespoke their favour,
He built an hospital for fools.'"

Does the second line of the above extract allude to what his lordship has written in his first letter? "I am much pleased you approve of my observations on Pliny's letters," &c. Whence are the words in inverted commas taken? The Dean in verses on his own death has written:—

"And, if he often miss'd his aim,
The world must own it to their shame,
The praise is his, and theirs the blame.
He gave the little wealth he had
To build a house for fools and mad;
To shew by one satiric touch
No nation wanted it so much."

GEORGE WHITE.

St. Briavel's, Epsom.

* A printer in Dublin, who as well as Lord Orrery was under obligat* to the Dean, and return'd 'em alike by citing what his L^dship wrote.

GEORGE WITHER'S PORTRAIT.—The "lively portraiture" of this fine old English worthy must have been more familiar to the contemporary reading public than the features of most of the writers of the period, for I believe there are no less than five portraits of him, by different engravers, extant. In 1827 Mr. J. B. Pulham issued from his private press the first sheet of a 4to. reprint of Geo. Wither's *Poems*; I think this was all that ever saw the light. A copy of Roger Daniell's "rare portrait" accompanied it. This portrait is oval, round it is the legend, "Viva Effigies Clarissimi Poetæ Georgii Wither"; above, his "motto," and beneath, with a satyr on either side, are the doggerel lines, declaring how his infant Muse began to brave the world during his adolescence. These lines are also beneath the portrait by W. J. Alais, reproduced by Mr. Farr (*Library of Old Authors*) in his editions of the "Hallelujah" and "Hymns and Songs of the Church." Daniell's portrait of Wither differs considerably from the above, and most resembles the fine engraving by John Payne prefixed to the *Emblems*.

I wish to know whether the Daniell portrait was prefixed to one of the poet's works or issued separately, and also where those by W. J. Alais, F. Delaram, and W. Holle first appeared.

CH. ELKIN MATHEWS.

Codford St. Mary.

ANCIENT HINDU ROYAL GRANT.—In the ninth vol. of the *Ariatic Researches*, Col. Wilford, in an essay on the Kings of Magadha, refers to a royal grant or charter, dated A.D. 192, of "the famous Sri Carnna Deva," inscribed on two brass (copper?) plates, joined by a ring to which is affixed the imperial seal, which was found at the bottom of a well in the old fort of Benares in 1801.* Colebrooke also notices it in the same vol.† Being desirous of referring to this document, of which I have been unable to discover any notice in the works at my disposal, I shall feel greatly obliged to any reader of "N. & Q." who can inform me if it has ever been published, and, if so, where. W. E.

THE TERMINATION "ZARD."—Required its derivation and signification. It is to be met with in England, in the Channel Islands, and in France as the second half of a dissyllable. 1. In the names of persons—Bézar, Blizzard, Fuszard, Hazard, Halzard, Lazard, Lézar, Lizard, Malzard, Nizard, and Tizard. 2. In the names of places—the Lizard Point, Weston-under-Lizard, and Leighton-Buzzard. 3. In the names of things—the mazard, the buzzard, and the lizard. Many other examples may be cited, but the above will suffice. G.

FODDERHAM—a storehouse for fodder for cattle. I saw this word in print for the first time a few

days ago on an auctioneer's announcement of a sale. I thought it was a misprint, but on inquiry I found it is in constant use here. Is the term known elsewhere? *Fodder* is mostly pronounced "fother."
 THOMAS RATCLIFFE.
 Workshop.

"MOUNT LEBANON," OR "LEBANON GARDENS."
 —There is at Wandsworth, if I remember rightly, a place thus called not far from Mount Nod Cemetery. Has this also a connexion with the Huguenot refugees?
 J. R. S. C.

THE EDIBLE SNAIL, *HELIX POMATIA*.—This has a shell about two inches in diameter, and the same in height, whitish or pale tawny, with four darker bands, more or less distinct. It is found in Oxfordshire, near the Roman villa at Northleigh, and elsewhere, and is said to have been introduced by the Roman inhabitants of Briton, which accounts for its being met with near the villa. But other authorities (Chambers's *Encyclop.*, ed. 2, article "Snail") say "that it was introduced from the Continent in the seventeenth century." Is either of these notices correct? If the latter is, there would probably be some record of the introduction. Is there any such, and, if so, where is this to be read?
 ED. MARSHALL.

"THE SOOTHERING KAIL."—I have seen somewhere—I think in an old number of *Chambers's Journal*—a Scotch song which relates the quarrel between a bridegroom, or a lover, and his intended wife, as to who should claim the "soothing kail," which was explained to be a portion of the broth taken out of the pot to try it, before the vessel is removed from the fire. A reference to the place where this song, or story, is to be found would much oblige. The bridesmaids, I think, were made to cry indignantly,—

"Sheerly the fallow didna think himsel' a man,
 To cast out wi' her 'bout the soothing kail."

DAVID FITZGERALD.

Hammersmith.

"THE HISTORIE OF THE REFORMATION OF THE CHURCH OF SCOTLAND. Published by Authority, London, 1644."—On the shelves of the Reform Club I find a copy of the above work. At the foot of the title is written, "for Sir Henry Vaine (sic) younger, from David Buchanan." In the space at the head of the title is written in the same hand, "Lector condona auctori sua παρανόματα et typographo sua παραπτώματα, ut in similibus tibi venia detur."

In a neater and more Italian hand, lower down, is written, "Henry Vane, Junr."; and with the same ink and pen, as I apprehend, is written the name of the author and donor, "David Buchanan," who only signs the Preface "D. B."

The author's names are divided by "Published

by Authority," as those of his friend by a woodcut ornament. Surely this is a monumental book—the concern of Vane with the negotiation of the League and Covenant considered. W. W. L.

ANCIENT CROSS AT VALLOMBROSSA.—Some fifty years ago there was a curious cross at Vallombrossa, about two and a half feet in height, made of olive wood, bordered with ivory, and exquisitely inlaid with Ormus mother-of-pearl. On the triangular base there was an oval formed of rays, within which were inlaid the arms of Jerusalem and the crossed hands pierced of some order. It was supposed to be six or seven centuries old, and very valuable. Perhaps Dr. Dixon can give some information as to its present location. It was either sold or plundered when the convent was dissolved.
 IDONEA.

MR. TOMKINS.—Who was "Mr. Tomkins," whose portrait was painted by Sir Joshua Reynolds, and exhibited in 1789?

SIR THOMAS CARR, Knt., was living at Lewes, Sussex, in 1811, and had a son at Merchant Taylors' School named Allen Thomas Carr. Who was the former, and what became of the latter?

VALENTINE PELL.—Will some Norfolk genealogist help me to identify "Valentine Pell, son of John Pell, merchant," who was admitted into Merchant Taylors' School, London, Sept. 8, 1570? His age at that date would be about eight or nine in all probability. CHARLES J. ROBINSON.
 Norton Canon Vicarage, Weobley.

THE "LADY'S MAGAZINE," somewhere about the beginning of this century, contained a serial novel called "Grasville Abbey." I found it in a romantic old house where I was staying when I was about six years old, and spelled out every word of it most carefully. I have never seen it since, though I still remember sufficient of the story and the plot to convince me that it is sad rubbish. Notwithstanding this, I am, however, anxious to see it once again. Can any of your readers tell me who was the author, and whether it was ever published in a book form? I have been a constant reader of book catalogues for a quarter of a century, but have never once come across it.
 ANON.

JOHN MEINHARDT, FATHER OF THE FIRST DUKE OF SCHOMBERG.—

"The duke's father, with several of his sons, was killed at the battle of Prague, in Bohemia, in 1620."—Chalmers's *Biog. Dict.*

I want the names or any account of these sons, whether they were married, &c. OTTO.

"ANTIQUITIES OF BRAY" (Berks.)—Who was the author of this book? I have been told there is a copy in the British Museum; but upon

inquiry in the Reading Room some days since they were unable to find it, as I could not give the author's name. He was, I am told, a school-master at Bray.

Maidstone.

L. J. A. PILE.

WILLIAM BROWNLOW, OF HUMBY, CO. LINCOLN.—Who was he? He married Susan, eldest daughter of George Brydges, sixth Baron Chandos, and granddaughter and co-heiress of Ferdinando, fifth Earl of Derby. Had he issue by this marriage? In the pedigree of Brownlow of Humby, given in Burke's *Extinct Baronetage*, his identity does not appear. P.

A "QUARTER COLLEGE."—In Polwhele's *History of Devon* it is stated that Bp. Grandison founded a "Quarter College" at Ottery St. Mary's; and I have occasionally heard the expression applied by old people to churches in Somersetshire. Can any of your correspondents give an explanation? J. BOWMAN.

WYGHTESHAM.—By the "Will of Wyliam fynche," reproduced by MR. GREENSTREET in "N. & Q.," the Sheriff of Sussex leaves to his son his property of Wyghtt'esham, in Kent. Two or three generations back this place was called Witrisham; it is now the parish of Wittersham. What is the exact meaning of the word "Wyghtt'esham," the name by which the sheriff's land was known, temp. Hen. VI.? G. F. B. Westminster.

GENEALOGICAL.—1. John, lord of La Flèche in 1073, was the son of Lancelin I. of Beaugency (who died between 1051 and 1060). In what relation did this John stand to Paula (otherwise called Gerberga), daughter of Herbert Wake-the-dog, Count of Maine? Was she his mother or his wife? 2. The first wife of Fulk Rechin, Count of Anjou (1060-1109), was Hildegard of Beaugency. Was she the daughter of Lancelin I. or Lancelin II.? I shall be much obliged to any of the learned genealogists of "N. & Q." if they can decisively answer the above questions, giving original authorities. I am acquainted with the contradictory statements of Orderic Vital on the first point, and with the views of M. l'abbé Voisin, of the authors of the *Art de Vérifier les Dates*, and of the *Recueil* of Bouquet. K. N.

PRONUNCIATION OF SOME ENGLISH NAMES.—The *Examiner* of August 19 tells us to pronounce the Earl of Beaconsfield's title, *Beckonsfield*. This adds another to those family names of which the spelling is no guide to their pronunciation. I have often wished that the "peerages" would assist us to rightly sound the titles of some of the "upper ten." For instance, how is an ordinary mortal to know that for Beauchamp we should say *Beecham*; for Cholmondeley, *Chumley*; for Mainwaring,

Mannering; for St. Leger, *Sellenger*; for Marjoribanks, *Marchbanks*? Can any correspondent give or point to a full list of like oddities of pronunciation? S. L. M. F. L.

THE VOW OF CHARLES I., concerning the restoration of Church lands, was penned at Oxford, April 13, 1646, shortly before the King left that city. Prof. Burrows has in his valuable *Worthies of All Souls* (pp. 179, 220) commented upon the very great importance of this document, remarking that it "has strangely enough been lost to history. It is not to be found, as far as the present writer is aware, in any history of England written during the last 150 years." He found references to it in Le Neve's *Lives of the Bishops*; Echard's *History of England* (Appendix); *Biographical Dictionary*, art. "Sheldon," &c. (p. 179). In my *Life of Thomas Fuller*, pp. 329-30, I have noted the following:—Fuller's *Church History*, bk. xi. p. 236, fo. ed.; passages in a sermon by Juxon, quoted in Marah's *Memoirs* of that archbishop, pp. 185, 190; Nalson's *Address to Persons of Quality and Estate*, 1715, Appendix No. iv. p. 24; Spelman's *History and Fate of Sacrilege*, edit. 1853, p. 231 (editor's note); Neale's *Hierologus*, p. 24. Can any other references be supplied? The vow seems to have been conceived one or two years before it was put in writing (see 4th S. xi. 483).

JOHN E. BAILEY.

Stretford, Manchester.

RACINE, AND TATE AND BRADY.—Has it ever been noticed that in the ninth verse of the 34th metrical psalm according to the New Version (which psalm, with perhaps the exception of the 42nd, is the most truly poetical in the collection), the first two lines—

"Fear Him, ye saints, and you will then
Have nothing else to fear;"—

are an evident adaptation of the fine saying which is put into the mouth of Jehoiada in Racine's tragedy of *Athalie*:—

"Je crains Dieu, cher Abner, et n'ai point d'autre crainte."

Athalie was published some six years before the appearance of the New Version, so it is interesting to note how soon this sublime saying became proverbial, as it remains to the present day.

W. R. TATE, F.R.H.S.

Blandford St. Mary, Dorset.

GAMBADOES.—When did these first come in, and when did they go out? and am I right in supposing them to be coarse overboots, open up one side and strapped to the saddle in lieu of stirrups, into which the rider placed his shod or booted feet? P. P.

FAMILY OF CADE.—Can any of your readers help me to the parentage of the Rev. Anthony Cade, B.D., Vicar of Billesdon, co. Leicester? He

was tutor and chaplain to George Villiers, Duke of Buckingham, who introduced him to James I. Mr. Cade was the author of four theological works, and he died at the house of his son-in-law, John Lynne, at Southwick Hall, co. Northampton. On a small brass plate within the rails in the chancel of Southwick church is inscribed:—"Here lyeth the body of that Reverend Learned and Pious Mr. Anthony Cade, buried July 6th, 1641." I am also desirous to know whom he married. His portrait (penes me), which is a half figure, painted on canvas, is inscribed, "Anthony Cade, ætat. 78, 1627."

EVERARD GREEN, F.S.A.

New Adelphi Chambers, W.C.

Replies.

MACAULAY AND CROKER BOTH IN THE WRONG.

(5th S. vi. 145.)

S. R. has been anticipated by Julius Hare in the *Philological Museum*, Camb., 1832, i. 689-691, where, after quoting Macaulay's words from the *Edinb. Review*, cvii. p. 11, he says:—

"This is somewhat ingenious, and sufficiently confident: it seems rather hard, however, to accuse Mr. Croker of more than 'human dulness,' for not having hit upon a conceit which probably never entered the head of 'man, woman, or child before,' but at all events never entered Sir William Joneses. Had these lines occurred in an ancient manuscript, every scholar would, without hesitation, have pronounced that the word *six* at the head of the second couplet was an error of the scribe, who was misled by the *six* at the head of the first couplet, and have argued that, as the first line in the first couplet begins and ends with *six*, so the author in the second would assuredly make it begin and end with *seven*. Now if we turn to Lord Teignmouth's *Life of Sir William Jones*, from which the verses are taken, we find, in p. 251: 'On another scrap of paper the following lines appear: they were written in India, but at what period is not known, nor indeed of any consequence:—

"Sir Edward Coke.

Six hours in sleep, in law's grave study six,
Four hours in prayer—the rest on nature fix.

Rather—

Six hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven."

Here we gain a support for our emendation, in the similar transfer of the preposition to from the second couplet to the first, as cited in the *Review*, where Sir William Jones appears to be equally ignorant of grammar and arithmetic. And on looking to the errata one finds: 'p. 251, for *six* read *seven*.' It may be thought a pity that so much ingenuity and such good abuse should have been wasted. But this is a common occurrence in the history of criticism. Those who are most lavish of such compliments as *fatuus*, *barbarus*, and *hebes*, are pretty sure to be wrong on the very point which calls forth their talent for scurrility. The Muses are always careful to keep out of the sound of Billingsgate.

"Sir William Joneses first couplet is a translation of three verses quoted by Coke, in his first *Institute*, lib. ii. cap. i. sect. 85:—

'Sex horas somno, totidem des legibus æquis,
Quatuor orabis, des epulisque duas,
Quod superest ultro sacris largire cæmenis.'

As our attention has been accidentally called to these lines, I may be allowed to mention that the original transcript of the translations is found in the fly-leaf of a copy of Gilbert's *Law of Evidence*, where it appears in the following state with sundry corrections, and with the date, which was not known to Lord Teignmouth:—

'E. C.

address'd;

be six applied;

Six hours to sleep allot, to law the same;

pray feast sweet the rest

Pray four, feast two, the rest the Muses claim
the Muse claims all beside.

W. J.

Seven hours to law, to soothing slumber seven;

Ten to the world allot, and all to heaven.

1784.'

Thus we see that Sir William Jones, instead of being chargeable with a wretched conceit, was inculcating a high and sacred principle,—a principle which was the lodestar of his whole being, that religion is not a thing to be set apart from the world, and cut off from all fellowship with our other duties, but that every portion of our life ought to be pervaded and animated and hallowed by it. J. C. H."

That Macaulay never corrected the blunder so thoroughly detected by a brother Fellow of Trinity, is only of a piece with his cynical disregard for accuracy in his *History*. Among the many societies which have been floated in this age, one wonders that none has proposed to itself the task of correcting popular historians. Supplementary volumes to Alison, Macaulay, Froude, Carlyle, might grow to a respectable size without a word of rhetorical padding. JOHN E. B. MAYOR.

St. John's College, Cambridge.

S. R. is of course right in his reading and interpretation of Sir W. Jones's couplet. He is mistaken, however, in thinking that Macaulay's "wretched conceit" is noticed now for the first time. Archdeacon Hare—if I mistake not a near relative of Sir W. Jones—not long after the review appeared, entered into an ample critical discussion of "Sir William Joneses Division of the Day," pointing out where the original transcript of the translations is found with the date 1784. See *Philological Museum*, vol. i. pp. 689-691. This was once mentioned in my presence to Macaulay in Trin. Combination Room, but, if my memory plays me not false, received by the great egotist with a contemptuous shrug of the shoulder.

CHARLES THIRIOLD.

Cambridge.

MICHAEL FARADAY (5th S. vi. 147.)—At the age of thirteen, in 1804, Michael Faraday first went on trial to the shop of Mr. George Ribean, No. 2, Blandford Street, Manchester Square; and in 1805 he was apprenticed to him without

premium, in consideration of his faithful service during his year of trial. Mr. Ribeau's house was the second on the north or right-hand side going from Manchester Street to Baker Street.

Faraday used to speak of these early days with pleasure, and not unfrequently would tell me stories of what he did when he was a bookbinder's boy. Thus, once in 1835, when I had asked him what it was that first gave him an interest in chemistry, he replied, "Well, you know, I was a bookbinder's boy; my master was a bookseller, and when the day's work was done and the shop was shut up, I had often to carry home a parcel of books to one or other of my master's employers. On one of his best customers was a gentleman who lived at the bottom of St. James's Street; and when I had delivered my parcel I used often to loiter, as boys will do, to look at the shops in St. James's Street, and those which particularly attracted my attention were certain cooks' shops in the basements—shops in what are now the cellars or kitchens. The cooks were mostly, I believe, foreigners, and used charcoal fires; and what I used to watch were the sparks. I saw that little black particles of charcoal, thrown off some distance into the air, suddenly ignited and burst into three or four brightly luminous sparks. I was puzzled at this. I could not imagine why these, or at least black, particles of charcoal, in passing through the air, should become hotter and hotter, and at last burn so brightly like little fireworks. It was this, I think, which first set me thinking about combustion, and made me wish to understand those chemical laws on which it depended."

My friend Mr. Richard Phillips, of St. Thomas's Hospital, had a French book, I think the *Mémoires d'Arcueil*, which he greatly valued as having been bound by Faraday, who had in later years recognised it in a gentleman's library, and had at once, with characteristic truthfulness and modesty, said, "remember that book, for I bound it." By an accident, I failed to secure this book at the sale of Mr. Phillips's library, and it was bought by Mr. R. Warrington, of Apothecaries' Hall. He, too, is dead, and probably his books have been dispersed. I should be very glad to hear that this or with its interesting associations, has not been lost but has found its way into some public library.

EDWARD SOLLY.

Wotton, Surrey.

1. Tyndall's *Faraday as a Discoverer*, new edition, 1870, p. 10, occurs the following passage, which probably supplies the information required by R. WARD:—

"We reached Blandford Street, and after a little look-in about he paused before a stationer's shop, and then went in. On entering the shop his usual animation seemed doubled; he looked rapidly at everything it contained. To the left on entering was a door, through

which he looked down into a little room, with a window in front facing Blandford Street. Drawing me towards him, he said eagerly, 'Look there, Tyndall, that was my working-place. I bound books in that little nook.' A respectable-looking woman stood behind the counter; his conversation with me was too low to be heard by her, and he now turned to the counter to buy some cards as an excuse for our being there. He asked the woman her name, her predecessor's name, his predecessor's name. 'That won't do,' he said, with good-humoured impatience; 'who was his predecessor?' 'Mr. Ribeau,' she replied; and immediately added, as if suddenly recollecting herself, 'He, sir, was the master of Sir Charles Faraday.' 'Nonsense!' he responded; 'there is no such person. Great was her delight when I told her the name of her visitor; but she assured me that as soon as she saw him running about the shop, she felt—though she did not know why—that it must be 'Sir Charles Faraday!'"

HOWELL DAVIES.

Carmarthen.

PLANCHETTE (5th S. vi. 106.)—Though every believer in occult powers must by open confession subject himself to the charge of credulity or superstition, yet, under cover of my pseudonym (known as mine to all my friends), I will venture to record the conclusion to which I have been led by experiments with this instrument. This conclusion is—that the hand of the operator can (without the least consciousness on his or her part) cause the pencil to write, while his or her mind and will are otherwise occupied. It is easy to verify this experiment. I hardly think "N. & Q." a proper arena for discussions on this curious subject, but I see no reasons why correspondents should not record their own experiences in it. For myself, I may truly say it was only after a large and accurate induction that I was conducted to the fore-mentioned conclusion. It is a fact that in answer to the question, "What is your name?" the word "planchette" is sometimes written; but the names of actual persons are more commonly written. In using the instrument myself, I have found it more convenient to obtain from it signals than writing. One of the earliest results one obtains is a straight line drawn sharply across the paper. I have been accustomed to employ this as a signal, in answer to the call of the alphabet. Make the arrangement with the planchette exactly as if it were a person. A line drawn to the right shall be "yes"—to the left "no." In this way I have obtained very curious statements. I say nothing as to the truth of them—nothing as to the source of the power. I have sometimes found a pencil held in the hand answer the same purpose. I may add that planchette does not work with me alone. The exception that proves the rule happened on the occasion of a very dear friend being abroad. By agreement I held planchette at a certain hour on a certain night, and I did receive an ill-written message, which tallied word for word with that which my friend afterwards sent me by letter, stating that the message was dictated to me on the night

in question. I am afraid my fancy must be credited with the spelling out of the message, and I must allow that some more probable explanation should be found for the coincidence than the action of mind on mind at a distance.

JABEZ.

Athenæum Club.

OFFICIAL ACCOUNTS OF GREAT FIRES (5th S. vi. 49, 117).—I am much obliged to your several correspondents in your number for Aug. 5, as also to some who have addressed me privately; but the accounts they name, including the *Gazettes* of Sept., 1666 (with which I am familiar), are not those to which I made reference. I will give the titles of a few, several of which I am reprinting in my *History of Great Fires*. The first I meet with is under date—

1612.—“Wofull Newes from the West Parts of England of the Lamentable Burning of Tiverton; with frontispiece.”

Neither this nor the following two come quite within the description of those which I think may have been published under patent or privilege:—

1653.—“Take Heed in Time. Being an Account of the Great Fire of Marlboro’ this year. Written by L. P., and printed for F. Grove.”

1667.—“Observations both Historical and Moral on the Burning of London, September, 1666; with an Account of the Losses, and a most remarkable Parallel between London and Moscow, both as to the Plague and Fire. Also an Essay touching the Easterly Wind. Written by Way of Narrative, for Satisfaction of the Present and Future Ages. By Rege Sencera. London: Printed by Thomas Ratcliffe, and are to be sold by Robert Pawlet, at the Bible in Chancery Lane, 1667. Quarto. Containing 38 pp.”

This last is but one out of more than fifty publications relating to the great Fire of London, 1666. We now reach what I regard as a new order of things:—

1679.—“An Account of the Fire at New-Prison by Clerkenwell, whereby the greatest part of that House was burnt down on Friday night, May the 9th, 1679. Presumed on very violent suppositions to be set on Fire by a Papist that was there in custody, and by that means escaped. Taken from the mouth of the Keeper of the said Prison. With Allowance. Lond., printed for L. C., 1679.”

1682.—“An Account of the Dreadful Fire which happened on Sunday the 19th of November, between 10 and 11 at Night, in Wapping. As also of what persons were Hurt and Burnt, and of one that was taken suspected to have Fire-Balls. 22 Nov., 1682.”

1687.—“A True Account of that Dreadful Fire which happened in the House of Mr. Samuel Seaton, a Pewterer at the Corner of Whitecross Street, over against Cripple-gate Church, London, 27 March, 1687, which consumed 7 persons. 4to. Lond., 1687.”

1698.—“A Full and True Account of a most Dreadful and Astonishing Fire which happened at Whitehall, and begun in Col. Stanley’s lodgings, on Tuesday last, about 4 o’clock in the afternoon, continuing with great violence until about 9 o’clock the next morning, burning down and consuming the King’s Chapel, the Guard Chamber, the Long Gallery, &c., together with near 150 Houses. An Account also how several persons were killed, with

the blowing up 20 Houses, &c. Licensed according to Order. London: Printed by G. Bradford, in Little Britain, 1698. Fo., containing 2 pages.”

This last is the one I referred to in my former letter.

1707.—“A Full and True Account of a great and most dreadful Fire which happened between 12 and 1 of the clock this Tuesday morning the 13th May, at one Mr. Shaw’s house, a Victualler living at the sign of the New England Arms, near Bell Wharf in Lower Shadwell; having burned down threescore Houses, damaged forty-two, and quite ruined a great many families, to the Loss of above One hundred thousand pounds, besides the unfortunate Burning of about nine or ten Men, Women, and Children, particularly two of Mr. Shaw’s Children, in whose House the terrible Fire first began.”

This was “licensed according to order.”

1712.—“A Full and True Account of a most cruel and dreadful Fire, which happen’d betwixt two and three this morning in King Street, Covent Garden, and burnt down the Crown and Cushion, being the House where the Indian Kings liv’d, and several other Houses; having done near 10,000 pounds damage.”

Here it will be seen that the account was published the same day as the fire occurred. Assuming that no patent or privilege had been granted from the Crown, then it may be that these were simply special “news letters” on the subject of fires.

I dare say the resemblance of some of these titles to the “Last Dying Speech and Confession” broadsides of a later date will not fail to strike various of your readers.

My apology for occupying so much space can only be the interest of the subject.

CORNELIUS WALFORD

GRAMMARS: ROMANCE LANGUAGES (5th S. vi. 69).—I am from home, and cannot refer to a complete list of books on this subject; but I extract from a note-book I have with me the following:—

“Des Formes primitives de la Versification des Trouvres dans leurs épopées romanesques, par Raynouard. Paris, 1833, 8vo.”

“Grammaire de la Langue d’Oïl, ou Grammaires des Dialectes Français aux XII^e et XIII^e Siècles, suivies d’un Glossaire par G. Burguy. Berlin, 1869, 3 vols., 8vo.”

“Grammaire des Langues Romanes par Fr. Diez, traduite par MM. Brachet, Morel-Fatio, et G. Paris. Paris, 1873-75, 8vo.”

“Grammaire de la Langue d’Oïl (Français des X^e et XIII^e Siècles), par A. Bourguignon. Paris, 1873, 16o.”

Besides a number of glossaries, the following works may be consulted:—

“Influence de la Langue Romane rustique sur les Langues de l’Europe Latine, par M. Raynouard. Paris, 1836, 8vo.”

“An Essay on the Origin and Formation of Romance Languages, by G. Cornwall Lewis. Lond., 1862, 8vo.”

“Mémoire sur l’Origine Scytho-cimmérienne de la Langue Romane, par le Duc de Roussillon. Lyon, 1863, 8vo.”

“Traité de l’Origine de la Langue Romane en Inde, par S. Kydberg. Lund., 1838, 8vo.”

"Notice sur la Langue Romane d'Oïl, par Tailliar. Douai, s.d., 8vo."

"Revue des Langues Romanes. Montpellier, 1870-75, 6 vols., 8vo."

"Du C dans les Langues Romanes, par Ch. Joret. Paris, 1874, 8vo."

"Ueber die Sogenannten unregelmässigen Zeitwörter in den romanischen Sprachen, nebst Andeutungen über die wichtigsten romanischen Mundarten, von A. Fuchs. Berlin, 1840, 8vo."

TEXEOR should consult bibliographical works under the words Troubadours, Trouvères, Minnesingers, Romance, Jongleurs, or their corresponding terms in English, French, German, Italian, and Spanish.

GEORGE WHITE.

St. Briavel's, Epsom.

The first and best grammar of the Romance languages is that of the lately deceased Prof. Fr. Diez, *Grammatik der romanischen Sprachen von Friedrich Diez*, 3 Aufl., Bonn, 1870, 3 vols. The same is translated into French by Brachet, I think, the pupil of Diez. The French language alone is treated by the same M. Brachet, in his *Grammaire Historique de la Langue Française*, Paris, Hetzel & Co. This work is also to be had in an English translation by W. Kitchin (Oxford, Clarendon Press). For the study of English the following grammars are to be recommended:—Eduard Mackner, *Grammatik der englischen Sprache*, Berlin, Weidmannsche Buchhandlung (an English translation is in print); Friedrich Koch, *Historische Grammatik der englischen Sprache*, Weimar, 1863 (the second edition will appear in the course of this year); Earle, *Philology of the English Tongue*; Morris, *Outlines of English Accidence*.

F. ROSENTHAL.

Strassburg.

The best grammar of the Romance languages is, so far as I know, the *Comparative Grammar of the Romance Languages*, by Frédéric Diez. I think the work has been translated into English. At any rate, Messrs. A. Brachet and G. Paris are now editing a very valuable translation of it in French, through the publishers Hachette & Co., Paris and London. The first volume is now issued, and the two others will soon follow. I would recommend too, so far as the French language is concerned, Brachet's *Grammaire Historique de la Langue Française*, Paris, J. Hetzel & Co., which has been translated and adapted for English students by Rev. P. H. E. Brette and M. Gustave Masson, London, Hachette & Co. HENRI GAUSSERON.

SWIFT'S (?) EPIGRAM, "SIR, I ADMIT YOUR GENERAL RULE" (5th S. vi. 67, 135).—In answer MR. WARD's appeal to the French correspondents of "N. & Q." on the subject of the epigram Scévole de Ste. Marthe,—

"Je confesse bien comme vous
Que tous les poètes sont fous;
Mais puisque poète vous n'êtes,
Tous les fous ne sont pas poètes,"

I will say that the first sentence being "Tous les poètes sont fous," it was necessary, to give the epigram its full force, that the second one should be "Tous les fous ne sont pas poètes." Swift has done exactly the same thing as the French poet; he has preserved the same construction in both sentences, with only the addition of the negative in the second; in his translation, "Every poet is a fool" is opposed by "Every fool is not a poet." Scévole de Ste. Marthe might very well have written his last verse, as MR. WARD proposes, "Les fous ne sont pas tous poètes," but then the second must of necessity have been, "Les poètes sont tous fous," which construction he did not adopt probably on account of the two short words *tous* and *fous* at the end having the same pronunciation (except the *s* sounded in *tous*); this termination of the verse would not have been very harmonious.

MR. WARD is mistaken in thinking that in "Tous les fous ne sont pas poètes," *les* is accented. The article *les* is no more accented here than the English article *the* would be in a similar sentence.

Let me add that MR. WARD can clear the difficulties he finds in French versification and accentuation by referring to Quicherat's *Traité de Versification Française*, Paris, Hachette et C^{ie}.

A. BELJAME.

Paris.

As I happened lately to be looking over a very interesting little collection of epigrams edited by the Rev. John Booth (London, 1865), I met with the epigram, "Sir, I admit your general rule," &c. Mr. Booth (p. 60) assigns the authorship of it to Alexander Pope, by what authority I do not know.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

THOMAS TOPHAM (5th S. vi. 107).—There is a notice of Topham in Wanley's *Wonders*, ch. xviii. sec. 29, vol. i. p. 75, Lond., 1806, with a reference to Desaguliers's *Exper. Philos.*, vol. i. p. 289, &c., that is, to *A Course of Mechanical and Experimental Philosophy*, by John T. Desaguliers, LL.D., 4to, Lond., 1763. He is mentioned also by Rob. Malcolm in *Curiosities of Biography*, p. 107, Griffin & Co., 1855, where it is stated:—"His performances at Derby are thus described by Mr. Hutton, of Birmingham, who was at that time an inhabitant of the former place." The work cited is *The History of Derby*, by W. Hutton, Lond., 1791, which was reprinted as vol. v. of Hutton's *Collected Works*, Lond., Nicholls, 1817. There is a print in Malcolm's *Biog.* of Topham lifting some casks, probably taken from Hutton's *Derby*.

ED. MARSHALL.

The following is a copy of an original bill of Thomas Topham's performance:—

"By Desire of Several Gentlemen and Ladies,
"At the Play-House in the Castle-Yard,
On Tuesday next, being the 10th of February, 1735-6.

Mr. Topham, the Strong Man, from Islington, performs all his Feats of Strength, as he did before the Royal Society in that Way: particularly, to bend a large Iron Poker of three Inches in Circumference over his naked Arm; he bends another Iron Poker of two Inches and a Quarter round his Neck; he fairly breaks a Rope that will bear two Thousand Weight; and rolls up a Strong Pewter Dish by the Strength of his Fingers of Seven Pound Weight. He grips a strong Pewter Quart Pot in one Hand, by the Strength of his Fingers, at Arm's Length, in an Instant. He lays the back Part of his Head on one Chair, and his Heels on another, and suffers four corpulent Men to stand on his Body and heaves them up and down. At the same time, with Pleasure, he heaves up a large Table of six Foot long by the Strength of his Teeth, with half a hundred Weight hanging at the farthest end; and dances two corpulent Men, one in each Arm, and snaps his Fingers all the time.

"Pit, One Shilling; Gallery, Sixpence.

"Beginning exactly at 6 o'clock."

CRAWFORD J. POCOCK.

An authentic account of this "strong man" will be found in Sir David Brewster's "Letters on Natural Magic," vol. xxxiii. of the *Family Library* (pp. 254, 255), with a list of the feats of strength which Dr. Desaguliers saw him perform. A more extended account of Topham, chiefly by William Hutton, of Birmingham, is given in G. H. Wilson's *Eccentric Mirror*, vol. iii. (1807), with a steel engraving showing how he twisted a kitchen spit round the neck of the hostler at the "Virgin" Inn, Derby. This account is reprinted, and the engraving reproduced in wood, in *The New Wonderful Magazine*, vol. i. p. 297.

CUTHBERT BEDE.

Thomas Topham was a Freemason and a member of the lodge called the "Strong Man Lodge," probably in compliment to him. A full account of his feats of strength is (I believe) in the archives of the lodge, and could, doubtless, be obtained without much difficulty.

H. W. S.

"ANALECTA FAIRFAXIANA" (5th S. iii. 489).—My inquiry respecting the present home and accessibility of this important MS. has elicited no reply in "N. & Q." The Rev. Thomas Parkinson, Vicar of North Otterington, Yorkshire, has, however, privately informed me that he met with the following paragraph the other day in a lecture delivered at Otley by the late vicar (Rev. Joshua Hart), and printed in 1857:—

"Some years ago, a lady, accompanied by her two daughters, called at the Vicarage for the church key; I went with her, and found her immensely stocked with 'valley' information, and that she was a descendant of the Fairfaxes, being a daughter of the late Thomas Pulleyn Mosely, Esquire, of Burley Hall; she had in her reticule a vellum book, called *Analecta Fairfaxiana*, compiled by Charles Fairfax, &c. This book contained the pedigree of the family, with an infinite variety of heraldic antiquities, epitaphs, and minute biographical particulars: the shields and quarterings of the family were beautifully drawn, and its value was enhanced by some excellent portraits."

Possibly the above curious statement may afford some help towards the discovery of the present resting-place of the "vellum book" which it describes.

J. FULLER RUSSELL, F.S.A.

Ormonde Terrace, Regent's Park.

SCIENTIFIC ETYMOLOGY AND POPULAR REVIEWS (5th S. vi. 145).—MR. A. SMYTHE PALMER is quite right, but as he says nothing about *decimation*, perhaps, as an old contributor, I may be permitted, by way of sequel, to say a little on that word. According to the *Saturday Review*, the "meaning of this word was never thoroughly understood." What then did Suetonius—to go no further—mean when he says, in his life of Galba (c. xii.), "*recusantes, atque insuper aquilam, et signa pertinacius flagitantes, non modo immisso equite disjecit sed decimavit etiam*"? Did he not mean that every *tenth* soldier was put to death, or in some way punished?

What, again, does St. Jerome mean in the Vulgate translation of Matt. xxiii. 23, by "*decimatis mentham et anethum et Cyminum*," &c.? And what do Bailey and other English dictionary writers mean when they give such renderings of the word as this, "a punishing of every tenth soldier by lot; also a gathering of tithes"?

However it may be with *reviewers*, I take it that with *scholars* there will be only one opinion as to the true etymological meaning of this word, and that it always had to do with *ten*, and always must have.

EDMUND TEW, M.A.

THE HON. MRS. ALDWORTH (5th S. iv. 103; vi. 153).—Inaccurate as some details of the story cited in 5th S. iv. 103 may be, and irregular as the whole proceeding undoubtedly was, I do not think the fact of Miss St. Leger's initiation can be dismissed as a "myth or Irish joke." In the wild days of the early part of the eighteenth century "constitutions" would be little heeded; and even if Lord Doneraile's warrant were withdrawn for the offence, that would not *unmake* Miss St. Leger, if she had been entrusted with the Masonic secrets. However irregular the proceeding, it is accepted as a fact of Irish Masonic history; and the further statement is made (and is, I presume, capable of proof, for she did not die till 1775) that Mrs. Aldworth continued to attend lodge meetings up to a late period of her life, and also that she was one of the earliest promoters of the Irish Masonic Girls' School. Her portrait hangs to this day in the lodge room at Cork; and beneath it, in a glass case, the "apron and jewel" she used to wear.

T. F. R., 32^d, P. G. Ch. Eng.

JUSTIFIABLE HOMICIDE (5th S. iv. 27, 76, 116, 192, 329, 455; v. 157, 311, 458; vi. 97, 153).—No one supposes that Freemasons now, even if willing to do so, would think of killing any intruder on their mysteries; but MR. WHITE must

have very little acquaintance with the state of society in Ireland, or Scotland either, at the time mentioned, if he supposes that there would be much hesitation in "causing to disappear," not specially an intruder on a Freemasons' lodge, but any one who might be caught intruding on any secret assembly. That Mrs. Aldworth, or, as she then was, the Hon. Miss St. Leger, daughter of Lord Doneraile, *did* hide herself in the body of a clock, or rather behind a bookcase, for the purpose of seeing what were the proceedings in the initiation of a Freemason, which was to take place in the room in which the bookcase stood; that she became frightened, and, attempting to escape from the room, was seized by the guard stationed at the door, armed with a drawn sword, is most certain, for I have heard it from persons perfectly acquainted with the facts. That it was proposed to kill her, and that most certainly, had she been a person of inferior rank in life, she would have been, at all events, "caused to disappear," no one in Ireland, at least, ever doubted. That she was initiated into the mysteries of Freemasonry I have positive proof, having frequently had in my hand the diploma, or whatever the document is called, which she received, also the apron which she wore when attending lodge meetings. As to whether the warrant held by Lord Doneraile was or was not cancelled, I know nothing. The Hon. Miss St. Leger was a Freemason, duly initiated, and attended lodge meetings as long as she lived. Her portrait, which I also have often examined, is that of a very plain person, but apparently of great firmness of character.

FRANCIS ROBERT DAVIES, K.J.J.
Hawthorn, Black Rock.

O'NEILL'S BANNER (5th S. vi. 68) is always understood to have displayed the *red hand* dexter. Hence this symbol was chosen to mark the baronets to whom King James I. entrusted the task of conquering Ulster. An absurd fable is current about O'Neill's cutting off his own hand. The mark of a bloody hand is found in many ancient pagan buildings. It probably indicates the dedication by human sacrifices.

S. T. P.

"AMALGAMATE" (5th S. vi. 68).—Is ANON. aware of the expression by Burke?—

"Ingratitude is, indeed, their four cardinal virtues, mixed and amalgamated into one."—Craig's *Dictionary of the English Language*.

H. B. M.

"HAGGERDAY" (5th S. vi. 48).—A "haggerday," "haggaday," as I think from the sound it should spell, means here a wooden latch for a door. "haggaday" is often put upon the outer door of a cottage, on the inside. Nothing projects outside by aid of which to raise the sneck or latch. Has to be lifted by inserting a nail or thin slip

of wood or metal through a narrow slit, which is made for this purpose in the door. The following instance of the word occurs in the churchwardens' accounts of the town of Louth under the year 1610:

"To John flower for hespes ... a sneck, a haggaday, a catch & a ringe for the west gate, ij^s vj^d."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Halliwell has, "Haggaday, a kind of wooden latch for a door, Yorksh." (*Dict. of Archaic and Provincial Words*, 8th ed.). WM. PENGELLY.
Torquay.

DESCENT OF QUEEN VICTORIA, &c. (5th S. vi. 63).—I think DR. CHANCE is in error in saying that Victor Emanuel is generally supposed to be descended from Charles I., whose descendants exist alone through his daughter Henrietta Maria, married to Philip, Duke of Orleans, by whom she had a daughter, married to the Duke of Savoy, afterwards the first King of Sardinia. The last of their male descendants was Charles Albert, died a.p. in 1831. His elder brother, Victor Emanuel, left four daughters, the eldest of whom married Francis, Duke of Modena, and had issue by him, thus carrying on the direct descent of the Stuart line. There was no intermarriage between the members of the House of Savoy and their cousins of Carignan. The family of Orleans is the eldest in descent from James I. through Elizabeth Charlotte, his great granddaughter, daughter of Charles, Elector Palatine, and second wife of Philip of Orleans.

A. S.

"A NEW TERROR TO DEATH" (5th S. vi. 126).—Without impugning your Melbourne correspondent's correctness, though he gives no reference, in ascribing this phrase to both Lords Lyndhurst and Brougham in connexion with Lord Campbell's later biographies, I may be permitted to point out that Lord St. Leonards, in his defence against Lord Campbell's misrepresentations (published 1869), distinctly attributes it to Sir Charles Wetherell, who used it at "a social dinner" in Lord St. Leonards's presence and Lord Campbell's.

W. T. M.

Shinfield Grove.

According to the late Lord St. Leonards's printed corrections of Lord Campbell's *Lives of the Chancellors*, this phrase was used in the sense mentioned by your correspondent, not by Lord Lyndhurst or Lord Brougham, but by Sir Charles Wetherell, who, in describing the guests at a dinner party, said of Lord Campbell, "Then there is my noble and biographical friend, who has added a new terror to death." In one of Lord Brougham's published letters, too, the sentence occurs, "As Wetherell said, Campbell seems to have made death more terrible."

EDWARD ROWDON.

St. Stephen's Club.

EXTINCTION OF AN AUSTRALIAN ABORIGINAL TRIBE (5th S. vi. 126).—It will be seen from the following paragraph, from *Nature* of July 13, 1876, p. 242, that the announcement of the death of the last of the Tasmanians is premature :—

"In reference to our article on the Tasmanians last week, we learn that those people are not quite extinct, though nearly so. It appears, by a letter from M. Castelnau, French Consul at Sydney, to the Geographical Society of Paris, read at its last sitting, that the only four Tasmanians living were presented at the last levée held by the Governor of Tasmania. The *Times* of last Thursday intimated the death of another last Tasmanian; but evidently we have not yet seen the end of them."

The article in *Nature* (July 6) referred to gives a history of the Tasmanians and some account of their puzzling ethnology; it states that the last Tasmanian, an old woman, died some time ago.

J. S. K.

DANCING, "THE POETRY OF MOTION" (5th S. vi. 89).—The following anecdote, familiar to me for over a quarter of a century, though I forget the source of my information, may be some contribution to the discussion of this query. Two American celebrities, the late Margaret Fuller and Ralph Waldo Emerson, went to see, I think, Cerito or Ellsler, or, at any rate, a famous *danseuse*. The elegance of her movements so overpowered them that for a time they were reduced to silence. The gentleman first recovered himself, and found these words, "Margaret! that's *poetry*!" To whom the lady, with clasped hands and upturned eyes, "Waldo! it's *religion*!"

W. T. M.

Shinfield Grove.

["Le sourire," said Le Bibliophile Jacob, "est la danse du visage; la danse est le sourire des jambes."]

DR. WOLCOT: "PETER PINDAR" (5th S. vi. 87).—"Peter Pindar" wrote twenty-nine *New Old Ballads*. They appear in vol. iv. of an edition of his works, London, 1809, 4 vols. 12mo. The "ballade" commencing

"Could'st thou looke into myne Harts"

is the eighteenth.

GEORGE WHITE.

St. Briavel's, Epom.

The *New Old Ballads* are given in my copy of *Peter Pindar's Works* (4 vols., London, printed for Walker & Edwards, 1816). The "ballade" to which J. H. L. refers is on page 116 of vol. iv.

R. A. LAWRENCE.

Barnstable.

SIR GEO. ETHEREGE, 1636-1689 (5th S. vi. 48).—FRÉNATUS will find information on Etherege in *Biographia Britannica* and in Spence's *Anecdotes* (Singer's edition, London, 1820, p. 62). In Mr. Walter Thornbury's *Haunted London* there are also, if I remember right (I have not the book by me at present), some anecdotes of Etherege, particularly of his visits to Locket's; but Mr. Thorn-

bury, as is usual with him, gives no reference to contemporary authorities.

A. BELJANE.

Paris.

VISCOUNT PRESTON (5th S. vi. 128).—The families of De Preston, Viscount Gormanston, created 1478, and Graham, Viscount Preston, created 1681, are quite distinct (see 4th S. xii. 155). The arms of Graham, Viscount Preston, are given in the *Scots' Rudiments of Honour*, 1720-9 :—"Topaz, on a chief diamond three escallops of the first. Crest, on a wreath a vole gold. Motto, Reason contents me." This Scotch peerage became extinct in 1739. The Irish peerage of Preston, Viscount Gormanston, was suspended by attainder in 1691, and not revived till 1800. The bearings of this family, according to Burke, are—

"Or, on a chief sa. three crescents gold. Crest, on a chapeau gu. turned up erm. a fox statant ppr. Motto, Sans tache."

EDWARD SOLLY.

THE HARRISON FAMILY (5th S. vi. 174).—Is anything further known respecting the Hasingham Methodist, his progenitors and descendants? What were the arms of the family?

SCRIPTOR.

CHILD=FEMALE CHILD (5th S. v. 145, 180, 337, 371, 498; vi. 96, 157).—I can give another illustration of the use of "he" mentioned by L. C. R. In this place all infants are sometimes called "he." When I took a private baptism a year ago for the rector, and inquired into the child's state, so as to judge what collects to use, the mother spoke of it as "he" more than once, and I, of course, concluded it was a boy. It was really a girl, and quite by chance I discovered this in time to avoid mistakes in the service.

C. F. S. WARREN, M.A.

Bexhill.

"IGDRAZIL" (5th S. vi. 48, 173).—In the *Athenæum* of July 8 appeared a poem from the pen of Mr. W. B. Scott, entitled *The Norms watering Igdrasil*; the second stanza commences thus :—

"Igdrasil the populous Ash-tree,
Whose leaves embroider heaven," &c.

CH. EL. MA.

"PROVIDENCE ON THE SIDE OF THE GREAT BATTALIONS" (5th S. ii. 307, 451).—

"Durant la minorité du Roy [Louis XIV.], l'Armée de Sa Majesté n'étant que médiocrement forte, la Reine-Mère dit un jour au Maréchal de la Ferté : Monsieur le Maréchal, les Ennemis sont plus forts que nous cette année, mais nous avons le bon droit pour nous, et Dieu se rangera du côté de la Justice. 'Corbieu, Madame,' lui répondit-il, 'ne vous y fiez pas : j'ay toujours vu Dieu du côté des gros Bataillons.'—Boursault, *Lettres Nouvelles*, p. 364, Paris, Veuve Theodore Girard, 1698, 12mo.

HENRI GAUSSERON.

Ayr Academy.

CONSTANCE, ELDEST SISTER OF LAST LORD DE MAULEY (5th S. vi. 28, 117), married in 1392 William, eldest son of Thomas Fairfax, of Walton, Yorkshire, who died s.p. in his father's lifetime (*vide* pedigree Fairfax of Walton, *Herald and Genealogist*, vol. vii. 147). Her second husband was Sir John Bigot, of Settrington, by whom she had issue. One of her sons and her grandson were both slain at the battle of Towton. The ultimate heiress of the Bigots, Dorothy, sister to the last Sir Ralph Bigot, married in the latter half of the sixteenth century Roger Radcliffe, of Mulgrave, and carried into that family the representation of the senior moiety of the ancient barony of De Mauley. Not having at hand a pedigree of the Radcliffes of Mulgrave, the male line of which is extinct, I am unable to say who now represents Constance de Mauley. P.

"TET" (5th S. v. 469; vi. 95).—In Lee's *History of Tetbury* he remarks

"that the Saxons usually retained a part of the British names of places, to which they added a descriptive term taken from their own language; and thus a name was produced which on other grounds would be difficult to account for."

In this way,

"the name of Tetbury may probably be derived. It is not composed simply of Saxon words, and is probably derived partly from the British, partly from the Saxon. Thus, 'Tedd,' in British, signifies an open space, an expanse, which may, perhaps, apply to the Cotswold Plain, in this direction, and 'Bury' is the Saxon for a place of some strength, so that the composite word 'Tedd-bury' would signify a fortress in an open plain. And when we remember that in British and Saxon times, and also in that of King Stephen, Tetbury undoubtedly possessed a castle, we shall see at once the appropriateness of the name, and the probability of the derivation above mentioned."—*Hist. of Tetbury*, by the Rev. A. T. Lee, M.A., pp. 56 and 57.

Tetbury stands on table-land on the top of the Cotswolds, and a place is still pointed out as Tetbury Castle, though not the smallest vestige of a ruin exists. The common pronunciation of the name is still Tetbury. L. C. R.

THE BOOKWORM (5th S. vi. 49, 96).—Kirby and Spence (*Introduction to Entomology*, 1822, i. 237) allude to the wood-boring beetles, *Anobium pertinax* and *striatum*, as the most common "book-worms." Other insects are named as destructive to the binding of books. Of the *Anobium pertinax* there is an excellent representation in Curtis's *British Entomology*, vol. ii. plate 387.

CHARLES W. SUTTON.

Brooks's Bar, Manchester.

[See "N. & Q." 4th S. vi. 597; vii. 65, 168, 262, 346, 461.]

"OY" (5th S. v. 513; vi. 116).—The Laird of Dumbiedikes makes use of the word "oe." "That auld trooper's wife and her oe."—*Heart of Mid.*, ed. 1871, p. 84.

In the same work Donacha dhu na Dunaigh is called a "caird," i.e. a tinkler. Can the slang term "cad," as applied to a disreputable person, be derived from this Gaelic word "caird"?

LOUIS W. MONTAGNON.

Cheltenham.

If W. T. M. has a copy of Scott's *Antiquary* at hand, he will find an instance of what he wants in the fortieth chapter, where Elspeth says:—

"Eh, sirs! sic weary dreams as folk hae between sleeping and waking, before they win to the lang sleep and the sound! I could amaeist think whiles my son, or else Steenie, my ae, was dead, and that I had seen the burial."

A. Z.

Scott, in the *Surgeon's Daughter*, p. 16, speaks of "an oe or grandchild of Luckie Jaup." In the glossary he gives *Oe*, *Oy*, and *Oye*, as a grandchild. FRANCESCA.

SHERIDAN'S BEGUM SPEECH (5th S. v. 513; vi. 115).—I have seen a printed report of this speech. But I believe it was not printed from Sheridan's manuscript, nor do I believe it ever existed in his autograph. I possess a manuscript report of it, which I once collated with the printed report to which I have vaguely referred. I cannot remember more of it than the fact that it did not coincide with my version, and was much fuller. Mine is signed "W. O., Feb. 8, 1787," i.e. the day after delivery. JABEZ.

Athenæum Club.

I am somewhat surprised to read the reply to the question of NIGRAVIENSIS, that there exists no report of the Begum speech, on the authority of Moore's *Life of Sheridan*. I have before me—

"A Short Memoir of the Life of the late Right Honourable Richard Brinsley Sheridan, being an Attempt to draw a true Estimate of his Character as it may regard Posterity. To which is added a Report of his Celebrated Speech delivered on the following days in Westminster Hall, June 3d, 6th, 10th, and 13th, 1788, on his Summing up the Evidence on the Begum Charge in the Trial against Warren Hastings, Esq. London: Sold by J. Booth, Duke Street, Portland Place; T. Egerton, Whitehall; and Messrs. Hookham, Old Bond Street. (Price Five Shillings.) 1816."

The report of the speech is no "meagre and lifeless sketch"; it is rather a selection of the eminently eloquent passages given in full form, as if copied from the notes that it is well known Sheridan kept of ideas eloquently expressed, to use on important occasions. The sketch of the life, with a full list of the attendants at the funeral, &c., covers thirty-four pages of a large octavo pamphlet; the speech, eighty-two pages.

WILLIAM GIBSON WARD, F.R.H.S.

Perriston Towers, Ross, Herefordshire.

SCOTS' PRIVILEGES AND DIGNITIES IN FRANCE AND OTHER FOREIGN COUNTRIES (3rd S. ii. 273, 396, 453; 5th S. vi. 136).—Possibly Marryat's

One Year in Sweden (1862) mentions the Skene of Rùbislaw who was enrolled amongst the Swedish noblesse, his nobility as an *armiger* having been acknowledged. The appendix to that work contains a list (more or less correct) of "Scotch Nobles" (of Sweden), titled and untitled; in the former class, I presume, Mr. Skene included himself, as I suppose the expression "take his seat among the Swedish nobility" is equivalent to ours of "a seat in the Lords." In Sweden, as in Germany, titles, I believe, descend to *all* the heirs male; therefore are not the Lords of the Swedish Parliament the *heads* of the titled families?

C. S. K.

Kensington.

There is appended to Horace Marryat's *One Year in Sweden* a long list of Scotsmen who have been enrolled amongst the nobility of Sweden.

AP COILLUS.

St. Stephen's Club.

"CREEING" (5th S. vi. 48, 96, 137).—The French phrase for to boil rice, or other grains, soft is, "*Faire crever du riz*." *Crever* literally means to burst out. Could the provincial verb *to cress* be kindred to the French word?

HENRI GAUSSERON.

Ayr Academy.

"SKID" (5th S. iv. 129, 335, 371; v. 117, 337; vi. 97, 119).—I am agreeably surprised to find that PROF. FISKE has not allowed this discussion to drop. In 5th S. v. 117, he launched his shafts at my "ignorance," now (vi. 97) he denounces my "supplementing or testing" authority as "utterly untrustworthy" and "full of errors," without ascertaining who compiled that work, and takes care to claim his own as being "one of the best." Allow me to quote from another work published in Stockholm by the Printer to the University, written by a Swede in English, p. 207, "Another mode of communication to which most of the poor people resort is *skidfart*, a sort of skating." How about the well-known roller-skate? Would the Professor term that *skid* or *skridsko*?

F. J. J.

Liverpool.

PROVINCIALISMS FOR "TO THRASH" (5th S. v. 426; vi. 56, 137).—A few years back I was passing down a street in Dumfries, just as a school was "skailing," and heard the following dialogue, which may serve to illustrate Mr. BLINKINSOPP's note. One small boy, who had not been to school, said chaffingly to another who was coming out "greetin'," "Eh! Sandy lad, an' hae ye bin *skelpit* the day?"—"Ay, weel that."

T. F. R.

The words *bannick*, *jacket*, and *fight* may be added to the list already given. They will be found in the Rev. W. D. Parish's *Dictionary of*

the *Sussex Dialect*, and are still current in this part of Surrey.

G. L. G.

Titsey Place, Redhill.

REV. W. BLAXTON (5th S. v. 107, 216, 521; vi. 57, 118).—Thanks to the kind communications of your correspondents, I am enabled to give further notes on a portion of the Blakiston pedigree in continuation of Surtees's pedigree, vol. iii. p. 164, and in explanation of the notice of the recent marriage of Miss Florence Blakiston Dunn, as mentioned in my last note (5th S. vi. 118).

Robert Blakiston, of Bishop Wearmouth, co. Durham, living in 1821, when Surtees compiled his pedigree, was a descendant from Marmaduke Blakiston, the founder of the Newton Hall (Durham) and Old Malton (Yorkshire) branches of the Blakistons. Surtees places this Marmaduke as fifth son of John Blakiston, Esq., of Blakiston (co. Durham), and not third, as alleged by MR. JOHNSON BAILY (5th S. v. 216). This Marmaduke was one of a family of sixteen (ten sons and six daughters). Robert Blakiston married Margaret Cass at Bishop Wearmouth, Nov. 1, 1785, living in 1821. They had issue—William, bap. 1789; James, bap. 1790; Robert, bap. 1793; Mary, bap. 1787; Eleanor, bap. 1792 (died unmarried in 1810) [perhaps some correspondents can supply me with the names of the descendants of the first four children, with dates, &c.]. Margaret Tempest Blakiston, another of Robert Blakiston's children, bap. May 26, 1795, married the Rev. James Dunn, B.D., Rector of Preston, Suffolk, and had issue John Dunn, Esq., of Kirby Lodge, whose eldest daughter, Florence Blakiston Dunn, was married on June 29, 1876, at Little Shelford, Cambridge, to William Donkin, Esq., Oxford. Anne Tempest Blakiston, another daughter of Robert Blakiston, was born June 18, 1796 (qy. if ever married?). Harriet Tempest Blakiston, another daughter of Robert Blakiston, was born Feb. 28, 1799; married, first, Alexander Renney, merchant, of Riga, in Russia, by whom she had a daughter, Juliana Margaret Renney (married to Dr. Anderson, C.B., of Sunnysbrae, Pitlochry, Perthshire), and a son, G. A. Renney, Lieut.-Col. R. Horse Artillery. Harriet Tempest Blakiston's second husband was Thomas Gray, Esq., of Sunderland, by whom she had a large family.

S. F. LONGSTAFFE, F.R.H.S.

Norton, Stockton-on-Tees.

A FOLK-LORE SOCIETY (5th S. v. 124, 294, 457; vi. 12, 37, 90, 137).—To make such a society a success its working committee must not consist exclusively of Londoners, or such as can attend meetings in the metropolis. And I would suggest that, as far as its annual meeting is concerned, the society (if formed) shall be a wandering one, that is to say, it shall not meet twice consecutively in the same place.

H. FISHWICK, F.S.A.

"RINK" (5th S. vi. 65, 113.)—Had it been possible to trace this word to the Welsh it might have been reasonable enough, as the Welsh people in America have been known to preserve their language for three generations. I should prefer to derive the word from Ger. *ring* (A.-S. *hring*, *hrinc*, *krink*; D. *ring*, *kring*; Fries. *hring*), *ambitus*, *circuitus*, *circus*. R. S. CHARNOCK.

WEATHER HOLES (5th S. v. 88, 176, 435; vi. 137.)—The designation of *hole* for the apparent homes of the rainy weather seems to be pretty general, though perhaps confined to certain localities similarly influenced; I believe mostly in situations south and south-westwardly of the locality where the term is in use. We have an instance in East Kent, where "Bodjham hole" is used exactly in the same sense. In the Ashford vale, in East Kent, this term is in common use: "We shall have rain, for the wind is in Bodjham hole." Bodiam Castle and parish are in the Rother valley, in Sussex, about twenty miles south-west of Ashford. The wet and low lands of this as of other valleys cause a great quantity of ground fog and vapour, which is driven by the prevalent south and south-west winds to the hilly lands along the north limb of the chalk range, where the change of atmosphere condenses it into rain; in addition to that which, rising from the English Channel and passing eastward of the southern limb of the chalk range at Beachy Head, takes the same direction through the Rother valley and "Bodjham hole" into Kent. J. THURSTON.

Ashford.

The word *hole* means in these cases a valley, or a hollow; and I think they will be found in nearly all instances when the name is known to lie to the south or south-west. THOS. RATCLIFFE.

Workop.

CURIOUS ERRORS CAUSED BY HOMONYMY (5th S. iv. 483; v. 155, 211; vi. 111.)—In his attempts to prove that the French word *heur* comes from *hora*, DR. CHARNOCK has forgotten one important point, which is that, till a comparatively recent period, *heur*, or, as it was originally spelt, *eur*, formed two syllables (*eur*). Of this he will find numerous examples in Littre. Unless DR. CHARNOCK can adduce another example, at least, of a Latin short and accented *o*, as in *hōra*, producing in French two syllables, his derivation of *heur* from *hora*, instead of *augurium*, cannot stand. By referring to Littre, DR. CHARNOCK will also see that Bercheure, in his translation of Livy, translates *augurium* by *eur*, which shows that in his time the French word still preserved the meaning of its Latin original. A. BELJAME.

Paris.

"DUMBLEDORE" (5th S. v. 367, 494; vi. 98.)—This name, often abbreviated to *dor*, is certainly ap-

plied in some country places not particularly to the cockchafer, but to the dung-beetles, of dark hue, which may be seen, both by day and night, wheeling about sluggishly with a sonorous hum, and quite unable usually to rise again, after they have once fairly brought themselves to earth, until they have climbed some pinnacle. This is, of course, the "shard-born" beetle of some authors; also called the "drowsy watchman," though it has been queried that this name is strictly "lousy watchman," given because many of these beetles are thickly covered with an acaridian parasite.

J. R. S. C.

Miscellaneous.

NOTES ON BOOKS, &c.

The Romance and Prophecies of Thomas of Breeldoune, printed from Five MSS., with Illustrations from the Prophetic Literature of the Fifteenth and Sixteenth Centuries. Edited, with an Introduction and Notes, by James A. H. Murray, LL.D. (Early English Text Society.)

Cursor Mundi (The Cursus of the World): a Northumberland Poem of the Fourteenth Century. In Four Versions, two of them Midland. From MSS. in the British Museum, the Bodleian, Göttingen University, and Trinity College, Cambridge. Part III. Edited by the Rev. Richard Morris, M.A., LL.D. (Early English Text Society.)

The Blickling Homilies of the Tenth Century, from the Marquis of Lothian's Unique MS. A.D. 971. Edited, with Introduction, Translation, Notes, and Index of Words, by Rev. R. Morris, M.A., LL.D. Part II. (Early English Text Society.)

The Romance of Guy of Warwick. Version I. Edited, from the Paper MS. in the University Library, Cambridge, by Dr. Julius Zupitza, Professor in the University of Vienna. (Early English Text Society, Extra Series.)

THE body of zealous and accomplished scholars who are banded together for the laudable purpose of preserving, by editing and printing in one uniform shape, the mass of valuable materials for the history of our early language and literature scattered throughout the libraries of this country and the Continent, show no sign of flagging in their praiseworthy labours. Of the four new volumes just issued by the Early English Text Society, the first in order may almost be said to be that in general interest. All in whose memory the name of the Rhymer lies enshrined, since it was planted there by the great Magician of the North, though they may not prize at its full value the "antique story" which Mr. Murray has so ably edited, will recognize the zeal and intelligence with which he has gathered into his Introduction all that history, legend, and tradition have to tell of Thomas, and his illustrations of his story from the prophetic literature of the fifteenth and sixteenth centuries.

The second and third volumes are the result of the indefatigable labours of Dr. Morris, and are further instalments of the *Cursor Mundi* and the *Blickling Homilies*. As the third part of the latter, which will contain the Glossary and Preface, has been some time in hand, the reader will probably not have long to wait for what he will undoubtedly look for with great interest. As Prof. Zupitza's contribution contains only version i. of our national *Romance of Guy of Warwick*, we must content ourselves on the present occasion with bidding it welcome.

The Charges of Archdeacon Sinclair. Edited by William Sinclair, M.A., Prebendary of Chichester, &c. With a Preface by the Archbishop of Canterbury, and an Historical Introduction by R. C. Jenkins, M.A., Hon. Canon of Canterbury, &c. (Rivingtons.)

WHEN in after years the history of the Church of England of the present century comes to be written, most assuredly not the least important portion of that period will be considered those thirty-two years during which John Sinclair presided over the Archdeaconry of Middlesex. The future historian will, then, feel grateful for having had placed within his reach the Charges of Archdeacon Sinclair; for, having emanated from a logical, judicial, and calm mind, he will find in them a faithful and impartial commentary on all those great movements that have so vitally affected the Church, for good or for evil, during the past generation. These Charges should be read again and again by the clergy throughout the length and breadth of the land, if only for the dignified protest they contain against anything approaching clerical cliquism. It was the very natural fear, lest this cliquism should arise through the formation of voluntary clerical associations, that led the Archdeacon to favour the general creation of ruri-decanal chapters, in which, necessarily comprising all parties, the associated members, by freely stating their sentiments on any given subject, might themselves apply the best antidote to the fostering and promotion of party spirit, by learning that there generally are two sides to every question.

THE LATE MORTIMER COLLINS.—I have been somewhat astonished at finding no notice taken by "N. & Q." of the death of Mr. Mortimer Collins, who had been for many years a contributor to the journal, at first as "Makrocheir," a pseudonym in his case typically expressive both mentally and physically, and latterly under his own name. Mr. Collins's merits as a poet and novelist have been touched upon at length by several leading journals, but a word or two as to that fund of acquired knowledge he was always so ready to place at the disposal of your readers may not be out of place. His classical attainments, perhaps best shown in the long series of scholarly and elaborate articles upon the chief Greek and Latin poets contributed to periodical literature, formed but a small section of this. His mind was a well-filled storehouse of archaeological and antiquarian lore, continually receiving fresh additions; and many branches of study pursued by him for mere relaxation were of an unusually recondite character, philological investigation being one of his favourite amusements. But, though a brilliant mathematician and a skilled chess-player, he was a man of the field as well as the closet, a thoroughly practical botanist and ornithologist, with all a poet's appreciation and love of the meanest blade of grass that grew, the smallest bird that sang. Latterly, the continuous calls of those exhaustive labours to which he at last succumbed have lessened the frequency of his communications to "N. & Q."; but whenever he could snatch the time to dash off a paragraph for that journal, in the quaint half-Greek character he was wont to write in, it was to him truly a labour of love. F. C.

Knowl Hill, Berks.

SEPTEMBER.—The Roman Senate would have given this month the name of *Tiberius*, but that emperor opposed it; the Emperor Domitian actually gave it his own name, *Germanicus*; the Senate under Antoninus Pius gave it that of *Antoninus*; Commodus gave it his surname, *Herculeus*; and the Emperor Tacitus his own name, *Tacitus*. But these appellations are all gone into disuse. September is emblematically drawn with a merry

and cheerful countenance, in a purple robe. In this month

"The softened suns a mellow lustre shed,
The laden orchards glow with tempting red:
On hazel boughs the clusters hang embrown'd,
And with the sportsman's war the new-shorn fields
resound."

R. W. H. NASH, B.A.

Florinda Place, Dublin.

THE British Museum will be closed from the 1st to the 8th inst.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. P. JACKSON.—A "waysgoose," according to Bailey's *Dictionary*, is a stubble-goose. An early instance of the use of the word for printers' annual dinners will be found in Moxon's *Mechanick Exercises*, 1683. Moxon says: "It is also customary for all the Journey-men to make every Year new Paper Windows, whether the old will serve again or no; Because that day they make them, the Master Printer gives them a *Way-goose*; that is, he makes them a good Feast, and not only entertains them at his own House, but besides, gives them money to spend at the Ale-house or Tavern at Night; And to this Feast they invite the *Corrector*, *Founder*, *Smith*, *Joyner*, and *Inck-maker*, who all of them severally (except the *Corrector* in his own Civility) open their Purse-strings and add their Benevolence (which Workmen account their duty, because they generally chuse these Workmen) to the Master Printer. But from the *Corrector* they expect nothing, because the Master Printer chusing him, the Workmen can do him no kindness. These *Way-goosees* are always kept about Bartholomew-tide. And till the Master Printer have given this *Way-goose*, the journey-men do not use to work by Candle Light." Timperley, in his *Dictionary of Printers and Printing*, 1839, quotes the above from Moxon, with the following note: "The derivation of this term is not generally known. It is from the old English word *ways*, stubble. A stubble-goose is a known dainty in our days. A waysgoose was the head dish at the annual feasts of the forefathers of our fraternity."

S. E. J. should consult Mr. Elwyn's *Pope*.

T. W.—See Gibbon's account.

E. M. has our best thanks.

R. L. T.—There is no book bearing the title you give.

W. S. J.—M=Mint.

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LONDON, SATURDAY, SEPTEMBER 9, 1876.

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PARISH OF PRESTBURY: ILLUSTRATIONS OF OLD MANNERS AND CUSTOMS.

A volume has just been published by the Chetham Society on the history of the parish of Prestbury, ably edited by Dr. Renaud, of Manchester. The records contain a large amount of serious matter, illustrative of English provincial life in the past. A few extracts will, I think, be of some interest to the readers of "N. & Q."

Prestbury is a large parish in the east of Cheshire, sitting partly on Derbyshire and partly on Staffordshire. It is fourteen miles long and ten broad, and comprises thirty-three townships, amongst which is the large manufacturing town of Macclesfield, with thirty thousand inhabitants. The mother church is in the small township of Prestbury, with a population of only 373, but much of ease were at a very early period built many of the other townships.

The first noticeable fact is the serious result of the Norman conquest on this part of the country. *Domesday Survey* only twelve townships are mentioned in the parish. In the time of Edward the Confessor these had Saxon names attached as *bars* or occupants. In the *Survey* only one of these remains. The rest had been handed over to Hugh Lupus, Robert his son, Hugh de Mara, and so forth. The value of the taxable land in the time of Edward had been 20*l.* 11*s.* In the *Survey* it is

reduced to 2*l.* 7*s.* Out of the twelve townships no less than eight are entered as *waste*. Eight of the townships contained a large proportion of wood. Half of the parish was within the bounds of the royal forest of Macclesfield. This never seems to have been disafforested by royal authority; but being in a remote part of the country, it was gradually encroached upon and appropriated by squatters, until in the reign of Henry VIII. a commission was sent down to examine and make a final arrangement.

The parish records begin in 1520, but are imperfect down to 1720, especially during the civil wars.

The following memoranda may be worth notice. Serage (or cerase) "Silver and Holy Bread Silver." These were in pre-Reformation times levies for providing wax candles, and bread and wine, for divine service. In 1558, 1st Elizabeth, a parish meeting was held, when it was agreed that—

"All such dues and laudable customes as of longe tyme have been due and accustomed to be paid and done for the use and reparacion of the church, the ornaments therein, &c., from henceforth shall be levied, paid, recyved, and used. First, that a certain dutie called serage silver shall be levied and gathered in every townships by eleven questmen of the same accordinge, &c., due yearlye at the feaste of St. George the Martyr."

It thus merged into an ordinary church rate.

Difficulties in collecting church rates are usually supposed to be of modern origin; but these records show that even in the sixteenth and seventeenth centuries the same impatience of taxation existed. The pages teem with notices of recalcitrant parishioners and litigious townships. One method of enforcing payment may seem strange to modern ears. It was that of excommunication.—1604. "Goeing to Chester for an excommunication."—1628. Excommunications for fifteen persons.—1630. Payments recorded from various persons who had been excommunicated for non-payment.—1638. Suit with the hamlet of Old Withington about the payment of serage silver. These are specimens out of many similar entries.

The money thus collected was not limited in its expenditure to spiritual purposes, but seems to have been applied in a very promiscuous fashion. One principal item was for the destruction of vermin, amongst which foxes were included.—1729. "At a public vestry meeting for the encouragement of persons to destroy foxes, with which this neighbourhood and parish is now much infested, it is ordered that five shillings shall be paid for every fox head taken and killed within the parish."—1730. Meeting to consider about otters. Offered for a full grown otter five shillings.—1732. Meeting to consider about moles or waunts, a great detriment to meadow or pasture land. The payments under these heads are an indication of the wild state of the country. From 1709 to 1713, 81 foxes and 1,964 urchins (hedgehogs) were paid for.—1732.

The payments this year comprised 40 foxes, 50 otters, and 1,320 moles.

Amongst the miscellaneous payments from this fund we find :—1707. Gunpowder Plot day, Paid for gunpowder, 3*l.* 5*s.* 10*d.*; coals for bonfire, 1*s.* 6*d.*; a load of stocks, 2*s.* 6*d.*; paid for making and kindling the fire, 6*d.* The ringing the church bells on the 5th November and the daily ringing of the curfew are continued to the present time.

1745. Paid for *umbrella*, box, and carriage, 3*l.* It is not stated for whose use this was intended; most probably for the minister when officiating at funerals. This is a remarkable entry, as the introduction of umbrellas into England is usually attributed to a much later period. The first employment of the umbrella in the streets of London is said to have been by Jonas Hanway, who died in 1786, but the following passage from the *Trivia* of Gay, who died in 1732, shows that it was in use at a much earlier period :—

"Good housewives,
Defended by th' *umbrella's* oily shed,
Safe through the wet on clinking pattens tread."

One main cause of expense, however, was the feasting the churchwardens and their friends indulged in.—1636. Spent when the new wardens should have taken the oaths and did not, 4*s.* When they did, 8*s.* Spent in considering about the bell steps, 3*d.* During this year, out of a levy of 79*l.*, 20*l.* were spent in eating and drinking. In 1713, 33*l.* were spent in a similar manner, and in 1715, 36*l.* out of 120*l.* levied. Other entries are :—1630. "Paid a boy to beat dogs forth the church, 10*d.*"—1732. "Paid to whipdog, 10*d.*"—1745. "Paid for nineteen dinners for communicants, 12*s.* 8*d.* For liquor for us and communicants, 11*s.* 10*d.*"—1772. Two hundred and eighty dinners were paid for, besides 6*l.* for weekly allowances.

The holy bread silver was for a long time a source of contention, until it was finally determined that each township or chapelry should provide its own.

In 1666 an absurd and vexatious Act of Parliament was passed that woollen shrouds only should be used for interments, and an affidavit was required to be sworn that "A. B., lately deceased, was not put in, wrapt, or wound up or buried in any shirt, shift, sheet, or shroud made or mingled with flax, hemp, silk, hair, gold, or silver, or other than what is made of sheep's wool only." The penalty for infringement of this law was severe.

The following, amongst other entries, refers to this subject :—

1687. "Item. For hyre of a horse to Lyme, where we received two warrants from Mr. Legh for persons who brought noe affidavit concerning the burying in wollen of John, son of Mary Mills of Ranow, widow, and Sampson Frost of Ranow. Horse hyre, 8*s.*; two warrants, 4*s.*"

At the latter end of the reign of Elizabeth assessments were made on the parishes for maimed sol-

diers and mariners and the relief of prisoners. This was continued down to the reign of Charles I., and caused great dissatisfaction. In 1634 there is an entry :—

"Agreed that the churchwardens shall inquire of the generalitie of this payments through the county, and by what authoritie and for what use it is collected, and if they find it not to be generall, and by sufficient warrant, then they shall refuse the payment thereof."

The collections by brief afford many curious items, too numerous to be here inserted. Amongst them are the following :—

1676. "Isa, a Caldean priest born in Moesa in Mesopotamia, together with his son Met a deacon, foure sons more in captivite under the Turks, 6*s.* 2*d.*

"Rich" Malpas and Margery his wife, in behalf of Andrew Malpas, who was taken by the Turkish pyrates belonging to Algiers, being in a shipp called the *John of Dublin*, 8*s.*"

1699. "For poore distressed Protestants of the Vandois inhabitants in the valleys on this side the river Cluson and of those of Piedmont on the other side of the said river, 3*l.* 9*s.* 7*d.*"

References are made to the prosecution of recusants who refused to attend the parish church. Those in Cheshire were ordered to be committed to Halton Castle. The wardens, sidesmen, and ministers were required to present recusants at the quarter sessions. When imprisoned, collections were made in the churches for their maintenance. This practice is referred to down to the time of the Civil War, and afterwards in the reign of Charles II.

There are not many epitaphs of any interest, but the following may be noticed :—

"Here lies the body of Edward Green,
Who for cutting stone famous was seen,
But he was sent to apprehend
One Joseph Clarke of Kerridge End,
Who was stealing deer of Squire Downe's,
When he was shot and died of the wounds."

Another to the memory of an old huntsman :—

"O the joys of his life were good hounds and good nappy,
Then let us all wish he'll be more and more happy."

J. A. PICTON.

Sandyknowe, Wavertree.

COUNT DE PLÉLO.

(Concluded from p. 86.)

I have said in my previous article that Count de Plélo, enthusiastic admirer as he was of English institutions, showed himself strenuously opposed to English policy. Named Ambassador to the Court of Copenhagen, he describes, in his letters to his Paris friend, the character of the new king Christian IV., who had ascended the throne of Denmark in November, 1730; and the details he gives are extremely interesting. Writing in a tone of familiarity and humour, shaking off for a brief space the trammels of official stiffness, he paints with characteristic brilliancy both the temper of Christian and the difficulties which beset

the government. The second treaty of Vienna, concluded between the Emperor, England, and Holland (March 16, 1731), a treaty to which Spain gave its adhesion, seemed to dispel the rumours of a European war in connexion with the Austrian succession. Plélo soon perceived that Denmark was, above all, afraid of offending Austria and England. The two great objects of Christian were : (1) to retain the possession of Schleswig-Holstein ; (2) to procure the alliance of some important power from which subsidies might be obtained. In this state of things an opportunity offered for securing to the Court of Versailles an influence over European affairs long forfeited by the weakness of Louis XV. and his ministers. Plélo clearly saw it, and proposed accordingly to the French Cabinet a plan which would unite Sweden and Denmark in a close alliance with France, thus minimizing the inconveniences of the treaty of 1727, and at the same time preparing Louis XV. to meet the eventualities which might arise in Poland. There were, however, many serious obstacles to be overcome, the chief being the English influence, and here it is that the volume I am now noticing is specially interesting to the majority of the readers of this journal.

Count de Plélo was quite aware that a thorough reform of the French navy was a condition *sine qua non* of success ; and he never lost the opportunity of insisting upon this essential topic. As early as the month of June, 1730, writing to his brother-in-law Maurepas, he said :—

"His Britannic Majesty in his speeches always takes care to distinguish England and Holland by the title of maritime powers. Would it not be proper for us to make people know a little that we yield our superiority to no one, both on sea and land? We ought to despatch a fleet commanded by brilliant officers, who might gain honour by advantages obtained over the English, a Duguay-Trouin, for instance, a Roquefeuille, and many others of the same mettle, and, fortunately, we have plenty of them. Meditate !...reflect !"

Plélo then enters into details as to the means of carrying out his views, and he concludes his excellent report by the following reflections :—

"Thus it is that England has conquered and preserved its chief authority amongst the Northern powers. The fleets and ships of England are the only ones they hear of; they see them appearing under the slightest pretext. If the Rumanians create any alarm; if trade runs any risk; if there is any important negotiation on the *tapis*, the English are immediately in the Baltic. Such voyages no doubt are often a source of far greater trouble and inconvenience than pleasure for the people amongst whom they occur, but the result is complete intimidation, and the effect is still to persuade them that they cannot be too careful in their dealings with England, either on account of the advantages which may accrue to them from the English alliance, or for the sake of the evil consequences which they would have every reason to dread should they be on bad terms with so formidable a power.

"These ideas produce all the greater impression, because the Northern nations do not believe that any other

Court is able to defend them against England. Of all the European Crowns, the French one, they say, is that whose alliance would please and suit us best; but separated as we are from France, and considering the neglect in which the navy of that country is left, it can be neither as useful nor as formidable to us as England."

Writing (April 3) to the Keeper of the Seals, he says in the same strain :—

"The insolent arguments put forward by our adversaries, and their pretensions to be the arbitrators of Europe since the last treaty, seem to me to require that we should make a little more display."

A few days later, he complains of hearing around him nothing but offensive allusions to France :—

"People affect to say that, far from being what we were formerly, we are more adverse to war than any other European power."

Finally, on May 8, thanking the Keeper of the Seals for the marks of confidence and of approbation contained in a despatch of April 14, he adds :

"I acknowledge that you have much relieved me thereby. The insolent discourses of the Imperialists and the English annoyed me so much the more, because I saw that many persons were impressed by them. I am too thoroughly a Frenchman at heart not to feel delighted at being authorized to stop the course of these impertinences."

I must be satisfied with the few quotations I have thus given from Plélo's correspondence, recommending the reader to study for himself the details of the mission carried on with so much spirit by this distinguished *gentilhomme*. He will find that, in the midst of the most serious political business, Maurepas's brother-in-law never neglected the opportunity of increasing his stock of knowledge in history, literature, archaeology, and of studying accurately the manners and customs of the nation in the midst of which circumstances had placed him.

Chapters xiii.-xv., treating, as they do, of Polish affairs and of the election of Stanislaus, are also full of great interest; they add much to our fund of information respecting the partition of Poland, besides illustrating the unpardonable weakness of the French Government. Would that Louis XV. had had many such servants as the Count de Plélo!

GUSTAVE MASSON.

"TO CATCH A CRAB."

It is not easy to understand how this phrase has come to mean only "To fall backwards by missing a stroke in rowing" (Webster). It is true that a man, when he has thus fallen backwards, and lies sprawling on the bottom of the boat, with his legs and arms in the air, does bear some likeness to a crab upon its back, but the use of the verb *to catch* shows that this cannot be the origin of the phrase. Curiously enough, the Italians have almost exactly the same phrase, but use it in a different meaning; and

this difference of meaning will, I think, throw some light upon our use of the words. The Italian expression is "pigliare un granchio a secco,"* to take hold of, or catch, a crab on the dry ground, or where there is no water. In the Italian dictionaries this is explained *ingannarsi*, to make a mistake; and an Italian lady, whom I have consulted, and who tells me that the expression is in common use, gives me as an equivalent "prendere una cosa per un' altra," to take one thing for another. Alberti, in his dictionary, quotes some authority who explains the expression by saying that it is a mistake to take hold of a crab at all; but he himself thinks that an allusion is made to the oblique mode of progression of the crab, which is a departure from what is straightforward and proper, and therefore a mistake. I must say, however, that it seems to me that the writer whom he quotes is much nearer the mark, and my opinion derives support from a second paragraph in the same dictionary; for there Alberti gives the very same phrase† another meaning, and tells us that "si dice dello stringersi un dito tra due cose, per la quale stringitura il sangue ne viene in pelle,‡ *se pincer un doigt*." Alberti gives the two meanings as quite distinct, but I think they are distinctly connected. Most people who have walked upon the sands when the tide is out (*a secco*) have seen crabs lying about, and it has no doubt happened to some of them, as it has done to myself, to take hold of one of these crabs incautiously, and to get a finger pinched. This is to catch a Tartar, and to make a decided mistake, and we at once see the connexion between Alberti's two meanings, though he evidently did not. I think the second meaning indisputably shows that the expression took its origin from the pinching of the finger by a crab, although Alberti does not mention the word *crab* in his explanation—for how else can we explain the use of the word *granchio*?

It is the figurative meaning of *making a mistake* which has survived in Italian, for the meaning of *pinching one's finger* does not seem to be much used, and is unknown to the Italian lady I have mentioned; and is it not the figurative meaning which has survived in English also? Did not to catch a crab in English also originally mean to get caught and pinched by a crab, and then come to signify to make an unpleasant and ridiculous mistake (just as to catch a Tartar does), this secondary meaning becoming ultimately exclusively confined to tumbling backwards when rowing?§

* The *a secco* is sometimes left out.

† In this sense, however, *farsi* is used as well as *pigliare*.

‡ That is, freely translated, "it is used when one squeezes one's finger between two things so that the skin becomes injected with blood."

§ Perhaps, as I suggested at the beginning, in consequence of a fancied resemblance between the man lying sprawling and a crab.

When I explained the English phrase to the Italian lady she exclaimed, "Oh, we could say 'pigliare un granchio a secco' of that also"; and no doubt she is right, as the expression is frequently used when an occurrence is sudden, and just the opposite to what one expects.

F. CHANCE.

Sydenham Hill.

HIGHWAYMEN IN PARTNERSHIP.—As an oasis in the desert is the following droll case in the heart of a learned legal treatise. I have just lighted upon it, and note it as an illustration of the, in a twofold sense, amenities of the law,—of the "*locos hetos et amena vireta*" *juris*, and of the considerate and delicate euphemism to which the legal mind can, when need is, condescend. *Everet v. Williams* (2 *Pothier on Obligations*, by Evans, p. 3, note, citing *Europ. Mag.*, 1787, vol. ii. p. 360) is said to have been a suit instituted by one highwayman against another for an account of their plunder. The bill stated that the plaintiff was skilled in dealing in several commodities, such as plate, rings, watches, &c.; that the defendant applied to him to become a partner, and that they entered into a partnership, and it was agreed they should equally provide all sorts of necessities, such as horses, saddles, bridles, and equally bear all expenses on the roads and at inns, taverns, alehouses, markets, and fairs; that the plaintiff and the defendant proceeded jointly in the said business with good success on Hounslow Heath, where they dealt with a gentleman for a gold watch, and afterwards the defendant told the plaintiff that Finchley, in the county of Middlesex, was a good and convenient place to deal in, and that commodities were very plenty at Finchley, and it would be almost all clear gain to them; that they went accordingly, and dealt with several gentlemen for divers watches, rings, swords, canes, hats, cloaks, horses, bridles, saddles, and other things; that about a month afterwards the defendant informed the plaintiff that there was a gentleman at Blackheath who had a good horse, saddle, bridle, watch, sword, cane, and other things to dispose of, which he believed might be had for little or no money; that they accordingly went and met with the said gentleman, and, after some small discourse, they dealt for the said horse, &c.; that the plaintiff and the defendant continued their joint dealings together until Michaelmas, and dealt together at several places, viz., at Bagshot, Salisbury, Hampstead, and elsewhere, to the amount of 2,000*l.* and upwards. The rest of the bill was in the ordinary form for a partnership account. The bill is said to have been dismissed, with costs to be paid by the counsel who signed it, and the solicitors for the plaintiff were attached and fined 50*l.* apiece. The case is said to have come before

the courts in the early part of the last century, and to have been referred to by Lord Kenyon; "but there is some doubt whether it actually occurred." (*Lindley on Partnership*, third ed.)

JOHN W. BONE, F.S.A.

IDEAL CONNEXION.—In his interesting volume, *Leaves from a Word-Hunter's Note-Book*, p. 138, the Rev. A. Smythe Palmer has endeavoured to connect the ideas of cowardice and idleness by means of the French *poltron*, a coward, and the Italian *poltrone*, a sluggard. It has often occurred to me that if we direct our attention to the Germanic languages, we shall find a far more natural and direct ideal connexion between uncleanness, emptiness, and idleness. In Mod. H. G. *faul*=idle and *Faulenzen*=idler; but at the same time, *faul* and *verfaulen* embody the idea of *putrification*, or the natural effect of stagnation. While we have chiefly reserved our *foul* for metaphors (*foul play*, *foul language*), the Dutch generally use their word *vuil* in the concrete, which is also our older sense:—

"Suffre not fowl to be
In your visage."

Caxton's *Book of Courtesy*.

But just as we still speak of a chimney being *foul*, the Dutch would not scruple to apply their term *vuil* to a person indulging too often in *espègleries graveuses*. It is not a little remarkable that the Dutch word for *idle* is *lui*; while it should be borne in mind that the double meaning of *idleness* and *uncleanliness* or *untidiness* lurks in the one root *lu* throughout the Germanic languages. Eng. *lazy*, *lag*, *lubber*, *slack*, *sluggard*, &c., and *sloven*, *slattern*, *sloppy*, *slush*, &c. Now, not only the Germanic but likewise the Romance languages bear out the ideal connexion of *idleness* and *emptiness* in a most remarkable manner. Thus, *vain* and *idle* represent *vanus* and *vain* (Fr.) and *eitel* and *ijdel* (Du.) respectively. From the root *lu* the Dutch has not only the familiar *leeg*=*ledig*=empty, but the more exalted *ledigheid*=idleness. From *containing nothing to doing nothing* seems to me but a natural transition, and so from *inactivity to decay* and from *decay or neglect to uncleanliness*. But I confess that I cannot follow Mr. Palmer when he attempts to connect the distant ideas of *idleness* and *cowardice*, unless he means to infer that *poltron* is first an *idler*, then a *wilful straggler*, and lastly *smuggler from cowardice*, whom his comrades called a *big lagabag* (for the Italian *poltrone*, it must be borne in mind, is an augmentative if it is *disprezzativo*).

ALEX. V. W. BIKKERS.

HOMŒOPATHY.—In the early days of the science, back the trouble to make some calculations to its monstrous pretensions, and I made a note of the results in my memory. My conclusion was that it is easy in æriform fluids, possible but not in fluids, and impossible in solids, so to mingle

one grain of matter of one kind with a million grains of matter of another kind as to ensure the presence of a millionth part of the single grain in every one of the million other grains. Even in fluids, considering the different ponderability of substances, and although "when taken" the medicine be "well shaken," I think I shall command the general suffrage when I pronounce the operation to be "not easy." But solids are the test. The homœopaths profess to administer doses of a millionth, or even a ten-millionth, part of a grain in globules of sugar or some such substance. Now, very few people have any idea of the amount of a million. A million grains of sugar would fill about three sacks. First, then, by what process of human power and skill is it possible to triturate a single grain of any solid substance into exactly a million atoms, and then to mingle them in the asserted proportion even in the smaller quantity of three sacks of a different solid? I know the real facts of the science so called, namely, that highly concentrated poisons are given in very minute doses, but I affirm that the stated proportions are a delusion and a humbug.

Homœopaths may say to me "ne sutor ultra crepidam." Let them prove their statements to be true to the satisfaction of the intelligent part of mankind, and I shall be quite content to remain alone in my incredulity.

HERBERT RANDOLPH.

Eastbourne.

MISGIVINGS.—Many of the younger readers of Mr. Trevelyan's *Life of Lord Macaulay* will be amused by the apprehensions of "a horrible explosion" expressed by Madame de Lieven on the occasion of the opening of the Exhibition of 1851 (ii. 293). I do not know whether such fears were ever made public in the newspapers, but I well remember that many rural people, by no means remarkable for timidity or folly, were in great alarm. A gentleman of intelligence and good social standing, who lived about a hundred and fifty miles from London, told me a very short time before the day of opening that he knew, on the very best private authority, that both Prince Albert and the Duke of Wellington were in dreadful fear of a most bloody outbreak. I well remember expressing my entire disbelief in so foolish a story, and the earnestness with which my friend assured me that he had his information from the most trustworthy source. So full of terror was this good soul that several weeks passed by before he dare venture to go to town, and during the whole time that the Exhibition was open, he refused to permit his son, a lad of nineteen, to remain in London, except when he himself was there also. If this had been a solitary instance of weakness I should not have thought it worth a record in "N. & Q." I, however, per-

sonally knew some, and heard at the time of many other, people who were in quite as abject a state of fear.

ANON.

JOHN SALTMARSH'S "EXAMINATIONS" OF FULER'S "SERMON OF REFORMATION."—The first edition of this pamphlet (4to. pp. 12, 1643) was dedicated to the Assembly of Divines in these objectionable terms: "To the most Sacred and Reverend Assembly for the Reformation of the Church, now convened by the Parliament.—Most Sacred and Reverend Divines," &c. The epithets were found fault with, and the writer changed the superscription, as appears by a copy before me, thus:—"To the Reverend Divines now convened by Authority of Parliament, for consultation in matters of Religion." Where may a copy containing the first-named superscription be consulted?

J. E. BAILEY.

LONGEVITY.—I do not think the following copy of a tablet in the south transept of St. Andrew's Church, Shifnal (Salop), is known to the readers of "N. & Q."—

"William Wakley was baptized at Idsall, otherwise Shifnal, May 1st, 1590, and was buried at Adbaston, Nov. 28th, 1714. His age was 124 years and upwards. He lived in the reign of 8 Kings & Queens."

"August 7th, 1776, Mary Yates, wife of Joseph Yates, of Lizard Common, in this parish, was buried, aged 127 years. She walked to London just after the Fire in 1666, was hearty and strong 120 years, and married her 3rd husband at 92."

J. BRODHURST PENDEREL.

HOW CENTENARIANS ARE MADE.—In Exeter Cathedral there is an inscription which begins thus:—

"Juxta S. E.

Joannes Grant S. T. P.

Ecclesie Divi Dunstani in Occidente per annos LIX

Vicarius Cathed. Roffensis ann. XLIV Præbend.

Kingsdown in Com. Cant. ann. XXVI Rector."

BLUEMANTLE.

"LAUNDERS."—Long, narrow, shallow wooden aqueducts, for conveying water to water wheels, are called "launders" at Ashburton, Devon, where, I was informed, the word was recently introduced by miners from Cornwall.

WM. PENGELLY.

Torquay.

ANGUS EARLS: A UNIQUE CIRCUMSTANCE.—I think it will be found a singular circumstance in connexion with the peerage, that all the resident nobility in the county of Forfar are of the rank of earl, none being higher or lower in the peerage. In Forfarshire there are six resident earls, who own extensive properties in that county, viz., the Earls of Airlie, Camperdown, Dalhousie, Northesk, Southesk, and Strathmore. Moreover, the only other titled families owning property in the county, but not resident there, are also earls, viz., the Earl

of Minto and Earl Wharnclyffe. I question if any other county in the United Kingdom can show the same thing, if, indeed, there are six resident earls in any other county in England, Scotland, or Ireland.

JOHN CARRIE.

Bolton.

PARALLEL PASSAGES.—

"Pitiful enough were it, for all these wild utterances, to call our Diogenes wicked. Unprofitable servants as we all are, perhaps at no era of his life was he more decisively the Servant of Goodness, the Servant of God, than even now when doubting God's existence."—Carlyle, *Sartor Resartus*, 1827 edition, p. 113.

"I am not unmindful of the saying of an eminent Presbyterian, Dr. Norman Macleod, that many an opponent of dogma is nearer to God than many an orthodox believer, or of the words of Laertes on the dead Ophelia and the priest:—

"A ministering angel shall my sister be
When thou liest howling."

—W. E. Gladstone, "The Courses of Religious Thought," *Contemporary Review*, June, 1876, p. 21.

WILLIAM GEORGE BLACK.

MAYORS OF WINCHELSEA.—The following extract from Winchelsea register (Sir Wm. Burrell's collections for Sussex, Brit. Mus. Addit. MS. No. 5697, p. 280) furnishes the name of another of the still unchronicled mayors—Baptisms: "Dorothy, d. of Tho^r Hovenden, Esq., Mayor of Winchelsea, & Joan his wife, Oct. 23, 1685." This Thomas Hovenden is, perhaps, the Mr. Hovenden mentioned in connexion with that place in the year 1675 (see Cooper's *History of Winchelsea*, p. 193, note).

JAMES GREENSTREET.

A PUZZLE.—I forward a copy of a "puzzle inscription" over the entrance door of the church of Champéry, Switzerland:—

"Quod antris mulce Pa
quinis ti dine vit
Hoc san Chris dulce la."

A CONSTANT READER.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

DANTE'S "PARADISO."—What is the real story of the discovery of the last thirteen cantos of the *Paradiso*, which are said to have been missing after the poet's death? Boccaccio, in his *Vita di Dante*, tells a fantastic story of their being discovered by means of Dante's son, Jacopo, who dreamed one night that his father appeared to him and revealed the place where they would be found; that the young man went to the house in which the poet said they were hidden, and on searching in the closet which had been pointed out to him in his

dream, of course found the missing cantos. This story, I presume, may be relegated to the limbo of vanities, "white, black, and grey, with all their trumpery," together with the host of marvellous tales of the supernatural in which mankind has so greatly delighted both before and since Boccaccio's time. The most amusing part of Boccaccio's story is, that the poet's two sons, Jacopo and Piero, fired with a filial zeal which outran their discretion, and lending a too attentive ear to the "request of friends" who ought to have known better, determined to finish the poem themselves, which is, I suppose, the most singular instance of foolish presumption on record. That these young men should think of laying profane hands on Dante's all but divine work, and "marring his lofty line" by their own lucubrations, surpasses in audacity the presumption of our own dramatists, Ben Jonson, Middleton, &c., who (according to the latest highly ingenious school of Shakspearian criticism) botched certain of the great poet's plays, such as *Macbeth* and *Julius Caesar*, by inserting "improvements" of their own. I dare say this part of Boccaccio's story is true, as there are no limits to human presumption and self-ignorance. Boccaccio says the young men were saved from their "stolta presunzione" by Jacopo's "mirabile visione." They were probably enough saved by the timely discovery of the missing thirteen cantos, but I cannot find how these were really discovered, although I suppose it is known. Can any reader of Dante assist me? It would be interesting for people who are fond of speculating on the "might have beens" of history to imagine what the *Divina Commedia*, a poem almost awful in its sublimity, would have looked like when finished by the hands of two *dicitori* (I suppose this word may here be considered as equivalent to "poetasters"), as Boccaccio terms the poet's sons. I commend this suggestion to Dantophilists all over the world! JONATHAN BOUCHIER.
Bexley Heath, Kent.

BRITISH SUBTERRANEAN DWELLINGS.—In the report of the visit of the Archaeological Association to Cornwall, *Times*, Aug. 24, there is this notice. It was said that

"other underground dwellings, precisely the same in plan, but composed of far smaller stones, have been found in Wales. To the classical scholar these subterranean dwellings are no matter of surprise, for, speaking of the Britons of his own time, Virgil writes in his *Georgics* :—

"Ipse in foveis specubus securus sub altis
Ovis agunt terrâ: congestaque robora, totasque
Advolvere focus ulmos, ignique dedere."

Why should it be said that Virgil refers to the Britons in these lines? It does not appear from *Georg.* iii. 376, where they occur, compared with *Æn.* 350, that he means the Britons.

ED. MARSHALL.

MEMORIAL OF G. F. HANDEL.—I have lately become the possessor of a beautifully painted little miniature of Handel. It is set in a handsome gold signet-like ring, and is about an inch in length, and three quarters of an inch in the greatest breadth of its oval-shaped framing. This ring, with the miniature thus set, belonged to a relative of mine in the last century; but I do not know who was the painter who in such admirable colours depicted the likeness, nor can I learn its exact date of execution. I should be glad if any contributor to "N. & Q.," interested in the great classic among musicians, could inform me if there are any such other enshrinements of his memory. I cannot but think that my memorial is somewhat unique. I may be undeceived by the presentation of my query. I would add that it forms a graceful accompaniment to the silver medal, which I also possess, struck to celebrate the Handelian commemoration, in which our King George III. took so warm an interest. The medal to which I allude, mentioned in an account written of the commemoration, bears on one side a bust of Handel, with the following encircling it, "MDCCCLXXXIV. Comm. G. F. Handel," and on the reverse side, in a floriated wreathing, is engraved, "Sub Ausp. G. III."

A. L. G.

ERROR IN AN EDITION OF THE VULGATE.—In what edition of the Vulgate does the singular error occur in Luke xv. 8, viz., "Everit domum" for "Everrit domum"? It was in some edition before 1643.

B.

CHIEF JUSTICE SCROGGS v. CARE.—In 1679 the Lord Chief Justice Scroggs said from the bench (*Re Radley*):—

"For those hireling scribblers who write to eat, and live for bread, I intend to meet them another way. For they are only safe whilst they can be secret; but so are vermine."

The following lampoon bears date, in MS., "Dec. ye 30th, 1681," and relates to this matter:—

"SCROGS to CARE.

By G—, you Rogue! I'll write you! don't you know
That I am the Pope's Friend in Cognito?
What though I now and then a bribe or two
Take to clear Traytors, what is that to you?
What if the Pope's Physician secretly
Unto my flat did Goulden Balm apply?
'Twas nothing but my eyesight for to clear
That he to me might Innocent appear.
Can't a man now and then out of 's way turn
But you must quote Latimer's 5th sermon?
I all the Goals in England will fill
With such bould Rogues as you, who dare write Ill
Of my Benefactors, i.e., the Catholics,
And pile you up as men do Fagot Sticks,
I'll send you to Jail, to put you to Charges:
And for it from the Pope I'll get more largess.
Sirrah, I'll Trounce you, before I have done
With you; else ne'er beleave a

BUTCHER'S SON."

I should be glad to know if these lines were

printed, either as a broadside or in any collection of "Satyrs." EDWARD SOLLY.
Sutton, Surrey.

BOWES FAMILY.—From what family of Bowes did Richard Bowes, who lived at Babthorpe, near Howden, Yorkshire, descend? He was buried at Babthorpe in 1655. Had he children? B. C.

[Prepaid communications will be forwarded to our querist.]

STONE FROM CARTHAGE WALL.—In the porch of Stepney Church is a stone from the ruins of Carthage. It is let into the wall within the west vestibule under the belfry, and is a stone of the sort used to make hones of. The following is the inscription on this curious relic:—

"Of Carthage wall I was a stone,
O mortals! read with pity;
Time consumes all! it spareth none,
Man, mountain, town, or city.
Therefore, O mortals! all bethink
Whereunto come you must,
Since now such stately buildings all
Lie buried in the dust."

The foregoing account of this very interesting relic I recently read in a book published some five-and-thirty years ago. May I ask is the description accurate, and are the stone and its inscription still carefully preserved?

R. W. H. NASH, B.A.

Florinda Place, Dublin.

CENTENARIAN.—The following case of extreme old age has, I think, never been investigated. Perhaps some of your readers in the north of England may be able to throw light upon it. It is to be noted that Mr. Vivan's living is not mentioned. Walker, in his *Sufferings of the Clergy*, quotes the following passage, adding, "I know nothing of this gentleman besides what Lloyd saith of him" (ii. 389):—

"Mr. Michael Vivan, a loyal, and therefore persecuted, minister in Northumberland, at the hundred and tenth year of his age, when much broken with changes and alterations, between those that would not leave their old Mumpimus and those that were for their new Sumpimus, had on a sudden his hair come again as white and flaxen as a child's, a new set of teeth, his eyesight and strength recovered, beyond what it was fifty years before, as an eyewitness hath attested, September 28, 1657, who saw him then read divine service without his spectacles, and heard him preach an excellent sermon without notes" (Da. Lloyd, *Memoires*, p. 636).

K. P. D. E.

A COPPER HALFPENNY TOKEN.—I should feel greatly obliged for information about a copper halfpenny token: on one side a sun-dial with the sun above "Fugio, 1787. Mind your business"; on the other side, a circle composed of thirteen round links of a chain with a circle in the centre, on edge of which "ATIS" can be read, rest of inscription defaced.

B. W. ADAMS.

Sentry Vicarage, co. Dublin.

BARDOLPH.—Will **ANGLO-SCOTUS** (who is familiar with the charters of Bardolph and his son Acarius) be kind enough to give me the origin, descent, and arms of this family, who, according to Lower, became Fitzhughs? The arms of the latter are charged with chevrons, while those of Bardolph (I think) were quaterfoils. IDONEA.

BISHOP THIRLWALL.—I have heard that when he was appointed to the see of St. David's there appeared some verses, written in English, but in a Welsh metre. Can you favour me with a copy of the same, or inform me where I might see them?

T. J.

"TIS CRISTO'S GREATNESS I'D RELATE."—This line is extracted from an old MS. poem (or fragment) which was given to me by a relation now living at Great Ayton, near Stokesley, in Cleveland. It is written on both sides of "A Plan of a Farm belonging to Sir James Pennyman, Bart., of Ormesby." Outside the boundaries of the farm are "Whorlton Estate," "Lord Ailesberry," "Kilvington Farm," "bounded by Thomas Mauleverer, Esq." There is no heading to the poem, which is 407 lines long, and appears to be unfinished. Can any reader of "N. & Q." tell me anything further about it? I append a few specimen lines. I have made as fair a copy as I can, so that if any one be curious enough, I shall be glad to forward it and the original:—

"Thou who didst Hudibras inflame,
And drove him neck and heels to fame:
Genius or goddess, muse or ale,
That help'd him through his madcap tale:
Thee I invoke! inspire my lays,
And crown thy suppliant with the bays.
Thy favours granted, so thus we enter
To tell at large our great adventure."

"Tis Cristo's greatness I'd relate,
Hold forth to view his wondrous fate:
Arduous the task, unfit the man,
Dame Fortune's whims and freaks to scan.
Our hero sprang from thrubs and thread—
True emblems of his raffled head."

He'd read, nor had he only read:
A fund of history was his head;
Songs of love he'd off by rote,
And on occasion oft would quote."

T. HUNTLEY.

29, Tonbridge Street, Leeds.

LITTLE SHELFORD AND THE POPE'S NUNCIO.—I am told the residence of the Pope's last Nuncio and collector of Peter's Pence in England was at Little Shelford, about five miles from Cambridge. The house, rebuilt in about the year 1680, I know well, but want a confirmation of the above statement.

S. N.

Ryde.

A ROCKINGHAM POT.—The *Athenæum* of Aug. 19, describing Garrick's Villa, speaks of a

lady making tea from "a Rockingham pot." This kind of tea-pot is far-famed. As accounts of what it really was or is differ, an authoritative description would be of interest to myself and many others.

R. H.

Turvey.

JOSEPH ADDISON.—Is it known where and when Lancelot, a younger brother of Joseph Addison, died? He "was matriculated" at Queen's College, Oxford, Nov. 8, 1696, aged 15; elected Demy of Magdalen College in 1698; B.A., April 23, 1700; M.A., Feb. 3, 1702; elected Fellow of Magdalen College, 1706; died abroad at some time in 1711. The College Register simply states:—"A.D. 1711, Dec. 23, Magister Addison junior, hujus Collegii Socius, obiit hoc anno in partibus transmarinis, sed die locoque incertis."

J. R. B.

CHERLTON WITHOUT NEWGATE.—Dame Alice, the widow of Sir Thomas West, made her will, dated July 15, 1395, and it concludes thus: "Given and written at Cherlton without Newgate, in the parish of St. Sepulchre, London, the day and year aforesaid." In what part of the parish was Cherlton situate? **GEORGE WHITE.**
St. Briavel's, Epsom.

COL. JOHN LESLIE.—To which branch of the Leslie family did Col. John Leslie and his sister Elizabeth, who married Sir Peter Colleton about the middle of the seventeenth century, belong? These parties were settled in Barbados at that time.

A DESCENDANT.

DR. GASPAR DESPOTINI, OF BURY.—This friend of Bedell's, a convert to Protestantism, came to England with Sir Hen. Wotton (Wotton's *Remains*, 359, 400; Burnet's *Life of Bedell*, 18; Jos. Hall's *Works*, ed. Wynter, x. 505, n.; Sir S. D'Ewes' *Autobiography*, ii. 143; Sam. Clark's *Lives of Divines*, ed. 1677, 112). His will was printed by Mr. Tymms in *Bury Wills and Inventories*, Camden Society, 200-6. See more in the index to *Life of Bedell*, edited by Mr. T. W. Jones for the Camden Society. I write to ask for information respecting Dr. Despotini's papers; they must have included many letters from Bedell, Father Paul, Fulgentio, and others whose memory is worthy of perpetual honour.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

JAVELIN.—Sir Francis Palgrave calls this weapon "the Mozarabic javalina, still named from the animal against which it was employed." What animal was this?

C. L. W.

Replies.

"EDYLLYS BE."

(3rd S. ix. 277.)

After just ten years, I think I have hit upon a possible, perhaps a probable, solution of this phrase, which seems hitherto to have baffled every one. It occurs in Mr. Furnivall's *Babees Book*, p. 22, note 14, where a tract for teaching children courtesy is thus entitled. One title of the tract is "The Lytyle Childrenes Lytil Boke," and the other is given by the line, "Lernythe thys boke that ys callyd *Edylllys be*." My view of the matter is that it means "these be secrets," and thus the phrase means no more than "learn these secrets, which will teach you true courtesy." This idea pervades the whole tract. I proceed to show how it is possible for the word *edyllys* to mean "secrets," though I should be prepared to maintain that the word is not very correctly applied, but only used by a freak by a writer who scarcely knew the true sense of a word which, even in the fifteenth century, was obsolescent. Even if my solution is incorrect, it will teach something by the way, and afford some corrections for the dictionaries.

The A.-S. *hydels* means a hiding-place. It is not very common, perhaps, but regularly derived from *hydan*, to hide. It occurs in the Rushworth MS. of the Northumbrian Gospels, where the phrase "speluncam latronum" (Mark xi. 17) is glossed by "*cova vel hydels ðeafana*," a cove or a hiding-place of thieves. Upon this I would observe as follows:—

1. Mr. Wedgwood, in his long article on *cove*, ignores the A.-S. *cova*, which, however, is cited by Mahn and E. Müller.

2. In Lye's *Dictionary* the reference for *cova* is wrongly given as "Mat. xi. 17." For "Mat." read "Mk."

3. In Bosworth's *Dictionary* the reference is still more wrongly given as "Mat. xi. 1."

4. The word *hyd-els* belongs to the set of substantives with the suffix *-els*, on which see March's A.-S. *Grammar*, p. 120. Other examples are:—*rædels*, a riddle; *metels*, a dream; *byrigels*, a sepulchre; and others, for which see Koch, *Englische Grammatik*, iii. 44.

5. The ending in *s* is deceptive; such words are easily mistaken for plurals, just as *eaves* is often mistaken for a plural. Yet the plural *eaveses* occurs in *Piers the Plowman*, B. 17, 227.

6. Mr. Halliwell, in his *Dictionary*, has fallen, I think, into the trap. He gives *hidels* as a singular substantive, though it is quite an improper form, and the sole example which he offers is a sentence saying that "they went and helde thame in *hidils*" i.e., in a hiding-place. See several more examples in Stratmann, s.v. *hudies*, which is the form which the word takes in the *Ancren Riwele*.

7. Hence, naturally enough, as the word became obsolescent, the false form *hidel* or *hiddel* arose, with a false plural *hideos* or *hiddelis*. Of this there is an example in Barbour's *Bruce* (bk. v. l. 306, of my edition), where Sir James Douglas is said to have lurked "in *hyddilis* and in *preuath*," that is, in hiding-places and in privacy. Here *-is* is the usual Lowland Scottish plural ending, used as a false interpretation of the *s* in the A.-S. suffix *-els*.

8. The word *hiddel* being once thus manufactured, the sense of it had to be modified. It was then supposed to mean "a secret." The proof is in the existence of the adverb *hiddil* or *hidilins*, used in the sense of secretly, whilst the men of Perthshire and Fife developed the verb to *hiddle*, in the sense of to conceal or keep secret. For these words see Jamieson's *Dictionary*.

9. I conclude that, *hiddil* being thus at length falsely formed, and supposed to mean "a secret," the word *hiddilis* would, of course, at times mean "secrets." The dropping of the *h* would give *idillis* or *ydyllys*, from which the change to *edyllys* is easy enough. We have just such changes in the case of the A.-S. *yrnan*, to run, which is spelt *irnen*, *urnen*, *cornen* (all three), in *Laysamon*, and *ernen* in the *Castle of Love*, l. 730, whilst the *h* appears in the Somersetshire form to *hirn*.

10. If it be granted that *edyllys* can mean secrets, there is little difficulty in *edyllys be* being used to mean "these be secrets."

WALTER W. SKRAT.

2, Salisbury Villas, Cambridge.

WINCHEL ROD (5th S. v. 507; vi. 19, 33, 106, 150).—A belief in the power of the divining rod formerly existed in some parts of France. In my library I have a work on the subject not mentioned in the communications to "N. & Q." The work is in French, entitled *Physique Occulte, ou Traité de la Baguette Divinatoire*, published "à la Haye, chez Adrien Moëtien, à la Lunette, 1762." The author does not give his name, but dedicates the work to M. Pollart, king's counsellor to the Parliament. In the preface, which is long, the author alludes to the impression produced by the peasant of Dauphiné. The author also mentions the articles on mining drawn up by Mr. Boyle, and states that the eighteenth article describes the method that should be adopted when the divining rod is used. The author then gives a Latin quotation, beginning "Utrum Virgula Divinatoria," &c., saying, "so it is reported in the *Philosophical Acts of the Royal Society of Science in England*," dated Nov. 1666, p. 344. Wonderful powers are ascribed in the *Traité de la Baguette Divinatoire* to the divining rod for discovering metals, springs of water, buried treasure, and even thieves and murderers. A remarkable instance is given of a

person who followed a murderer, by the aid of a divining rod, forty-five leagues by land and thirty leagues by sea, when he overtook the murderer, who confessed, and was executed. The work contains several illustrations, four of which are intended to show the different methods of using the divining rod. In my edition of Bayle's *Dictionary*, 1734, under the head of "Abaris, a Scythian by nation," some particulars are given of James Aymer, the peasant of the Dauphiné. Aymer seems to have acquired great reputation in the use of the divining rod, but ultimately being unsuccessful in the trials of his skill at the palace of the Condé, he lost much of the reputation he had before gained. M. Vallemont afterwards published a tract, "Concerning the Secret Philosophy of the Divining Rod," in which he makes some excuse for Aymer's failure. The notes to the account of Abaris, in Bayle's *Dictionary*, are long and voluminous, and throw discredit on Aymer's supposed power of divination.

HUBERT SMITH.

In the *Times* a short time since a letter appeared relating to village water supply. The writer speaks of the defective sanitary condition of the district in which he resides, and having admitted that "nothing has yet been done, and nothing appears likely to be done, simply because the board know not what to do," observes, "To one village we sent a man with a divining rod to search for water; the village is appropriately named Goosey." Can the writer have mentioned a fact in his allusion to the use of the divining rod, or is he joking? If a fact, the circumstance took place in Berkshire, in 1876. Goose Green, I see, is immediately contiguous to the writer's residence, which he gives in full in his communication.

KINGSTON.

Surely this is still used in Gloucestershire or Somersetshire for the purpose of finding water. The hazel rod has two curving twigs at the end, which meet when the rod passes over water. I remember hearing of a gentleman who had the "divining" power being asked at a dinner table near London to show the method practised. He took up two cherries on one stalk from a dish, pulled off the cherries, and held the stalks in his hand. In a moment they met. He said, "You must have water under this house"; and the lady of the house admitted there was a well under the dining room.

K. H. B.

Naples.

Let me refer your readers to the account given of its use in that admirable story *Doustarswicht*. The German adept makes with its aid a successful attempt to discover a spring of water in the ruin of St. Ruth's Abbey. JOHN PICKFORD, M.A. Maltby, near Rotherham.

Readers of "N. & Q." will find some interesting correspondence on winchel rods in last year's *Mining Journal*. In Carew's *Survey of Cornwall* will be found some very curious mine lore.

THURSTAN C. PETER.

A BOOK ENTITLED "ALBERT" (5th S. vi. 88).—K. P. D. E. may perhaps find all he cares about *Albert* in Nisard's *Histoire des Livres Populaires*, 2 tom., Paris, 1854. In his chapter upon "Sciences Occultes, Magie Noire," &c., he says of *Albert le Grand*, that there are still printed popular editions of his "sottises et ces puérilités" for the million. The first from which he extracts bears the title,

"Les Admirables Secrets du Grand Albert, contenant plusieurs traités sur la conception des femmes et sur les vertus des herbes, des pierres précieuses et des animaux; édition augmentée d'un abrégé curieux de la science de la physiologie et d'un préservatif contre la peste, les fièvres malignes, les poisons et l'infection de l'air; traduit sur des anciens manuscrits de l'auteur qui n'avaient pas encore paru; ce qu'on verra plus amplement dans la table. Lyon (Paris), chez les hérétiques de Beringos, s.d."

"C'est la plus célèbre et, comme on l'a dit avec raison avant moi, le plus absurde et le plus dangereux des livres de cette classe."

"Elle comprend tout ce qui a rapport à la génération, et l'exprime d'une façon tellement obscène, qu'il est bien difficile d'en donner extrait dont on ne soit pas révolté. De l'aveu même de l'auteur, quelques-uns de ces sales détails lui ont été révélés en confession."

Another, under the title of *Secrets Merveilleux de la Magie Naturelle et Cabalistique du Petit Albert*, without the chapter upon generation, but with an infinity of other secrets not in the *Grand Albert*, is also still current, and to be had of the same publishers.

These, now in circulation in France, are doubtless what Mr. Hamerton heard of as existing among the peasantry there. Our own early records of printing show that among ourselves *The Boken of the Secretes of Albertus* had a footing, but does not seem to have taken such deep root as among our more superstitious neighbours. We were, and are still however, not without types of the same kind of folk-lore in our *Aristotle's Masterpieces*, than which, if not identical with *Albert's traité de génération*, nothing can be more revolting; and, in a milder form, *The Secretes of Mayster Alexie*, with what comes nearer to an *Albert*.—

"The Knowledge of Things Unknown, and Husbandman's Practice, or Prognostication for Ever, as teacheth Albert, Alkind, Haly, and Ptolomy, with the Shepherd's Prognosticon for the Weather."

These last, from the press of Thackeray, at the Angel, in Duck Lane, are in my own possession; and as all, and a host of others, which will readily occur to the curious in old books, taught our primitive forefathers all the arts and sciences current with the million, the possessors of them were likely to have been resorted to for a peep at

their Aristotles, their Alexises, and their Alberts, for their guidance upon almost every subject which their swelling titles promised to afford. J. O.

The information given by Mr. Philip Gilbert Hamerton is quite correct. *Le Grand Albert* and *Le Petit Albert* are two popular books widely circulated among French peasants. The first is considered as containing the most dreadful secrets of sorcery, and more especially the means of entering into a compact with the Devil; while the other is of a more innocent description, and only gives recipes for the improvement of crops and the cure of cattle and men. The following extract from Bayle's *Dictionary* accounts for *Albertus Magnus* having given his name to such books:—

"On a dit qu'il [Albert le Grand] travailloit à la pierre philosophale; et même qu'il étoit un insigne Magicien: et qu'il avoit fabriqué une machine semblable à un homme, laquelle lui servoit d'oracle, et lui expliquoit toutes les difficultez qu'il lui proposoit."

And, in another place:—

"Naudé (*Apologie des grands Hommes*, p. 523, 524) prétend qu'on ne peut fonder cette accusation que sur deux ouvrages qui ont couru sous le nom d'Albert le Grand..... Le premier des deux Ecrits est celui de *Mirabilibus*, l'autre est le *Miroir d'Astrologie*, où il est traité des Auteurs licites et défendus, qui ont écrit de cette science."

A modern writer, M. L.-F. Alfred Maury, says in his book, *La Magie et l'Astrologie*, Paris, Didier, 1864, 12mo., p. 225:—

"Le nom d'Albert le Grand servit de passe-port à un recueil de recettes magiques qu'on a souvent réimprimé avec de nombreuses variantes."

Not long ago I met with one of them, *L'Albert Moderne, ou Nouveaux Secrets éprouvés et licites*, Paris, Veuve Duchesne, 1771, 12mo., and I have no doubt that others could easily be found. D'Artigny, in *Nouveaux Mémoires d'Histoire, de Critique et de Littérature*, vol. i. p. 29 (Paris, 1749, 7 vols. 12mo.), speaks at length and gives curious details about those books. HENRI GAUSSERON.

Ayr Academy.

P.S.—I have just met with two other books having reference to the above:—1. *Les Admirables Secrets d'Albert le Grand, contenant plusieurs Traités sur la Conception des Femmes, sur les Vertus des Herbes, des Pierres Précieuses et des Animaux*, Lyon, 1793, small 12mo., with frontispiece and plates. 2. *Le Grand Livre du Destin, Répertoire Général des Sciences Occultes, d'après Albert le Grand, Flamel, Paracelse, Bacon, Agrippa, Gall, Lavater, &c.*, par Fréd. de La Grange, Paris, 1850, 8vo.

Le Solide Trésor du Petit Albert, ou Secrets Merveilleux de la Magie Naturelle et Cabalistique, was one of the most popular of French books during the last century, and there are editions of it innumerable. I should be glad to hear of editions during the present century, the only one

in my possession being in 18mo., Paris, 1837, "corrigée et augmentée par L'hermite." It is somewhat singular that Mr. Hamerton failed to "ascertain if it [the book] really existed."

SIGMA.

Oak Village, N.W.

MALAPROPIANA (5th S. v. 486; vi. 77, 112.)—When I spoke of "the passage from Netley Abbey to Southampton," I was not importing new matter, as DR. CHANCE appears to think, but simply echoing the old. His own words are, "Some spiritual communication between Netley Abbey and some monastic institution in the town." Only one town was on the *tapis*, viz. Southampton. It did not fall to me to inquire whether it was likely such a passage ever existed, nor whether it could be technically called *presbyterian*. That was the coachman's word; and I reassert my conviction that by it he meant to describe the passage as made for the use of a religious body. Perhaps I am wrong; but, in either case, I say it is prejudice, not verification, to assume the word to be Malaprop, and use no means to ascertain what was meant by it. Of the practicability of constructing a subterranean passage of that length (I may say I know the locality quite well) I am not competent to speak; but I know that underground passages of even greater length are believed to have existed. In particular, I am assured by a well-informed person that such a communication existed once between Tewkesbury Priory and Malvern Abbey, and that part of the underground way is still to be found. When I was at Tewkesbury last year I made some inquiry as to the position of the alleged passage, but without success.

JABEZ.

Athenæum Club.

"THE PAVILION," HANS PLACE (5th S. vi. 128.)—Summarising the information given concerning the early history of this house and grounds by Faulkner and Brewer, I may state that, a hundred years ago or more, there was an estate in Chelsea called Blacklands, which extended out of Chelsea parish into Pimlico and Knightsbridge. These authors do not tell us why it was so named; but I hazard the conjecture that it was not because the land was in itself black. I infer it was rendered of a dark hue by a thick growth of heath, which we know, from other sources, grew plentifully on the adjacent Chelsea Common. Of this property Mr. Holland took a lease for building purposes in 1771, and commenced those operations which have been carried on with more or less spirit ever since. On a part of the Blacklands estate Mr. Salisbury formed, in 1807, the "Sloane Street Nursery," or "Botanical Gardens," which was rather celebrated in its day, and has now just been closed, its last occupant being Mr. Tuck. The Pavilion, on the other side of Sloane Street,

was erected by Mr. Holland about 1780 for his own use, and he attached twenty-one acres of ground to it as a park, which was memorable as being one of the spots where Brown, the celebrated landscape gardener, exerted his skill. From the executors of Mr. Holland it passed into the ownership of Mr. P. Denys, who made some alterations in the original structure, the best portion of which was the south front, with its Doric colonnade. There was a small but good collection of articles of *vertu* in the Pavilion when Mr. Denys resided there; amongst other objects the celebrated cast, in plaster, of Porson, taken just after his death, with some of his hair adhering to the material.

J. R. S. C.

This house was built in 1777 by Mr. Holland, for his own residence, on a part of the hundred acres of which he then took a lease from Lord Cadogan. The south front, it was said, was intended as a design for the Pavilion at Brighton. A print of the house, and an account of its internal arrangements, may be found in Faulkner's *Description of Chelsea*, 1829, ii. 341. At Mr. Holland's death the house was purchased by Peter Denys, Esq., whose son George William Denys, esquery to the Duke of Sussex, was created a baronet in 1813. The grounds were laid out by the celebrated "Capability" Brown, and contained the "remains of an ancient priory," the stonework of which was brought from the ruins of Cardinal Wolsey's house at Esher.

EDWARD SOLLY.

A JINGLE (5th S. vi. 167.)—The "jingle" was the burden of the old version of "The Frog and Mouse," superseded by "Rowley, powley," &c. :—

"There was a frog lived in a well,

With a rigdum bonum duo coino;

And there was a mouse lived in a mill,

With a rigdum bonum duo coino.

Coi min ero giltee caro coi min ero coino

Stim stam pammediddle lara bona ringcan

Ringcan bonum duo coino."

I had the song and many others, with the music, collected about the middle of the last century, in a folio volume, which many years ago was borrowed; so I am obliged to quote from memory. I am confident of the spelling, but do not remember the punctuation, and the *sense* does not warrant me in supplying it. I had an uncle who remembered hearing the song at Vauxhall as a burlesque on the Italian style of singing.

FITZTHOPKINS.
Abbeville.

The "jingle" referred to by MR. SMART is just one of those nursery rhymes which outlast almost everything else in the memory. It was often recited—or rather sung—for my entertainment, when a child, by my great-aunts (born in George II.'s reign), who spent all their lives here. The version I heard varied from that given to your correspondent, and ran thus :—

"Kyme a narey, kitty cary,
Kyme a narey, kymo.
Strim stram pammarriddle, larrabone a rigdum,
Rigdum, bonny, bonny, kymo."

R. DYMOND.

Exter.

There is a somewhat different reading of this "jungle" in an amusing story called "His Little Ways," in *All the Year Round*, vol. iii., new series, p. 24, viz. :—

"An individual whose poems have been translated into sundry European tongues was entertaining his tyrant baby with a lyric whose concluding lines are burnt into my memory to this effect :—

'Strim, stram, paradiddle marabona ting tang.
Rigdum bulladigm ky me.'"

A. C. SUTHERLAND.

Richmond Terrace, Whitehall.

More than five-and-thirty years ago I wrote this "jungle," with a difference, from my father's dictation. It is repeated after each verse of the song of "The Frog and the Mouse" :—

"Kimna kara gulta kara,
Kimna kara kino,
Strimstram pennydiddle,
Larra bona ringtang,
Strimstram bonnywella kino."

L. C. R.

BUCKINGHAM AND DRYDEN : "MY WOUND IS GREAT," &c. (5th S. vi. 27, 71).—The following extract from Geneste, *Some Account of the English Stage*, 1832, vol. i. p. 118, may be interesting. Geneste prints the anecdote—as given, he says, by Malone—in the very words of Dean Lockier (Malone evidently took it from Spence's manuscript notes, which were communicated to him when he wrote his *Life of Dryden* : see Spence's *Anecdotes*, Singer's edition, London, 1820; preface, p. xi). Then he adds :—

"This is a very good story—as far as the duke is concerned it has every appearance of being true—but it is not likely that the audience should show a lasting displeasure to an actress for having spoken a foolish line in a foolish manner; we should have been much obliged to Malone if he had told us the name of the play and the name of the actress. Some of Dryden's plays were unsuccessful, but it is by no means clear that he ever lost his benefit night. In the third act of the *Rival Ladies*, Julia is slightly wounded; her situation is such that it is not improbable that she might have originally spoken the unfortunate line. Her brother says of her,—

'Her hurt's so small

'Twill scarce disturb the ceremony.'"

That is, the marriage to which he was forcing Julia, much against her will. A. BELJAME.

Paris.

IRELAND'S SHAKESPEARE FORGERIES (5th S. vi. 160).—His daughter (A. M. De Burgh) gave a friend of mine (deceased) the following, and he gave them to me. They are all written by Ireland :—

1. Fabricated Autographs of Shakespeare.
2. Specimen of Spurious Deed of Shakespeare and Fraser with the Quentin Seal.
3. The Profession of Faith.
4. Letter to Queen Elizabeth, &c.
5. Receipt for Playing before the Earl of Leicester.
6. Letter to Lord Southampton.
7. Promissory Notes to John Heminge and Signatures.
8. Love Letter and Stanzas to Anna Hathaway (*vic*).
9. Letter and Conundrum to Richard Cowley.
10. The Jug Water Mark.
11. Agreements between Shakespeare and Heminge and Condel.
12. Tragedy of King Lear (specimen).
13. Dramas of Vortigern and Henry II. (specimen).
14. Acrostics.
15. List of Controversial Works that appeared on the subject of the Shakespeare Manuscripts.
16. Prints of Hogarth, &c., accompanied by Notes written by Ireland, as all the rest are.

These were shown to one* well capable of judging of their value, and pronounced to be most curious. I shall be happy to show them to any of your readers who may wish to see them, also to render any further information. B. B.

PLANTS MENTIONED BY HOGG (5th S. vi. 127).—"Lucken-gowan" is a North-country name for the "globe-flower," or *Trollius Europæus*. Allan Ramsay mentions it :—

"We'll pu' the daisies on the green,
The lucken-gowans frae the bog;
Between hands now and then we'll lean,
And sport upon the velvet fog."

"Brume-cow," being interpreted, is nothing more than a "twig of broom," *Spartium scoparium*, bundles of which were the favourite steeds of the witches when girdling the globe on their unhallowed errands. Dr. Johnston, speaking of this plant in his *Flora of Berwick-upon-Tweed*, says :

"The most celebrated station for Broom in Berwickshire, or perhaps in the United Kingdom, is Cowdenknows, an undulatory rising ground, of great beauty, in the west of the county. The broom extended over the whole hill, and is said to have been so tall and luxuriant that a man on horseback, riding through it, could not be seen."

Need I say that it is of this interesting spot the poet sings in the fine old Scottish song, "The Broom of the Cowdenknows"? SCOTUS.

Lucken-gowan, closed daisy. *Lucken*, locked, closed, clenched; *lucken han'*, clenched fist; *gowan*, the common daisy. SCOT.

"Moon-fern" is, of course, moon-wort, *Botrychium lunaria*, a plant much employed in incantations, and being, moreover, supposed to have the power of opening locks, is very valuable to the witches on their nocturnal excursions.

W. J. BERNHARD SMITH.

Temple.

Lucken-gowan, *Trollius Europæus*, but used

* Mr. Henry Mayhew.

also of the marsh marigold. "Moon-fern," *Botrychium lunaria*, from the shape of the leaflets.

T. F. R.

SIR JOHN LEACH, M.P. (5th S. vi. 147.)—Respecting his birthplace and parentage, allow me to refer BEDFORDIENSIS to note (a), p. 280, pt. iv. (Felmersham), of my *History of Willey Hundred*; it can be seen at the British Museum Library. If BEDFORDIENSIS likes to appoint any Saturday morning, he can call on me at Club Chambers, 15, Regent Street, S.W., where I shall be happy to show him my work.

W. M. HARVEY.

Harrold Hall, Bedford.

P.S.—I am bound to say that, beyond birthplace and parentage, I have not come across much information respecting Sir John Leach. I see my note (a) appears to be quoted from *Living Authors*, but I think I took it immediately from the MSS. of the late Rev. Thos. Orlebar Marsh, of Felmersham, or those of late Rev. O. St. J. Cooper, two well-known Bedfordshire antiquaries.

"TRAMPLEASURE" (5th S. i. 489) is an unusual English surname, probably a rare one. In "Extracts of the Minutes of the Leeds Conference," published in the *Methodist Magazine*, for Nov., 1801, p. 499, occurs the name of "William Trampleasure" as one of the persons admitted on trial as preachers for that district.

WM. JOHN POTTS.

Camden, New Jersey.

"FACCIOLATI ET FORCELLINI LEXICON" (5th S. vi. 107.)—I have frequently had occasion to use Bailey's English edition and also the 4 vol. folio published in 1805. I never observed that Bailey's book was in any manner abridged. I have not, however, instituted a careful comparison between the two editions.

ANON.

GEN. SIR J. S. DENHAM, BART. (5th S. vi. 107.)—According to the *Gentleman's Magazine* for December, 1840, p. 674, Lady Steuart Denham died at *Leamington*.

J. MANUEL.

PROVINCIAL FAIRS (5th S. vi. 108.)—At the Walsall (Staffs.) Michaelmas fair, the mayor and corporation meet at the Guild Hall, and walk in procession, with all their war paint on, and attended by the mace-bearers, town crier, borough police force, and the firemen of the Norwich Insurance Office, to the steps of the parish church, where a bell is rung, and the mayor says: "I proclaim the fair." They then proceed to the market-place, where the ceremony is repeated, and return to the Guild Hall. Several mayors of late years have not been able to muster sufficient courage to play their part in this all-important ceremony, and the custom is now in some danger of falling into disuse.

HIRONDELLE.

The goose fair at Nottingham is opened by a procession of the mayor and corporation. The October fair at Market Harborough is opened by proclamation. On Trinity Monday the present representative of the family of the Hon. Barbara Cockayne Meddlycote, as lord of the manor and hundred of Rothwell, opens Rothwell fair with procession and proclamation.

WILFRED OF GALWAY.

"PINCHING BY THE LITTLE FINGER" (5th S. vi. 108.)—This expression occurs nowhere in Shakespeare, I believe. The note in the Johnson and Steevens edition, mentioned by your correspondent, refers, I presume, to *Winter's Tale*, Act i. sc. 2, where the jealous Leontes exclaims:—

"But to be paddling palms, and pinching fingers,
As now they are."

In 1 *Henry IV.*, Act ii. sc. 3, Lady Percy says to Hotspur:—

"In faith I'll break thy little finger, Harry,
An if thou wilt not tell me all things true."

We may with probability infer here, I think, that the lady was toying with her husband's little finger, and playfully threatens to break it if he does not comply with her request.

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

JOHN ANNIUS OF VITERBO (5th S. vi. 124.)—Two of his books, and probably several more, exist in the library of the British Museum. The old printed catalogue informs us that *Annius De Comentariorum Antiquitatum*, fol., Roma, 1498, and *Annius Antiquitatum Variorum, Volumina XVII.*, fol., Paris, 1512, were to be found there in 1813.

A. O. V. P.

DOGS AT KIRK (5th S. vi. 125.)—Another anecdote. In 1839 a cousin's husband of mine was fishing on the Whitadder when a small building struck him, and he asked a shepherd, "Pray is that a kirk? it looks very small"; to which the shepherd answered, "Aye, aye; but it's no sae sma', there's aboon thirty colliers there ilka Sabbath."

C. F. S. WARREN, M.A.

"POLITEUPHUIA" (1st S. i. 29, 86; 5th S. vi. 108.)—The first two of the above references are those of a query which appeared as early as in the second number of "N. & Q." and the answer, which I had the pleasure of contributing in the sixth.

J. F. M.

THE ANNUAL SERMONS AT ST. PAUL'S IN COMMEMORATION OF THE FIRE OF LONDON (5th S. vi. 88.)—A list of the sermons preached upon the anniversary of the Fire of London is desired by a correspondent. The following sermons on the occasion have been published, and may commence the list. The authority for them is Cooke's *Preacher's Assistant*, Oxf., 1783, *passim*:—

Apthorpe, E., Hab. iii. 2, single sermon, 1770; Barton, S., St. John v. 14, single sermon, 1701; Beverege, W., Bp. of St. As., St. John v. 14, *Sermons*, vol. vii. p. 296, ed. 1710; Brady, Nich., St. John v. 14, *Sermons*, vol. ii. p. 253, 1706; Brooks, T., Isai. xlii. 24, 25, single sermon, 1670; Burnet, G., Bp. of Salisb., Amos iv. 11, 12, single sermon, 1681; Calamy, B., Isai. lvii. 21, single sermon, 1684; Chauncey, A., 1 Cor. x. 11, single sermon, 1747; Doughty, J., Pa. cvii. 34, single sermon, 1744; Elborough, Rob., Ezek. xx. 47, single sermon, 1666; Farindon, Ant., St. John iv. 14, *Sermons*, vol. ii. p. 372, 1672; Flower, Christoph., Mal. iv. 5, single sermon, 1669; Gearing, W., Job ix. 12, single sermon, 1667; Gearing, W., Isai. xxiv. 15, single sermon, 1688; Gearing, W., St. Matth. xi. 19, *Sermons*, vol. i., 1688; Hesketh, H., Lam. iii. 20, 21, single sermon, 1682; Hesketh, H., Lam. iii. 22, single sermon, 1679; Hopkins, W., St. John v. 14, single sermon, 1683; Howe, John, Dan. ix. 25, *Sermons*, vol. ii. p. 335, 1744; Ibbot, B., 2 Pet. iii. 11, *Sermons*, vol. iii. p. 327, 1776; Lorrain, Paul, Jer. v. 3, single sermon, 1707; Meade, W., 1 Cor. x. 17, single sermon, 1750; Parker, H., Amos iii. 6, single sermon, 1727; Parker, W., Isai. xxvi. 9, single sermon, 1748; Richards, T., Isai. xxvi. 9, single sermon, 1756; Ross, J., Bp. of Ex., Isai. xxvi. 9, single sermon, 1756; Salter, S., St. Luke xlii. 1-5, single sermon, 1740; Sanecroft, Abp., Isai. xxvi. 9, *Sermons*, p. 59, 1694; Scott, John, St. John v. 14, *Sermons*, p. 259, 1704; Sherlock, W., Micah vi. 9, *Sermons*, vol. i. p. 293, 1719; Stennett, S., Amos iii. 6, single sermon, 1781; Stillingleet, E., Bp. of Wor., Amos iv. 11, *Sermons*, p. 1, 1707; Stokes, E., 1 Kings xvii. 15, single sermon, 1667; Thorpe, G., St. Matth. vii. 12, single sermon, 1677; Ward, S., Bp. of Salisb., Eccles. xi. 9, *Sermons*, p. 243, 1674; Watson, Jos., St. John v. 14, single sermon, 1717.

ED. MARSHALL.

THOMAS TOMKINS (5th S. vi. 188), born 1743 and died in Sermon Lane, Doctors' Commons, Sept. 5, 1816, was the great calligrapher of the day. On March 31, 1789, the Royal Academy presented an address to the King which was engrossed by him. The portrait referred to by MR. ROBINSON, the last picture from the pencil of Sir J. Reynolds (engraved in mezzotint by C. Turner, 1805), was bequeathed by Mr. Tomkins to the Corporation of London to hang amongst the productions of his own pen. It was exhibited at South Kensington in the Loan Collection, 1867. According to Cotton's catalogue of the works of Reynolds, it was exhibited at the British Institution in 1813.

PLUME.

THE BIRCH ROD (5th S. vi. 133.)—I do not think it ought to be allowed to go down to posterity, on the authority of "N. & Q.," that "now, in the nineteenth century, the birch rod is unknown to mammas of little boys, and unused by governesses of preparatory schools." I suspect that, if VIRGA make inquiries among those of his friends who possess nurseries, he will find that, in some households at least, the rod is a terror both to little boys and little girls. In the mean time let him consult 3rd S. ii. 311; x. 72, 155; 4th S. iv. 349, 547. I do not suppose that this safe, convenient, and effective punishment, although at some times it may be more fashionable than at others, will ever go completely out of use, at least as regards little children, whatever may be the doubts of

some as to its applicability to grown boys and girls, a question which has given rise to much discussion in these pages and elsewhere.

MIDDLE TEMPLAR.

Some time since a correspondent said that the history of flagellants had still to be written; I forget in allusion to what he made the remark. But I would bring to his notice, if perchance he may not already have them, two works upon that subject: *Histoire des Flagellans*, by l'Abbé Boileau (my edition of this was printed at Amsterdam, 1701), and *Critique de l'Histoire des Flagellans*, by Thiers, edition printed at Paris, 1703.

H. A. W.

INCOME AND PROPERTY TAX IN FOREIGN COUNTRIES (5th S. v. 269.)—The United States Government levies no income tax at the present time. There was such a tax, however, during, and for a short time after, the civil war. I will obtain a copy of the law and forward it to you for your correspondent.

SCOTO-AMERICUS.

WASHINGTON FAMILY IN FURNESS (5th S. v. 328.)—It is stated that "the chief families of Furness bore a coat of arms of red and white stripes, denoting that they held under the Lancasters, Barons of Kendal, who bore the same." Is this a safe deduction? Perhaps some heraldic correspondent will kindly inform me if there is any connexion between the interlaced three chevrons of Wyville and other Westmorland families, and those of Clare or Fitzhugh.

IDONEA.

"Sop" (5th S. vi. 68) is introduced through the Anglo-Saxon. *Sype*, a sop, soup; also there is *sipan*, to soak. There is an English verb *sob*, to soak; all the Northern tongues have a similar word. The Swedish *soppa* is broth. The Norse *sobba* is bread and milk. *To seeth* is the same word almost, and the past participle is *sodden*. A *sop* is used in Northumberland (see Halliwell's *Arch. Dict.*) for a jot, small quantity, also for a sup or mouthful of milk.

C. A. WARD.

Mayfair.

This word is of Anglo-Saxon derivation, and, I think, comes from the same root as *soup*. The Anglo-Saxon word is *sipan*, which signifies "to sip," "to taste," or "to soak." The Icel. word is *sáup*, which is synonymous with our *soup*; and it is upon this ground that I make the assertion.

W. S.

Manchester.

This word is totally English; it derives from the A.-S. verb *sipan*, *sorbere*, *gustare*. The substantive is in A.-S. *sáp*, *jusculam*, *sorbillam*; O. Icel. *sáup*; O.H.G. *souf*. The form with *o* is met in *sopocoppa*, *catinus pulmentarius*. The original meaning was that of a liquid, but already in the oldest Bible translations it has the meaning of

anything dipped and softened in liquor, e.g. St. John xiii. 26.
F. ROSENTHAL.
Strassburg.

ABBEY PIECES (5th S. vi. 69).—The thin brass and copper counters or *jettons* were made, chiefly on the Continent, during the fourteenth and succeeding centuries. As their name implies, they were commonly used for the purpose of arithmetical calculation, to cast up accounts, &c. This was done by placing the counters on a prepared board, divided by parallel lines into places for units, tens, hundreds, &c. These *jettons* are frequently called "abbey pieces," from the circumstance that large numbers of them are found among the ruins of abbeys and monastic buildings, where the revenues were large and many accounts had to be cast up. The designs on these pieces are very various, such as crosses with pellets in the angles, globes surmounted by crosses, ships, coats of arms, busts of princes, &c. Many are without legends, and many have inscriptions and dates. They are usually very thin. For illustrations and full descriptions of the different varieties, MR. HYATT should consult Thomas Snelling's *View of the Origin, Nature, and Use of Jettons or Counters, especially Black Money and Abbey Pieces*, folio, London, 1769.

HENRY W. HENFREY.

"ALL ON ONE SIDE, LIKE BRIDGENORTH ELECTION" (5th S. v. 407, 455; vi. 176).—H. W. is not quite correct in his reference to the election of 1784. Mr. Isaac Hawkins Browne (not "J. H.") was a Tory and a supporter of Pitt, and was a candidate in the Apley interest in conjunction with, not in opposition to, Mr. Whitmore. The poll stood thus: Browne 662, Whitmore 646, Pigot 381. Admiral Pigot was a Whig, and held office under the Coalition as a Lord of the Admiralty.

Mr. Hanbury Tracy was elected against the Apley interest, in 1837; but his triumph was short lived, as he resigned on the presentation of a petition against his return, and no opposition was offered to the Tory candidate (Mr. Pigot), whom he had defeated at the general election. The Pigot family adopt the spelling with one t, not two as H. W. writes it.

ALFRED B. BEAVEN, M.A.

TITUS OATES (5th S. v. 168, 336, 434; vi. 176).—Some references may be found to this matter in *The Life and History of Titus Oates, the Salamanca Doctor*, London, 8vo., 1705:—

"About 1670 his Parents, imagining that their own Church (Baptists) would not make way for a man of his prodigious parts, submitted to his taking orders in the Church, and screw'd him into a small living at Bobbing, in Kent; soon, in consequence of irregularities, Sir George Moor turned him out of his Family: how he behaved himself when he was translated to Hastings, the records of that place sufficiently testify."

Again, after many years,—

"The promises which he made to the Church of the Baptists. For though he confessed he had been twenty-seven years a Black stray Sheep from them, he desired them nevertheless to believe him a white Lamb of their own Fold. He had refused no less than a Bishoprick, which he had offer'd a hundred times. Even a Cardinal's Hat he had refused from the Church of Rome. His ambition lay more for a Pulpit at Wapping, than a Palace at St. Peter's."

Chalmers, quoting I believe from Crosby's *History of the Baptists*, says:—

"In 1698 or 1699 Oates was restored to his place among the Baptists, from whence he was excluded in a few months as a disorderly person and a hypocrite."

In the *History of the King-Killers*, 1720, Lond., 8vo., ii. 32, it is stated:—

"Oates was promoted to preach in an Anabaptist meeting in Wapping, where he became so scandalous, that his congregation turned him off. He then went and lived privately in Axe Yard, Westminster, where he died July 12, 1705."

EDWARD SOLLY.

Sutton, Surrey.

Some particulars of this person not found elsewhere will be found in Adam Taylor's *History of the English General Baptists*, 2 vols. 8vo., 1818, and there is a very rare volume in the Denominational Library at the General Baptist College, Chilwell, Nottingham, entitled *Some Letters which passed between Mr. Titus Oates and a Baptist Congregation*, sm. 4to., 1694. JAMES READ.
Ipswich.

THE SOUTHERN CROSS (5th S. v. 145, 295; vi. 11, 53, 131).—Perhaps the following extract from *Notes of a Voyage to Kerguelen Island to observe the Transit of Venus, Dec. 8, 1874*, by the Rev. S. J. Perry, F.R.S. (London, 1876), may throw some light on the points under discussion. Mr. Perry is speaking of the voyage from England to the Cape of Good Hope:—

"The starry heavens, the moon, Venus, Jupiter, the glowing milky way, and the glorious clusters of stars, all delighted us for many an hour in the cool evenings of the tropics; but the Southern Cross, that wonder of the heavens, about which poets and poetical astronomers love to sing, oh, what a disappointment! Instead of a cross, a badly formed diamond shape; and in place of brilliant stars, only one poor first magnitude star, two of the second or third, and a bad fourth. I watched it night after night; I tried to admire it; I wished to find something in it to praise; but it was always a puzzle to me how any one could bestow on it a passing glance when such constellations as the Centaur and the ship Argo were in view."

Mr. Perry is an astronomer of acknowledged high rank. J. S. K.

I have not been able to find a better description and diagram of this constellation than are contained in *The Travels of Ludovico di Varthema*, 1503 to 1508, edited by Dr. Badger for the Hakluyt Society, 1863 (foot-note, pp. 249, 250). Lord

Stanley of Alderley is of opinion that Dante may have heard of the *Crusero* through Marco Polo (see vol. lii., Hakluyt Society, 1874).

"Much has been said about this Southern Cross, and most travellers have spoken rapturously of the glories of this constellation. That it is an interesting and beautiful one is undeniable; but one always feels how much more beautiful it would be were it a perfect cross instead of the one-sided affair it really represents, and if δ Crucis were a star of equal magnitude with the other three. The beauty of the Southern Cross is really derived from its association with other constellations, and mainly those two magnificent stars of the Centaur which seem to point up to it."—Collingwood's *Rambles of a Naturalist on the Shores and Waters of the China Sea*, London, 1868, p. 306.

J. MANUEL.

"BUFF": "MIFF" (5th S. vi. 68, 114.)—"To be miffed" is a very common expression in this country, meaning "to be offended." UNEDA.
Philadelphia.

BRADSHAW THE REGICIDE (5th S. vi. 47, 173.)—The President of the High Court of Justice, John Bradshaw, has undoubtedly brothers. He is said, when a boy, to have written the following quatrain:

"My brother Frank shall heir the land,
My brother Henry shall be at his command;
Whilist I, John Bradshaw, shall do that
Which all the world shall wonder at."

Many years ago, when a boy, an original grant of a pardon to Henry Bradshaw was given to me at Congleton, in Cheshire, which was the place at which John Bradshaw resided. I presented it, not being at that time an appreciator of such treasures or an antiquary, to an old friend in Manchester, who valued it most highly. But this was thirty years since, and I cannot say what was its ultimate fate. It is to be hoped that the parchment now reposes in the collection of some Cheshire or Lancashire antiquary, and has not met with that fate which Horace describes:—

"Aut tinea pasces taciturnus inertes,
Aut fagies Uticam aut vinctus mitteris Ilerdam."

JOHN PICKFORD, M.A.

Malthy, near Rotherham.

THOMAS DOUBLEDAY (5th S. v. 429, 478; vi. 130.)—None, I think, of your correspondents have mentioned Mr. Doubleday's contributions to the *Newcastle Fishers' Garland*, which came out annually from 1820 to 1845, and were written by Robert Roxby, Thomas Doubleday, and others. They were reprinted in 1852, those, at least, which were the joint production of Roxby and Doubleday, under the title of *Coquetdale Fishing Songs*; and finally, in 1864, a reprint of the whole, together with fresh garlands for the years 1846-64 inclusive, was made under the editorship of Mr. Joseph Crawhall (Newcastle-on-Tyne, George Rutland, 8vo. 1864).

Mr. Doubleday was secretary to the Institute of Mining and Mechanical Engineers from 1853 to 1866, and contributed several interesting papers to that society. The annual report of the council for the year 1853-4 (*vide* the published *Transactions* of the Institute for that year) contains a graceful allusion to Mr. Doubleday's "well-known literary ability," and to their satisfaction in having secured his services as secretary upon the resignation of Mr. Sinclair.

H. F. BOYD.

Moor House, Durham.

"ULTIMA" AS A CHRISTIAN NAME (5th S. ii. 89, 452; iii. 37.)—The writer is personally acquainted with a family of a number of children in which one of the daughters was named "Postrema," for, said the facetious Quaker gentleman who suggested this name, "if not the last, she ought to be." TE HE.

DAVID HARTLEY (5th S. vi. 29, 117, 177.)—Hartley died on Dec. 19, 1813, "after a Life spent in advocating th' abolishing of Slave Trade—for when a Member of the House of Commons, he spoke for 7 hours and 20 Minutes at one Sitting, and Electrified th' House by his brilliant Oratory, and his unflinching advocacy of th' poor Slave's freedom." He was returned for Hull in 1774; in 1780 he was defeated, William Wilberforce on that occasion heading the poll. On a bye election late in the same year he was again elected, and once more suffered defeat in 1784. The *Travellers' Guide* (1805) says that the experiment of the house (which was built in 1776) was "successful and conclusive." The obelisk was erected in 1786, "on the side of which, toward the road, is an inscription importing that it was erected 120 years after the Fire of London, on the anniversary of that dreadful event, in memory of Hartley's invention."

KINGSTON.

JOHANNES AMOS COMENIUS (5th S. vi. 29, 170.)—

"Comenius (Jean Amos), fameux grammairien et théologien Protestant, au 17^e siècle, né en Moravie le 28 Mars, 1592, fut chassé de son pays par l'édit de 1624, qui proscrivoit les ministres de sa communion. Son livre, intitulé *Janua Linguarum refferata*, qu'il publia à Leana en 1631, in-8^e, et dont l'édition de 1661, in-8^e, est en cinq langues, lui acquit une telle réputation, qu'il fut appelé en Angleterre pour donner une nouvelle forme à tous les collèges; mais lorsqu'il y arriva, le Parlement étant occupé à d'autres affaires, Comenius passa en Suède, où Louis de Geer et le Chancelier Oxenstiern le comblèrent de bienfaits. Il voyagea ensuite en Transilvanie et en plusieurs autres pays, proposant partout ses idées nouvelles d'enseigner. Enfin, il se fixa à Amsterdam, et y fit imprimer en 1657, aux dépens de Laurent de Geer, fils de Louis, son principal Mécène, *La Nouvelle Méthode*, in-fol., ouvrage singulier, dont les idées sont impraticables. Comenius donna ensuite dans le fanatisme, et prétendit avoir trouvé la clef des prophéties de l'Apocalypse. Il fit recueillir avec soin, et publier les visions de Kotterus, de Christine Poniatovia, et de Drabicius. Il envoya celles de ce dernier à Louis XIV., insinuant à ce prince que Dieu l'avait choisi, non seule-

ment pour regner en France, mais aussi pour avoir la monarchie universelle du monde. Comenius promettait à ses disciples, par ses visions, le règne des Millénaristes, qu'il assurait devoir commencer en 1672 ou 1673; mais il fut lui-même témoin de la vanité de ses prédictions, et l'eût été de cette dernière s'il ne fût mort à Amsterdam en 1671, à 80 ans. Outre les écrits ci-dessus, on a encore de lui, *Pansophia prodromus, seu porta sapientia refferata*, Oxford, 1637, in-8°; *Admonitio de Irenico Irenicorum*, Amst., 1660, in-8°; *Historia fratrum Boemorum*, Halm, 1702, in-4°, et d'autres ouvrages" (*Ladvoctat, Dictionnaire Historique*, Paris, 1777, i. 427).

HIRONDELLE.

He was born 1592, some say at Comnia, near Braunau, others at "Ungarisch Brod," in Moravia. In 1614 he was rector at Prerau, 1616 at Fulneck, and became Bishop of the "Moravian Brothers" in 1632. In 1642 he was in England, invited to come there by the Parliament. He led a wandering life, embittered by persecutions of various kinds. But in spite of all his afflictions he strove incessantly to reach his aim, viz., to educate youth for better times. Comenius died, after having enjoyed some calm years, in Amsterdam in 1671. The number of his works amounts to about one hundred. With the kind permission of the editor, I shall give some time a full account of Comenius's life and works.

THEODOR MARX.

Ingenheim, Germany.

COST OF PRINTING (5th S. vi. 89).—I read in *Histoire de l'Imprimerie et des Arts et Professions qui se rattachent à la Typographie*, by P. Lacroix, Ed. Fournier, and F. Seré (Paris, Ad. Delahays), 4to., p. 107:—

"J'estime (écrit M. Crapelet) qu'il n'y a pas un volume in-folio composé de 200 à 250 feuillets qui n'ait coûté au moins 12,000 ou 15,000 francs (480*l.* à 600*l.*) de frais déboursés par Robert Estienne, et les in-4°, 8,000 à 10,000 francs (320*l.* à 400*l.*), selon la nature de la composition. La Bible in-fol. de 1540, qui contient 425 feuillets d'impression avec additions marginales, a dû employer la valeur actuelle de 25,000 francs (1,000*l.*), pour frais de main-d'œuvre et de papier, toujours en supposant 500 exemplaires, mais sans tenir compte des frais accessoires."

The book, which is full of curious cuts and fine chromolithographs, contains many other details of a similar interest.

HENRI GAUSERON.

Ayr Academy.

The price of the large handsome folio, the Great Bible, 1539-41, was fixed by King Henry VIII. at "ten shillings unbound, and not above twelve shillings well bound and clasped."

R. R.

Boston, Lincolnshire.

DIALECT (5th S. vi. 105).—The story overheard by H. B. C. reminds me of a very similar one told of one of my schoolmates at Looe, in East Cornwall, who was said to have held the following conversation with his mother:—

Boy. Mother, have gooseberries got leggons [=legs]?

Mother. No, cheeld.

Boy. Then I've eaten a snortlywink [=caterpillar].

I have reason to believe the story to be much older than my schoolmate. WM. PENGELLY.
Torquay.

PROFANE HYMN TUNES (5th S. v. 367, 495; vi. 58, 137).—MR. BLENKINSOPP brings a very unfair charge against the Scotch Reformers. He says, "They hit upon the plan of providing profane songs to be sung to the old Church melodies," whereas the reverse was the case. The Reformers certainly found the people very much attached to their old songs, and "hit upon the plan" of providing "gude and godly" songs to be sung to the same tunes.

About the year 1590 a collection of these pieces was printed at Edinburgh by one Andro Hart, under the title *A Compendious Book of Godly and Spiritual Songs, collected out of Sundrie Parts of the Scripture, with Sundrie of other Ballads changed out of Profane Songs for avoiding of Sinne and Harlotrie*. Other reprints followed, sometimes called *Gude and Godly Ballads*. I transcribe a specimen:—

"John, come kiss me now,
John, come kiss me now,
Come and kiss me by and by,
And mak nae mair adow.

The Lord thy God am I,
That (John) dois call thee;
John represents man
By grace celestial.

My prophets call, my preachers cry,
John, come kiss me now,
John, come kiss me whar I lie,
And mak nse mair adow."

Another was—

"Wha's at my windo, wha, wha?
Go from my windo, gae, gae;
Who calls thero so like ane stranger?
Gae from my windo, gae, gae.

Lord, I am heir ane wretched mortal
That for thy mercy dois cry and call
Mercy to have thou art not worthy,
Gae from my windo, gae, gae.

J. HAIG.

"THE MORE I LEARN," &c. (4th S. vii. 365, 447; viii. 50, 154).—In the *Transactions of the Tyneside Naturalists' Field Club*, vol. x., Mr. G. Clayton Atkinson gives an interesting account of his interview with an old man, upon the occasion of a recent visit paid by the members of this club to the birthplace of Thomas Bewick, the celebrated engraver on wood. Senex remarked:—

"Well, well, you will find life all too short to exhaust the simplest subject; and you will discover that the more you learn, the less you will find that you really know:—

'What is discovered only serves to show
How little's known, to what is yet to know.'

Why, sir, it would take a man his lifetime to write the history of a spider."

J. MANUEL.

SIR ARTHUR DE CAPELL BROOKE'S "TRAVELS IN SPAIN AND MOROCCO" (5th S. vi. 69.)—The following observations on polygamy, from vol. ii. p. 143, of Sir Arthur Brooke's book, verify the statement which MR. BLAIR inquires about :—

"Surely this is a case where the general march of intellect and the heavy disabilities under which so many of his Majesty's fair subjects labour cry loudly for a more liberal line of policy than the present narrow-minded and old-fashioned system, hitherto pursued with such mistaken consistency, of limiting a man to one wife, and thereby cutting off so many poor superfluous females from the chance of ever getting a husband. The rights of the sex, common justice, and even morality itself require, indeed, that some relief should be afforded, not dealt out with a sparing hand, but liberally, and free from any restraints or fetters except those of Hymen. A measure which would legalize a plurality of wives, and place the sex at least on an equal footing with their Mahometan sisterhood, would not only be of incalculable benefit to the nation by arousing its energies, but would be received with gratitude by so fair and deserving a portion of our fellow subjects."

CHARLES W. SUTTON.

Brooke's Bar, Manchester.

AUTOGRAPH OF SIR JOSHUA REYNOLDS (5th S. vi. 88.)—I have a book said to be from the library of Sir Joshua Reynolds; it is Evelyn's *Sculptura, or the History and Art of Chalcography*, 12mo., old marbled calf, 1662. Like MR. CRAIG'S book, this has the name of "J. Reynolds" written at the right upper corner of the title-page, and in addition has just below the name a small square sort of book-mark—"SR IR"—impressed with a stamp such as is sometimes used for marking linen. I remember having seen some books from Mr. Thackeray's library marked with a stamp in a similar manner. G. D. T. Huddersfield.

I have Sandeart, *Academia Artis Pictoriæ*; on the flyleaf before frontispiece (on which is printed *Academia pictura eruditæ*) is Sir Joshua's autograph, a rather scratchy one, but quite legible, with the ink turned brown; it is simply "J. Reynolds," and underneath it is the impression of a square stamp with the letters "SR JR." Some of the engraved heads in the book are very fine, and the work is scarce. I bought it at Puttick & Co.'s, oldy enough in Reynolds's own painting room, unless it has been rebuilt. I do not think the autograph added anything to the value of the book, for in Bohn's book of prints it is priced at 2*l.* 18*s.*, and I only gave 2*l.* 7*s.* for it, autograph and all.

C. A. WARD.

CURIOUS ERRORS CAUSED BY HOMONYMY (5th S. vi. 483; v. 155, 211; vi. 111, 199.)—MONS. BELLAUME will find that the *o* in *hora* is long.

T. J. A.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 30.)—

"Whence did the wondrous mystic art arise," &c.,

unless my memory plays me false, will be found in a somewhat heavy poem prefixed to the *Epistolæ Ho Elianæ* (Howell's letters). James Howell was born 1595, died 1666.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

American Independence: Did the Colonists desire it? Letters of John Jay and John Adams; Letters and Documents of other Actors in the American Revolution. Compiled by Jeremiah Colburn. (Boston, U.S.)

IN this reprint from the *New England Historical and Genealogical Register*, the two letters from Jay and Adams are of interest. They answer the query, Did the American colonists desire to be independent of the British Crown? The date of both letters (correcting assertions in Botta's *Italian History of the American Revolution*) is 1821. They are addressed to the translator, Mr. Otis, of Philadelphia. Jay writes :—

"Explicit Professions and Assurances of Allegiance and Loyalty to the Sovereign (especially since the accession of King William), and of affection for the mother Country, abound in the Journals of the colonial Legislatures, and of the congresses and conventions, from early Periods to the second Petition of congress in 1775.

"If those Professions and Assurances were sincere, they afford Evidence more than sufficient to invalidate the charge of our desiring and aiming at Independence.

"If, on the other hand, those Professions and Assurances were factitious and deceptive, they present to the world an unprecedented Instance of long-continued, concurrent, and detestable Duplicity in the colonies. Our country does not deserve this odious and disgusting Imputation. During the course of my Life, and until after the second Petition of congress (in 1775), I never did hear any American of any class, or of any Description, express a wish for the Independence of the colonies.

"Few Americans had more or better means and Opportunities of becoming acquainted with the Sentiments and Disposition of the colonists relative to public affairs than the late Doct^r Franklin. In a letter to his son, dated the 22 March, 1775, he relates a conversation which he had with Lord Chatham in the preceding month of August. His Lordship having mentioned an opinion prevailing in England, that America aimed at setting up for itself as an independent State, the Doct^r thus expressed himself.

"I assured him, that having more than once travelled almost from one End of the continent to the other, and kept a great variety of company, eating, drinking, and conversing with them freely, I never had heard, in any Conversation, from any Person, drunk or sober, the least Expression of a wish for a Separation; or a Hint that such a Thing would be advantageous to America."

"It does not appear to me necessary to enlarge further on this subject. It has always been, and still is, my Opinion and Belief, that our country was prompted and impelled to Independence by necessity and not by choice. They who know how we were then circumstanced, know from whence that necessity resulted."

Adams writes :—

"It is true there always existed in the Colonies a desire of Independence of Parliament, in the articles of internal Taxation, and Internal policy; and a very general if not a universal opinion, that they were Constitutionally entitled to it, and as general a determination if possible, to maintain, and defend it—but there never existed a desire of Independence of the Crown, or of general regulations of Commerce, for the equal and impartial benefit of all parts of the Empire.—It is true there might be times and circumstances in which an Individual, or few Individuals, might entertain and express a wish that America was Independent in all respects, but these were 'rari nantes in gurgite vasto.' For example in one thousand seven hundred and fifty six, seven, and eight, the conduct of the British Generals Shirley, Braddock, Loudon, Webb and Abercromby was so absurd, disastrous, and destructive, that a very general opinion prevailed that the War was conducted by a mixture of Ignorance, Treachery and Cowardice, and some persons wished we had nothing to do with Great Britain for ever. Of this number I distinctly remember, I was myself one, fully believing that we were able to defend ourselves against the French and Indians, without any assistance or embarrassment from Great Britain. In fifty eight and fifty nine, when Amherst and Wolfe changed the fortune of the War, by a more able and faithful conduct of it, I again rejoiced in the name of Britain, and should have rejoiced in it, to this day, had not the King and Parliament committed high Treason and Rebellion against America as soon as they had conquered Canada, and made Peace with France. That there existed a general desire of Independence of the Crown in any part of America before the Revolution, is as far from the truth, as the Zenith is from the Nadir. That the encroaching disposition of Great Britain was early foreseen by many wise men, in all the States, would one day attempt to enslave them, by an unlimited submission to Parliament, and rule them with a rod of Iron; that this attempt would produce resistance on the part of America, and an awful struggle was also foreseen but dreaded and deprecated as the greatest Calamity that could befall them. For my own part, there was not a moment during the Revolution, when I would not have given every thing I possessed for a restoration to the State of things before the Contest began, provided we could have had any sufficient security for its continuance. I always dreaded the Revolution as fraught with ruin, to me and my family, and indeed it has been but little better."

Library of Spiritual Works for English Catholics. (Rivingtons.)

SEPARATE, in five small, dark coloured, neatly bound volumes, or together, elegantly bound, and enclosed in a case, corresponding in elegance, the publishing house above named has issued the following works:—*The Imitation of Christ*, by Thomas à Kempis; *The Spiritual Letters of Francis de Sales*; *The Spiritual Combat*, by Laurence Scupoli; *The Hidden Life of the Soul*, by the author of *A Dominican Artist*; and *The Christian Year*, by Keble. These are books for all seasons, and in good time for the approaching period, when gifts are exchanged as well as good wishes. In *The Christian Year* the poems, "The Papists' Conspiracy," "Charles the Martyr," and "Charles the Second's Nativity and Restoration," are not included, the prayers and services for those days being now discontinued.

The Bonny Kate: a Story of Adventure. By the Rev. Henry Belcher, M.A., Classical Master in King's College School, London. (J. T. Hayes.)

THIS is a capital story of adventure, northward and eastward, in the sixteenth century, and has been told in a

manner so stirring and graphic that all must derive pleasure from reading it, particularly at the present crisis in the East. Mr. Belcher's concluding chapter is taken up with the battle of Lepanto, fought in 1571: as Kingsley calls that other great engagement, fought within seventeen years, the Salamis of Spain, so Mr. Belcher describes this one as the Salamis of the Turks.

THE LIBRARY AT THE PATENT OFFICE.—The *Times* writes:—"Besides the Publishing Department, there is a part of the office devoted to a library, which, by the efforts of Mr. Woodcroft and Mr. Prosser, the library clerk, has been brought to a really high standard of excellence. It is especially rich in works illustrating the early history of invention, and is also well supplied with scientific works, foreign as well as English. It is also free to all comers, and, indeed, claims the distinction of being the first absolutely free library opened in London."

THE Rev. Orby Shipley indignantly denounces as false and malicious the report that he had joined the Church of Rome.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. BOUCHIER.—The printer suggests that you should keep your numbers as long as possible before binding, so that they may become thoroughly dry. Drying by the fire is not advisable.

"TEX."—L. C. R. says that the common pronunciation of the name is still Tezbury, and that a farmer in the neighbourhood (some thirty years ago) was commonly called Tidcombe, his name being Titcombe.

ANON.—Numerous references to the Rowe families of Somerset and Devon, as well as to individuals of the name, will be found in the four General Indexes of "N. & Q."

"GIPSIES: TINKLERS," &c.—It must be understood that this subject is definitively closed.

F. H. NASH (Dublin) should write to the *Gardener's Chronicle*.

J. H. COOKE will find several instances in "N. & Q." for the past and present years, of female names being applied as he mentions.

F. S. A. (oil painting) is requested to send his name and address.

J. Q. and T. S. NORGATE ("Hesiod: Homer") have been anticipated; see *ante*, pp. 57, 117.

BATHONIAN.—As soon as possible.

NOTICE.

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Notes.

THE STORY OF "NOTES AND QUERIES."

(Continued from p. 102.)

If I had good reason to be proud of the contents of my first number, I had no such justification with regard to its sale; for I do not believe more than forty copies were sold on the day of publication. At the end of a few weeks this forty was increased to six hundred; but my satisfaction at this progress was considerably damped on hearing the opinion expressed by one of great experience in journalism, that I had probably reached the limits of circulation to which "N. & Q." was likely to attain. Happily my good friend's foreboding was not realized; the sale gradually but steadily increased, as did also the number of my correspondents.

I hope I may be pardoned if I enumerate some of those who gave the new journal early and valuable support.

My old friends Bruce, Payne Collier, Bolton Corney, and Peter Cunningham contributed to my second number articles of great and varied interest; and Mr. Joseph Burt, now one of the Assistant Keepers of the Public Records, and who was for some time the active and learned secretary of the Archæological Institute, contributed some valuable "Notes on Ancient Libraries."

My old and highly esteemed friend Edward Foss, the author of *The Lives of the Judges*—a

man as warm-hearted as he was shrewd and intelligent, and he was eminently both—invited information respecting Sir William Skipwith, King's Justiciary in Ireland in the time of Edward III. Those who only knew Mr. Foss in his character as a lawyer, or as the author of that vast storehouse of legal history and biography with which his name is identified, in which he sacrificed everything to strict accuracy, and made no attempt to relieve the dryness of his subject by the introduction of irrelevant matter, can form little idea how great was his appreciation of humour, how much he possessed, how deeply music affected him, and how passionate was his enjoyment of Shakspeare and the Elizabethan dramatists. This was shown by his first literary effort, a small volume entitled *The Beauties of Massinger*, published about the year 1810.

This number contained also a letter from the Rev. C. F. Secretan, inquiring where he could consult a copy of the works of San Carlo Borromeo, there not being at that time a copy in the library of the British Museum. His object was, I believe, to see what light those writings might throw upon the history of Sunday Schools, of which Borromeo was the founder, long before Robert Raikes, of Gloucester, introduced them into this country. The Rev. Mr. Hooper, in the article which called forth these papers, spoke of Mr. Secretan, and most justly, as my "excellent son-in-law." He was not so at that time; and did not become so till nine years later; and nine years after that his most useful and exemplary life came to an end. I use the epithet "exemplary" advisedly; for as he was a most affectionate and devoted husband and father, so was he no less earnest and untiring in his character as a parish priest; and on the day which saw him laid to his rest, in the quiet churchyard of Longdon, in Worcestershire, to the deep regret, not only of his new parishioners, but of many of his brother clergy, to whom he had endeared himself during his brief sojourn among them,—that same day one who had long known and esteemed him, the present Bishop of Lincoln, preached the funeral sermon of Charles Frederick Secretan in the church of Holy Trinity, Westminster, to a large congregation of those whom his zeal, piety, and eloquence had gathered under its roof during his twelve years' charge of that newly formed district.

Among the writers in this number who signed their names with initials, I recognize those of two gentlemen whom I could not claim as personal friends, but knew from their high reputation as local antiquaries: I allude to Mr. Carthew, of East Dereham, and Mr. Brooke, of Ufford.

My third number opened with a quaint article on "Travelling in England," the history of which, from the Creation to the present time, the writer divided into "four periods, those of no coaches,

slow coaches, fast coaches, and railroads," from one of the most learned pens that ever wrote in "N. & Q." I need scarcely name the writer. This pleasant paper was followed by one on "Sanuto's *Doges of Venice*," in the introduction to which the writer, that profound antiquary and accomplished palæographer, Sir Frederic Madden, Keeper of the MSS. in the British Museum, expressed his goodwill towards "N. & Q.," and his anxiety to promote its welfare; and this was no mere profession. For years I never hesitated to ask him for advice, or for any of that information with which his mind was overflowing, and always received from him the most courteous and cordial assistance; and though on one occasion I was compelled, by what I believe to be an act of justice, to adopt a line of conduct which greatly displeased him, and which he resented, it did not alter my regard for him or my admiration of his learning. This was the only estrangement between any old friend and myself which, in the course of the two and twenty years which I managed this journal, that management gave rise to. I was the better able to bear his coolness because I knew that what was not in a great degree the result of his state of health was owing to pressure put upon him; and I felt sure that time would heal the wound. It did so; and, long before his lamented death, I had the satisfaction of knowing I had regained my old place in his personal regard.

My older readers will remember that "N. & Q." was the first journal which opened its columns to a record of photographic discovery and progress—a step which was not universally approved. Among my warmest supporters in this matter was Sir Frederic Madden.

My friend Dr. Diamond, whose characteristic it is to carry into any investigation, scientific or antiquarian, which he may be pursuing, as much intelligence as energy, had recognized the value of the Collodion process, and speedily contributed largely to its improvement. He was, I believe, the first to take a negative and print from it a positive copy of an old MS. I remember well his sending me two small specimens of photographic copies of early manuscripts; and I can never forget the delight and admiration expressed by Sir Frederic as he examined them, and saw every line, letter, and contraction copied with a truthfulness no human hand could approach, and learned that, the negative once accurately taken, copies of it might be produced in any number. It was only consistent with his love of truth in all things that the worthy Keeper of the MSS. should encourage the efforts of "N. & Q." to promote an art calculated to be of such service to archaeology in all its branches, and to prove a source of delight to thousands. I remember, soon after "N. & Q." was started, the Rev. John Hunter, the learned historian of Hallamshire and com-

mentator on Shakspeare, congratulating me on being entitled to the prize which Alexander the Great had offered for the discovery of a new pleasure; and soon after the publication of full instructions for the successful practice of the art of photography in these columns, the good Bishop of St. Asaph, Dr. Vowler Short, paid me the same compliment nearly in the same words, adding that I was a public benefactor in publishing such a source of innocent and instructive amusement for the use of those who might have the good sense to avail themselves of it. Before leaving this subject, I must express my conviction that some of the simple processes discovered and published by Dr. Diamond in "N. & Q." have never been surpassed and rarely equalled; and that my worthy friend's services to the art have never yet been sufficiently recognized.

The Rev. Alfred Gatty, the editor of the new edition of Hunter's *Hallamshire*, contributed to this number a series of interesting "Letters from Lord Nelson's brother, written immediately after the Battle of Trafalgar," and the late learned librarian of the Chetham Library some valuable notes on "Herbert's *Ames*"; while the number, which showed a decided increase in the list of contributors under initials and pseudonyms, was prefaced by a table of contents, which had been suggested by several correspondents, who had also urged the necessity of a good index. But I must postpone for the present what I have to say on the subject of our indexes.

WILLIAM J. THOMS.

(To be continued.)

THE "THIRD NOBILITY" ROLL OF ARMS.

The writ dated Dec. 29, 1299, summoning a Parliament to assemble at London on March 6, 1300 (*Parliamentary Writs*, vol. i. p. 82), comprises the names of ten earls—exclusive of the Earl of Cornwall, to whom it is addressed—and ninety-nine barons. In the Roll of Arms now printed (which otherwise corresponds with that writ) four of these barons do not appear, namely, William le Latimer, senior, between Nos. 18 and 19; John de Mohun, between Nos. 23 and 24; Adam de Welles, between Nos. 55 and 56; and Theobald de Verdun, senior, between Nos. 98 and 99. I have already commented on such omissions in other of these Rolls—see *ante*, in introductory remarks on "Second Nobility" Roll. That each of these records may be complete in itself, and furnish an independent account of the arms in the respective Parliaments, the coats already described (and for that reason not repeated by Sir Edward Dering) have been brought forward from the Rolls previously published, the blazon being placed within brackets. In giving references to the places from which the blazon thus brought forward is derived, letters of the alphabet from A

to E will serve to distinguish the first five "Nobility" Rolls from one another.

"AT A PARLIAMENT HOLDEN AT LONDON 28° ED. I."

Written in the margin :—

"These noblemen whose armes are heere in trick we [re] not in any Parli[ame]nt before."*

1. "Edm. Plantagenet (*sic*), E. Cornw." [Arg. a lion ramp. gu., crowned or, and a bordure sa. bezantée. A., 1.]

2. "Jo. de Warren, E. Surrey." [Chequy or and az. B., 4.]

3. "Rog. Bigod, E. of Norf. & Marshall." [Per pale or and vert, a lion ramp. gu. A., 2.]

4. "Ra. Monthermer, E. of Glo. & Hartf." [Or, an eagle displayed vert, beaked and membered gu. B., 2.]

5. "Hen. Lacy, E. of Lincoln." [Or, a lion ramp. purpure. B., 3.]

6. "Humfrey Bohun, E. Hereford." Az. a bend arg. inter two cottices and six lions ramp. or.

7. "Ric' fits Allen, E. Arundell." [Gu. a lion ramp. or. A., 4.]

8. "Guy Beauchamp, E. Warw." [Quarterly, 1 and 4, gu. a fess inter six cross crosslets or; 2 and 3, chequy or and az., a chevron erm. A., 3.]

9. "Tho. Plantagenet, E. Lancast." [Gu. three lions passant gardant in pale or, and a label of three pendants az. each charged three fleurs-de-lis of the second. B., 9.]

10. "Rob. de Vere, E. of Oxford." [Quarterly gu. and or, in the first quarter a mullet arg. A., 5.]

11. "Gilb. Vmffreulle, E. of Angwish." [Gu. a cinquefoil within an orle of cross crosslets or. A., 6.]

12. "Hen. de Lancast, B. of Monmouth." [Gu. three lions passant gardant in pale or, and a bend az. B., 22.]

13. "Almer de Valence, B. of Montenance." [Barry of ten arg. and az., an orle of ten martlets gu. A., 7.]

14. "Jo. de ferrers, B. of Chartley." [Vair (ancient form) gu. and or. B., 84.]

15. "Hen. Percy, B. of Topcliff." [Or, a lion ramp. az. B., 12.]

16. "Jo. de Wake, B. of Lidell." [Or, two bars, and in chief three roundles gu. A., 9.]

17. "Rob. fitz Water, B. of Woodham." [Or, a fess inter two chevrons gu. A., 73.]

18. "Hugh le Spencor, B." [Quarterly arg. and gu., in the second and third a fret or, and over all a baston sa. A., 36.]

19. "Rob. Clifford, B. of Appelby." Chequy or and az., a fess gu.

20. "Rob. de Monhalt, B. of Hawarden." [Az. a lion ramp. arg. B., 16.]

21. "Jo. Hastings, B. of Abergueny." [Or, a maunch gu. B., 23.]

22. "Jo. La Ware, † B." Gu. crusilly fitchy and a lion ramp. arg., a label of three pendants az.

23. "Jo. Riu's, B. of Aungr." [..... six lozenges..... B., 70, and see note to same.]

24. "Pet' de Malo Lacu, B. Musigraue" (*sic*). [Or, a bend sa. B., 51.]

25. "Rob. fitz Paine, B. of Lannier." [Gu. two lions passant arg. and a bend az. A., 40.]

26. "Hugh de Courtney, B." [Or, three roundles gu. and a label of three pendants az. B., 69.]

27. "Edm. Deincourt, B. of Thorgaton." Az. billetty and a fess dancettée or.

28. "Jo. St John, B. of Lageham." [Arg. on a chief gu. two mullets, pierced, or. A., 44.]

29. "Geffrey Geneuile (*sic*), B." [Az. three brays in pale or, and on a chief erm. a demi-lion ramp. gu. issuant. B., 77.]

30. "Tho. furnivall, B. of Sheffield." [Arg. a bend inter six martlets gu. A., 14.]

31. "Hugh Bardolf, B. Wormgay." [Az. three cinquefoils or. B., 76.]

32. "Rob. Tony, B. of Castle Mantle." [Arg. a maunch gu. B., 33.]

33. "Tho. Barkeley, B. Barkeley." [Gu. crusilly patée and a chevron arg. A., 32.]

34. "Will. Bruse, B. Gower." [Az. crusilly fitchy and a lion ramp. or. A., 46.]

35. "Pet' Corbett, B. Caulx." [Or, a raven sa. A., 28.]

36. "Will. Marten, B. of Camous." [Arg. two bars gu. B., 58.]

37. "Tho. Moulton, B. of Egremond." [Arg. three bars gu. A., 51.]

38. "Jo. ab Ada, B. of Beu'aton." [(Arg.) on a cross (gu.) five mullets (or). A., 80.]

39. "Phil. Kyme, B. of Kyme." [Gu. crusilly and a chevron or. B., 31.]

40. "Jo. Segraue, B. of Segraue." [Sa. a lion ramp. arg., crowned gu. A., 16.]

41. "Rob. fitz Roger, B. of Clauering." [Quarterly or and gu., a baston sa. A., 17.]

42. "Hugh de Vere, B. of Swanscamp." Quarterly gu. and or, in the first quarter a mullet arg., a bordure engrailed sa.

43. "Walt' faconbridge, B." [Arg. a lion ramp. az. and baston gobony or and gu. A., 18.]

44. "Pet' de Champneis, B." Per pale sa. and arg., a lion ramp. gu.

45. "Raff' Bassett, B. Draiton." [Or, three piles meeting in base gu. and a canton erm. B., 29.]

46. "Rog' La Ware, B. of Ifeld." [Gu. crusilly fitchy and a lion ramp. arg. B., 15.]

47. "Jo. Panell, B. of Otteley." Or, a maunch vert.

48. "Alex. Ballioll, B." Gu. an orle arg.

49. "Hugh Points, B. of Cornvalet." [Barry of eight gu. and or. A., 33.]

50. "Rog' Mortimer, B. of Penklin." [Barry of six or and az., an inescutcheon arg., and on a chief of the first, three pales inter two gyrons of the second. B., 49.]

51. "Otto de Granson, B." Pale of six arg. and az., on a bend gu. three escallops or.

52. "Will. Ryther, B." Az. three crescents or.

53. "Reignold Gray, B. of Ruthin." [Barry of six arg. and az., a label of three pendants gu. A., 21.]

54. "Walt' de Mouncey, B. of Thornton." [Chequy arg. and gu. B., 55.]

55. "Rob. Scales, B. Newsells." [Gu. six escallops arg. B., 56.]

56. "Almerick St Amond, Bar. of Windhay." Arg. a fret sa., and on a chief of the second three roundles or.

57. "Will. Cantelop, B. of Rauenshorpe." Az. three leopards' heads jessant de lis or.

58. "Jo. Engaine, B. of Colum." [Gu. crusilly and a fess dancettée or. A., 38.]

59. "Gilb. Pech, B. of Corby." Arg. a fess inter two chevrons gu.

60. "Jo. de Clau'ing, B." Quarterly or and gu., a baston sa. and label of three pendants.....

61. "Eustace de Hach, B. of Hach." [Or, a cross engrailed gu. B., 14.]

* To them must be added John le Strange, Baron of Knocking, No. 66, whose arms are not tricked. The only Le Strange previously given is Roger, Baron of Eilsworth, A., 30.

† John de la Mare in writ. The Roll seems certainly incorrect here, and the arms of De la Ware consequently out of place. See also notes to Nos. 44 and 105.

* Peter de Chauvêt, i.e. Champvent, in writ, from which correct above. In this case, too, the arms, which are those of Champneis, are entirely out of place.

62. "Will. Leborne, B." [Az. six lions ramp. arg. B., 50.]
63. "Jo. Beauchamp, B. of Haeh." [Vair (ancient form). A., 43.]
64. "Will. Granson, B." [Paly of six arg. and az., on a bend gu. three eagles displayed or. B., 20.]
65. "Phil. Darcy, B." [Arg. three cinquefoils gu. A., 2.]
66. "Jo. Le Strange, B. of Knocking."*
67. "Jo. de Lisle, B. of Wotton." Or, a fess inter two chevrons sa.
68. "Jo. de Sudley, B. of Sudley." Or, two bands gu.
69. "Sim. Montagu, B. of Montagu." Quarterly, 1 and 4, arg. three lozenges conjoined in fess gu.; 2 and 3, az. "a griffyn segreant" (written in shield) or.
70. "Tho. de Latimer, B." Gu. a cross patonce or, and label of three pendants.....
71. "W^m. de Latimer, jun., B. of Corby." [Gu. a cross patonce or. B., 75.]
72. "Walt^r de Tey, B. of Stangreue." [Or, on a fess inter two chevrons gu. three mullets arg. B., 80.]
73. "Walt^r de Huntercombe, B. of Huntercomb." Erm. two bars gemelles gu.
74. "Edm. Hastings, B. of Elchenholme." Or, a maunch gu. and label of three pendants arg.
75. "Jo. de Lancast^r, B. of Griesdale." [Arg. two bars gu., and on a canton of the second a cinquefoil or. A., 63.]
76. "Rob. Tatham, B. of Buckenham." [Chequy or and gu., a chief erm. A., 31.]
77. "Raff Pipard, B. of Limford." [Arg. two bars az., and on a canton of the second a cinquefoil or. A., 39.]
78. "Jo. de St John, jun., B. of Hanak." Arg. on a chief gu. two mullets, pierced, or; a label of three pendants az.
79. "Rob. de Ward, B. of Wighterhaule." Vair (ancient form) arg. and sa.
80. "Jo. Lovell, B. of Tichmarsh." [Barry nebulée of six or and gu. A., 37.]
81. "Alein Zouch, B. of Ashby." Gu. ten roundles, 4, 3, 2, 1, or.
82. "Hen. Teies, B. of Chilton." Arg. a chevron gu.
83. "Nich. Segraue, B. of Stoder." [Sa. a lion ramp. arg., crowned or, and a label of three pendants gu. A., 34.]
84. "Brian fitz Allen, B. of Bedall." [Barry of ten or and gu. A., 11.]
85. "Edm. Mortimer, B. of Wigmore." [Barry of six or and az., an inescutcheon arg., and on a chief of the first, three pales inter two gyrons of the second. A., 26.]
86. "foulke fitz Warren, B. of Whittington." [Quarterly per fess indented arg. and gu. A., 27.]
87. "Jo. fitz Renold, B. of Blenleny." [Gu. three lions ramp. or. A., 65.]
88. "Geffrey Camuile, B." [Az. three lions passant in pale arg. A., 29.]
89. "Will. Vauasour, B." [Or, a fess dancettée sa. B., 52.]
90. "Will. Samson, B." Arg. a cross moline sa.
91. "Will. ferrers, B. of Groby." [Gu. seven mascles conjoined, 3, 3, and 1, or. A., 67.]
92. "Raffe de Grendon, B. of Grendon." Arg. two chevrons gu.
93. "Will. Morley, B." Arg. a lion ramp. sa., crowned or.
94. "Gyles^r Dawbeny, B." [Gu. four lozenges conjoined in fess arg. A., 25.]
95. "Edm. Stafford, B. of Stafford." [Or, a chevron gu. B., 78.]
96. "Ra. fitz Water (read fitz William), B. of Grinthorp" (sic). [Barry of six arg. and az., three chaplets gu. A., 12.]
97. "Hugh^t de Knouile, B. of Whitminster." Arg. three mullets of six points gu., pierced or.
98. "Tho. de la Roch, B. de la Roch." Sa. two lions passant gardant arg.
99. "Theobald de Verdon, jun., B. Webley." Or, fretée of eight pieces gu., a label of three pendants az.
100. "Jo. de Graistock, B. of Morpith." [Gu. three cushions or. A., 20.]
101. "Will. Tichet, B. of Heusenhal." Gu. ten martlets, 4, 8, 2, and 1, or.
102. "Hen. Pinkney, B. of Wedon." [Or, five fasces conjoined in fess gu. A., 68.]
103. "Andrew Batley, B." [Arg. a lion ramp. gu., charged on shoulder a cinquefoil or. A., 35.]
104. "Hen. de Hussey, B." [Erm. three bars gu. B., 83.]
105. "Oliu^r Deincourt, B." Az. billetty and a fess dancettée or, a label of three pendants gu.
106. "Serlony de Lanladron, B." Sa. three chevrons arg. ||
107. "Phi. de Willoughby, Chancellor of th' exchequer, called by the same Writ." (No arms tricked.)

JAMES GREENSTREET.

HISTORICAL FALLACIES.

Kindly let me correct, through the medium of your pages, two most ridiculous mistakes which may possibly mislead many an unwary reader of English history.

In making a pleasant tour in Derbyshire this summer, of course I visited Eyam, so noted for the terrible visitation of the Plague in 1665 and the following year. The story of the heroic Mr. Mompesson is no doubt known to every one; but judge of my surprise on reading in two Derbyshire guide books (viz. those of Messrs. Bemrose, and Adam & Charles Black) that this worthy man, after his heroic exertions, was promoted (as he justly deserved) to two prebendal stalls and a rectory in Notts, and was offered the deanery of Lincoln, which he declined in favour of his friend Dr. Fuller, author of the *Worthies of England*. Now as Thomas Fuller died in August, 1661, and the Plague did not break out at Eyam till four years afterwards, one cannot quite see how Mr. Mompesson could have added to his other virtues that of self-denial in behalf of his friend Thomas Fuller! Mr. Mompesson died in 1708, forty-seven

* Elias in writ, from which correct above.

† Boges in writ, from which correct above.

‡ Tuchet in writ.

§ Oliver Dynaunt in writ, from which correct above. This is the third instance in this Roll where the compiler has mistaken the surname of the person summoned, and has consequently assigned a wrong coat. The arms of Oliver Dynaunt had been already given, see A., 24.

|| "Parliamentary" Roll, Serlo de Lanlaycrou, same arms.

* Although this person's arms are not given, he had not appeared before. See note to memorandum at commencement of Roll.

years after the death of Fuller, with whom probably he was never acquainted. Let us see how such errors are perpetuated. In Hone's *Table Book* (forming vol. iii. of his *Every-Day Book*), at pp. 482-494, is a full account of the story of Eyam, in a notice of William and Mary Howitt's poem, *The Desolation of Eyam*. Not having seen that poem, I am unaware whether the writer of the notice or the poets are answerable for the following :—

"Mr. Mompesson was presented to the rectory of Bakring, near Ollerton, in Notts. . . . To this gift were added prebends of York and Southwell, and the offer of the deanery of Lincoln. But the good man, with an admirable disinterestedness, declined this last substantial honour, and transferred his influence to his friend, the witty and learned Dr. Fuller, author of *The Worthies of England*, &c., who accordingly obtained it."

Really this is too much. Fuller never was Dean of Lincoln, and, moreover, when he died, Mompesson could only have been twenty-three years old, as he died in 1708, in his seventieth year. While acknowledging that Mr. Mompesson was truly an "admirably disinterested" man, I think we cannot admit this proof of his disinterestedness.

The next case I wish to notice is more serious, as the authority I quote would be probably more trusted. I had often heard persons talking of the notorious Dr. Dodd as if his execution might have been prevented by the celebrated Lord Chesterfield, whose name, they said, had been forged by him. The reason generally given was that Dr. Dodd had been Lord Chesterfield's tutor. Now, when one reflects that Philip Dormer Stanhope, the Lord Chesterfield of the *Letters to his Son*, was famous in the reigns of George I. and II., and died in 1773, and that Dodd was born in 1729, and executed in 1777 (four years after the Lord Chesterfield's death), one cannot imagine how such a foolish story could have arisen. Yet there has been some such a notion, for the *English Encyclopedia* (published by Charles Knight, in 1836), under the title of Dodd, says, "In 1763 he was entrusted with the education of Philip Stanhope, afterwards the famous Earl of Chesterfield." Is anything be more absurd? Dr. Dodd's pupil was Mr. Philip Stanhope, a distant relation of the famous Lord Chesterfield, who succeeded to the peerage upon that lord's death. He was the father of the Lord Chesterfield whose widow now lives at Bretby. The famous Lord Chesterfield was Dr. Dodd's senior by thirty-five years.

RICHARD HOOPER.

SHAKSPEARIANA.

"KING LEAR" :—

"Thou changed and self-cover'd thing, for shame,
Be-monster not thy feature."

(Act iv. sc. 2, l. 62.)

What Albany means when he calls his wife a

"changed thing," we all know from Snout's remark to Bottom, after his transformation by Puck, in *M. N. Dream*, "O, Bottom! thou art chang'd!" But I have never been satisfied with any explanation given by the editors of "self-covered." Clarke's is perhaps the best: "Thou perverted creature, thou hast covered thyself with a hideousness only proper to a fiend." This speech is not in the Folio, and we have no help to an emendation if "self-covered" is corrupt, which I think it is. In fact, it is impossible to attach any congruous meaning to such an epithet here. Theobald read "self-converted"; but that is mere tautology. Becket's conjecture is "self-convict," and Mr. Collier's "self-govern'd"; but these will be rejected at once as pointless and inappropriate. In 1866, Dr. R. Cartwright proposed to read,—

"Thou chang'd and self-discover'd thing, for shame,"

a suggestion that is somewhat more than plausible, as it is plain, from what her husband says, that Goneril had now reached the point to throw off all disguise :—

"See thyself, devil!

Proper deformity seems not in the fiend
So horrid as in woman."

"Be-monster not thy feature."

These words prove that she no longer attempted any concealment of her fiendish nature; that she was already "changed" into a fiend in shape ("feature"), and disposition, and conduct.

But Shakspeare occasionally uses the verb *to cover* in the sense of *to shelter*, *to protect*; as in *Much Ado* (iv. 1) :—

"O, what authority and show of truth
Can cunning sin cover itself withal!"

This is its meaning in the psalm :—

"Cover my defenceless head
With the shadow of thy wing."

And Cowley says :—

"His calm and blameless life
Does with substantial blessedness abound,
And the soft wings of peace cover him round."

With *covered*, then, in the sense of *shielded*, it is my conjecture that the poet wrote, in this passage,

"Thou changed and *sex-cover'd* thing, for shame," &c.

that is, "Thou devil in woman's garb, nothing but thy *sex* protects thee, or I would tear thee to pieces." And this corresponds exactly with what Albany immediately says :—

"Were't my fitness

To let these hands obey my blood,"

—i.e. were it becoming me, as a *man*, to lay hands upon a *woman*, and follow the natural promptings of my passion,—

"They are apt enough to dislocate and tear
Thy flesh and bones: howe'er thou art a fiend,
A woman's shape doth shield thee."

The last line is, indeed, a literal paraphrase of "sex-covered." I may add that this slight alteration of *sex* for *self* gives us an epithet that is in

perfect harmony with the context, in place of one that is next thing to nonsense; it is an easy and unforced emendation of a word that the compositor may readily have mistaken; and I think it may well be adopted as unobjectionable by even the most conservative adherent of the old copy.

J. C.

Zanesville, Ohio, U.S.

"BUSYLESS" (5th S. iv. 181, 365; v. 105; vi. 25, 104, 143, 185.)—I am quite aware of the fact that grammarians identify the terms *active* and *transitive*, as differentiating the verb. All the same, I am bold to say that a reflective verb is not transitive. MR. J. BEALE might as well argue that the ostrich is biped, and therefore human, as to say that the verb to *busy* is active, and therefore transitive. I do not fear contradiction when I assert that this verb cannot be so used that its action shall "pass on to an object," distinct from the subject who employs it. But be the correct terminology what it may, the idiom of the English language does not permit the formation of a privative in *less* from a verb like *busy*. It is, I think, discreditable to Theobald, who invented this monster, and to succeeding editors who followed him in placing it in the text of *The Tempest*, that they allowed *busyless* to pass current for Shakspearian English.

JABEZ.

Athenæum Club.

I hope the discussion on *busyless* has settled that we can legitimately use the comparison, *busy*, *busyish*, *busiless*. Still, all commentators are not agreed upon the reading of the passage. 1. We see that Ferdinand is making *great haste* to remove some thousands of logs in a given time; 2. That while thus *very busy* his thoughts wander to Miranda; 3. That in giving expression to his musings he *misses count*, and says "I forget."

I therefore now propose, as another reading, to take the word *labours* in the possessive case, singular or plural, and instead of *busyless* to read *busy haste*. We shall then have—

"I forget:

But these sweet thoughts do even refresh my labour's
Most busy haste, when I do it,"

i.e. forget. That is to say, "Although, in musing on Miranda, I forget, or miss count, and have to make up lost time in consequence, these sweet thoughts do nevertheless refresh even the *most busy haste*, or greatest pressure of my labours, to which I am thereby subject, in performing my ignominious and laborious task"; the word *even*, or *ever* if preferred, seeming to emphasize *busy*, the adjective to *haste*, as now suggested. Otherwise we might read, objectively, "my labours—most least busy—when I do it"—"my labours—most busy least—when I do it" (i.e. forget), and confirm the very text.

J. BEALE.

"CYMBELINE," i. 6, 32.—*Crop* has the metaphorical meaning of "fulness" (cf. *crop-sick*, sick with repletion) or "wealth" here. "The rich fulness, the wealth, of sea and land" is not "exceedingly harsh," I think. The use of the word *crop* also gives you another image, that of the long, calm-sea level of standing crops of corn, to contrast with "this vaulted arch" of the bent heaven above, the string of land and sea beneath the bow of sky.

F. J. FURNIVALL.

ALMANAC OF 1386.—There is a somewhat rare little volume, published sixty years ago, and bearing the following title:—

"Almanac for the Year 1386. Transcribed verbatim from the Original Antique Illuminated Manuscript, in the Black Letter. Omitting only the Monthly Calendars and some of the Tables. Containing many curious Particulars, illustrative of Astronomy, Astrology, Chronology, History, Religious Tenets and Theory, and Practice of Medicine of that Age. Printed for the Proprietor by C. Stower, Hackney, 1812. The Manuscript to be disposed of. Apply to Printer." 12mo., pp. 74.

The printing has been very inaccurately performed; probably the transcript was made by some one not very familiar with mediæval caligraphy and contractions. It opens with a statement of the astrological "houses" of the planets, and proceeds to state the properties attributed to them. Then follow the "exposicions of the synes" (p. 7). Taurus, we read, "es a syne of rayne in ye whilk ye son es in Apl, and it es sayde in Taurus for Iacob worstlyd in Bethlam w^t an angel as a bul" (p. 11). Again, the "son es sayde in Libra for Iudas Scarioth pposyd his counsel to betray Criste God Son of Heven. And who so es born in yat syne sal be an ille doar and a traytor, and he sal dye an evel dede, but if it be lettyd by ye nature of hys planet or by ye mone" (p. 15). After a few historical entries and a table of primes there are "urinallys diverse." This is followed by another treatise on the same subject (p. 27); "of Blode latyng" (p. 32); of the hours and influences of the planets (p. 36); "ye tabul of ye synes" (p. 40); "tabul of mewebayl festes" (p. 42); "Quantitates diei artificial" (p. 45).

There is a good deal of matter which shows the intimate connexion of medicine and astrology, drugs not being regarded as efficacious except when taken with due regard to the position of the planetary bodies.

My copy of this curious tract contains the autograph of Archdeacon Nares, and has a pencil memorandum, "on sale from Mr. Titford of Cranbrook." The frontispiece shows that the MS. contained a drawing of the *Homo Signorum*, attributed to Peter de Dacia. What became of the MS. which was to be disposed of in 1812? As the earliest known English almanac, it should have a resting place in one of our great public libraries.

WILLIAM E. A. AXON.

THE UNIVERSITY LIBRARIES IN GERMANY.—

"The *Illustrirter Kalender* publishes the following statistics of the contents of the University libraries in Germany. The library of the Berlin University contains 115,000 printed volumes and 40,000 charts. The University of Bonn contains 180,000 volumes, several hundred manuscripts, and a large collection of maps. The University of Breslau has 340,000 volumes of books, 2,900 manuscripts. The Erlangen University has 110,000 printed volumes and 1,900 manuscripts, besides 50,000 treatises, 17,000 autograph letters, and a collection of designs and engravings. The Freiburg University contains 250,000 printed volumes and 500 manuscripts. The Giessen University has 150,000 printed volumes and 1,268 manuscripts; that of Göttingen, 400,000 printed volumes and 5,000 manuscripts; that of Greifswald, 70,000 volumes; and that of Halle, 100,000 volumes and 1,000 manuscripts. The University of Heidelberg has 300,000 volumes, 70,000 treatises, 3,000 manuscripts, 1,000 charts, a collection of maps, and another of engravings. The University of Jena has 100,000 volumes, and that of Kiel 150,000 volumes and several hundred manuscripts. The University of Königsberg has 220,000 volumes, in addition to about 50,000 double copies of books for the purpose of exchange. The University of Leipzig contains 350,000 printed volumes and 4,000 manuscripts. The University of Marburg has 120,000 printed volumes, but very few manuscripts. The University of Munich contains 283,500 volumes, 17,500 manuscripts, 3,600 portraits, and 3,200 medals. The University of Rostock has about 140,000 volumes; that of Tübingen 280,000 volumes, 60,000 treatises, and 2,000 manuscripts; and that of Würzburg more than 200,000 volumes and 2,000 manuscripts. The library of the Strasburg University is said to contain 300,000 volumes, of which 5,400 relate to the history of Alsace, and about 500 manuscripts. The *Illustrirter Kalender* adds that the library of the Vienna University contains 211,220 volumes and 83 manuscripts; and that the library of the Basle University contains 100,000 printed volumes, 4,000 manuscripts, and 180 charts."—*Leeds Mercury*, July 27.

ANON.

PARALLEL.—Matthew xxiii. 16, "Whosoever shall swear by the temple, it is nothing." Martial has something very much like this, *Ep.* 95, lib. ii.:

"Ecce negas; jurasque mihi per templa Tonantis,
Non credo; jura verpe, per Anchialum."

EDMUND TEW, M.A.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CANONS AND PREBENDARIES.—Dr. Hook, in his life of Archbishop Ceolnoth, speaking of the cathedral reform effected by Chrodegang, Archbishop of Metz, says:—

"He gave to the cathedral clergy a canon or rule, from their pledge to observe which they were called canons. As the monks were placed under the superintendence of a prior, so the canons were subjected to a dean."

And in a note he adds:—

"There were certain of the cathedral clergy, the

married men especially, who were not bound by the rule. To these a certain prebend was allowed for their support, and they were distinguished from the canons by the names of prebendaries."—*Lives of the Archbishops of Canterbury*, vol. i. p. 284.

"The chief resource of the bishop lay in the cathedral monastery, where the clergy were carefully instructed in the duties, and trained in the exercise, of their holy profession. They were distinguished by the name of Canons, because the rule which they observed had been framed in accordance with the canons enacted in different councils."—Lingard, *Antiquities of the Anglo-Saxon Church*, ed. 1858, vol. i. p. 148.

Speaking of the decay of monastic discipline in the eighth century, Mosheim says:—

"This universal depravity and corruption of the monks gave rise to a new order of priests in the West, which was a sort of middle order between the monks or regulars and the secular clergy. This new species of ecclesiastics adopted the monastic discipline and manner of life, so far as to have their dwelling and their table in common, and to assemble themselves at certain hours for divine service; but they entered not into the vows which were peculiar to the monks, and they were also appointed to discharge the ministerial functions in certain churches which were committed to their pastoral direction. These ecclesiastics were at first called *Fratres Domini*, but soon after received the name of Canons."—Mosheim, *Eccles. Hist.*, MacLaine's translation, 1837, vol. i. p. 179.

"That the Canons of the other portion of our church, settled at Dorchester, lived in common at their first foundation, we are assured in the acts of their founder, collected by Capgrave; until, being desirous of more liberty, they in process of time became mere secular canons, each living apart. At length, in the reign of King Stephen, they were brought back to their original institute of regular canons."—*History of Winchester*, by Dr. Milner, 3rd edit., vol. i. p. 123.

These extracts are made with the twofold object, 1st, of noting the origin of our cathedral canons and prebendaries, and 2nd, of asking what authority there is for the statement in the note which I have copied from Dr. Hook's work. S. W. T.

SQUARE-HEADED TREFOIL ARCH.—The arch, so called, which besides this title is also termed the "Carnarvon arch" from its frequent use in the church there, or the "shouldered arch," from a suggestion of the Duchess of Northumberland some time since, occurs in a wooden doorway, of Early English date, apparently, in the outside wall of the chancel of the parish church of Ascot-under-Wychwood, Oxfordshire. This form is not, as has more than once been pointed out, properly that of an arch, and it has been described as more correctly to be designated "the shouldered lintel, or the corbelled lintel" (Parker's *Introduction to Study of Gothic Architecture*, p. 125, 1861). The doorway at Ascot is formed by a piece of timber to take the bearing of the wall, with another piece underneath, shorter and chamfered, and resting on the jambs, which have their tops cusped and curved, and are chamfered like the upper piece. It is of oak. It seemed to raise the question whether this

form of arch, to use the common term, was not originally intended for construction in wood and did not arise in stonework. If this should be admitted, the form will be explained by its being a very natural design to be executed in the former material, which it is not in an equal degree for the latter. The church was restored under Mr. Street's superintendence about twenty years ago, and the jambs at the lower ends have been repaired. It could not have escaped his notice. If he remembers it, would he favour the readers of "N. & Q." with a few remarks? And would any one else say whether there are other instances of this design in wood, or whether such a suggestion as to the origin has been noticed? ED. MARSHALL.

MARK TWAIN.—1. Who is the author of the following production?—

"MARCO TWAIN
non solum scriptori
summæ suavitatis et jucunditatis,
sed etiam viro literis et politione humanitate
eruditissimo, hæc versicula
modis Latinis claudis
adumbrata
D. D. D. INTERPRES.

'Ad Vehiculi Ducem.'
Dux mi, esperis quum vecturam
Punge pro vectore,
Vectura assium octonorum
Tabulam cœrulam,
Vectura assium et senorum,
Tabulam croceam,
Vectura assium et trinorum
Tabulam rubram.
Punge pro vectore.

Chorus.
Pungite, fratres, pungite,
Pungite eum amore
Pungite pro vectore
Diligentissime pungite.
Nonis Februariis.

MDCCCLXXVI."

2. I am told that these "versicula" are a translation from Mark Twain's "Lay of a Tramway Car," in a magazine. Can any English or American friend favour "N. & Q." with the original words? I have not been able to get a sight of them. JOHN W. BOWE, B.A.

26, Bedford Place.

P.S.—Since my query was forwarded to "N. & Q.," a friend has sent me a leaf out of a magazine (without name or date, but probably some years old) which contains the original of the Latin "versicula." As other readers besides myself may have had their curiosity piqued by those puzzling and mysterious lines, I have the pleasure to offer now the requisite explanation of them.

From the mutilated account in my two pages, it would appear that certain New York horse-cars contain, or did contain, a notice to passengers, which reads as follows:—

"The conductor, when he receives a fare, will punch in presence of the passenger

A blue trip slip for an 8 cent fare,
A buff trip slip for a 6 cent fare,
A pink trip slip for a 3 cent fare."

The magazine writer (who signs on this occasion "Winkelried Wolfgang Brown") says:—

"Examine these three lines carefully, and you will observe that it is almost ready-made poetry.....It scans well; it rhymes, it trips, it runs with a skippity-skip, and you can sing it; a man who has music in his soul can't help singing it."

He represents the rhythm as fascinating and haunting certain habitual passengers by the cars.

"They hummed and jingled it, and kept it going. It kept time with the rattle of the car; it made perfect accord with the hoof-beats" (*sic*) "of the horses; it was a regular *Quadrupedante pultræ sonitu quatit ungula campum* sort of thing";

and at length one of the travellers is inspired to add an additional line. The ultimate result is the following, the original of the Latin lines:—

SONG OF THE HORSE-CAR CONDUCTOR.

"The conductor, when he receives a fare,
Will punch in the presence of the passinjare
A blue trip slip for an 8 cent fare,
A buff trip slip for a 6 cent fare,
A pink trip slip for a 3 cent fare;
All in the presence of the passinjare.

Punch, boys, punch! punch with care!
Punch in the presence of the passinjare
A blue trip slip for an 8 cent fare," &c.

"Then the hymn and chorus were sung together, and the work pronounced perfect by good judges of both poetry and music."

The musical score is appended to the article.

"BRISTOL AND ITS ENVIRONS. A Descriptive Poem in Two Books," published at Bristol, 1833.—Who was the author? It is written in blank verse in the style of the eighteenth century, but is not at all bad. H. BOWER.

EXCOMMUNICATION AND SLIPPERS.—Can any of your correspondents explain the connexion between excommunication and a pair of slippers? We have heard of "bell, book, and candle" but "a peire of pantoffles" only in the case of a Puritan layman excommunicating a priest. I refer to the case of Sir Francis Drake and his chaplain, described in Har. MS., and quoted in *The World Encompassed*, Hakluyt Society:—

"Drake sytting cros legged on a chest, and a peire of pantoffles in his hand, he said, Francis Fletcher, I doo heere excom'vicate the out of y^e Church of God, and from all the benefites and graces thereof, and I denounce the to the divell and all his angels."

I should feel obliged for any illustrations of this. J. B. H.

ENGRAVING.—I have an oval copper-plate engraving, 8 by 7, designed by J. R. Smith, engraved by W. Ward. It is that of a beautiful lady, of about eighteen or twenty, seated in an arm-chair,

her right elbow resting on the arm, and her chin resting between her finger and thumb. She is in full gaze; in her left hand she is holding an open letter, resting on her lap; the face is oval, overshadowed with a wide-brimmed hat; the dress is that of about 1780. Is this a likeness of any one, and of whom? It is very like the picture of the Duchess of Devonshire. RICHARD HEMMING.
Newton-le-Willows.

"WICKS" OF THE MOUTH.—This word, I presume, means the corners of the mouth; but whence is it derived? who else has used it? Is it, as a learned friend has suggested, merely a misprint for nicks? No doubt some of your readers can inform me. Here is the extract in which it is used:—

"CENTRAL CRIMINAL COURT.—Agnes Fraser stated that her husband struck her on the side of the face, and putting his forefingers into the wicks of her mouth, stretched them so as to give her great pain."—*Times*, June 30, 1876.

I have never met with the word before, and on consulting many dictionaries do not find it. Hence my desire to have my ignorance enlightened.

J. HAIN FRISWELL.

Baxley, Kent.

THE LATE LORD STANHOPE A LAY BISHOP.—In Depedale Church there is a tablet to the memory of "Philip Henry, Earl Stanhope, of Chevening, in Kent, Lay Bishop of this Church, died March 2, 1875." I should be glad to know what a "lay bishop" is, and whether any more exist in England; also, how the Stanhope family obtained a lay bishopric. The living of Depedale or Dale Abbey is in the gift of trustees, according to the *Clergy List*, and not of Lord Stanhope.

C. W. EMPSON.

CROMWELL FAMILY.—I should feel very grateful to any of your readers who could point out to me the best practical means for tracing out the births, deaths, and marriages of persons bearing the name of Cromwell during the eighteenth century, and am quite prepared to pay for new information on this subject.

J. G. C.

St. Mark's College, Chelsea.

THE CAIRN ON THE EILDON HILLS.—What has become of the huge pile of stones which was erected, at considerable cost, on the summit of the Eildon Hills, near Melrose, in perpetual commemoration of the passing of the first Reform Bill? It would seem to have vanished mysteriously; at all events, it is not there. Q.

AUBREY'S WORKS.—Has the Liber B. of John Aubrey, vol. ii. of MS. history of Wiltshire, been discovered? It seems to have been seen by the Rev. Thomas Warton in the library of Alderton House in the year 1783. This library was sold in

1815, when Liber B., being vol. ii. of *Hypomnemata, Antiquaria*, by J. Aubrey, may have been sold. See *Wills Archaeological Journal*, vol. vii., for the opinion of the Rev. J. E. Jackson, &c.

CHR. COOKE.

SEAL RING.—Maurice Johnson, the antiquary, in a letter to his son-in-law, Dr. Green, dated 1830, speaking of the seal ring of William Lynne, of Southwick Hall, Northamptonshire, whose will was proved in P. C. C. in 1511, says, "The arms were cut in rock crystal and blazoned in the foile." Does this mean that through the crystal the foile of the heraldic colours of the quarterly coat of Lynne (gules, a demi-lion rampant argent, langued and armed azure, on a bordure sable eight bezants) and Laxham (sable, three axes argent, blades proper) was seen? EVERARD GREEN, F.S.A.

New Adelphi Chambers, W.C.

COIN.—I have a gold coin, the size of a crown, said to be a five-guinea piece. Obv., the head of Charles II., underneath which is a small elephant (the Mint mark, I suppose), and the following inscription in Roman capitals, "Carolvs II. Dei gratia." Reverse, the shields of England, Scotland, France, and Ireland, the bases of each meeting in the centre, and two sceptres in saltire. Inscription, "1668 Mag. Br. Fra. et Hib." in Roman capitals. On the rim of the coin, "Decus et tutamen, Anno Regni Vicessimo." Can any one tell me what this coin is and its probable value?

H. S. G.

THE PROPHET ISAIAH.—Will some Bible archæologist kindly explain why, in paintings, Isaiah is represented with a bag in his hand?

A. B. C.

WHATELY'S "LOGIC."—

"Theology teaches that there is in God one essence, two processions, three persons, four relations, five notions, and the circumcession, which the Greeks call perichoresis."

Who wrote the above? It is quoted from a Protestant writer, not named, in one of the notes to Archbishop Whately's *Logic*.

J. W.

PORTRAITS OF DEFOE.—Are there many in existence? if so, where can I see one? Was there one discovered at Colchester or Chelmsford some few months back? THOS. FRANCIS.
Emsworth, Hants.

WOODBASTWICK CHURCH, NORFOLK, is dedicated to SS. Fabian and Sebastian. I should be glad to know if there is any reason for this, and also if there is any other instance of these two saints being associated. RIVUS.

THE SALVIN (OR SELWYN) AND WORTHAM FAMILIES.—The following statement appeared in the *Herald and Genealogist*, part xxx., June, 1869, "Antient Hampshire Families," pp. 574-5:—

"The lion's paw in many coats of arms and crests was borne by several distinguished families of Flemish origin, and most probably of originally cognate origin with 'Archambaud Vice Comes' (from whom Burke derives the Flemings Barons Blane)..... Richard, son of Joscelin le Fleming, held of Hugh, son of Baldericus, at the Domesday Survey, Cuknai and Audesley, co. Suffolk, from whom descended the Salvins or Selwyns.

"The latter bore annulets in their arms, two lions' paws for their crest. De Wortham, a branch of the Salvins, bore three lions' paws in their arms."

Can any of your readers throw light upon this subject or bring forward any evidence as to the connexion between the Salvins or Selwyns and the Worthams? Any information about the De Worthams or De Wrothams—different spellings of the same name—will be acceptable to

B. H. WORTHAM.

Shepreth Vicarage, Royston, Herts.

FUNERAL SERMON.—In *The Statesmen and Favourites of England*, Lond., 1665, under observations on the life of the Marquess of Hamilton, it is stated that a preacher, being at a loss what to say of a party deceased, concluded his sermon with these words:—

"There is one good quality in this man, viz., that he was born and that God made him; and another, viz., that he is dead, and we must speak nothing but good of the dead."

Who was the preacher? To whom did his observations apply? GEORGE WHITE.
St. Briavel's, Epsom.

"Speeches in the Starre Chamber, against Robert Earle of Essex, with the Manner of his Proceedings and Arreignment, and the Names of all such Persons as were Apprehended for partaking with him, &c., 1601."

From what source were these speeches copied?

C. H. P.

PORT WINE IN THE HOLY COMMUNION.—When did the use of port wine become common at the holy communion, in distinction from other kinds of wine? Before the Methuen Treaty had changed the relative consumption of port and claret in England, was claret ordinarily used in the Eucharist?

X. Y.

AUTHORS AND QUOTATIONS WANTED:—

"'Twas noon, and Afric's dazzling sun on high
With fierce resplendence fill'd th' unclouded sky," &c.
C. B.

"'Amo,' I love, the early Latins used to say,
'A fish-hook,' the wiser Italians of to-day."

"For every evil under the sun
There is a remedy, or there's none:
If there is one, try and find it;
If there isn't—well, never mind it."

RICHARD HEMMING.

"Ye make your religion a stalking-horse for your vanities."

T. F.

"Had he asked us, well we know
We should cry, Oh, spare this blow," &c.

W. W. WOODER.

"His golden locks time bath to silver turned;
O time too swift, O swiftness never ceasing!" &c.
CH. EL. MA.

"Since trifles make the sum of greater things,
And half our misery from folly springs,
Oh, may the ungentle spirit learn from hence
A small unkindness is a great offence." T. W. R.

"Under how hard a fate are women born!
Praised to our ruin, or condemned to scorn.
If we want beauty, we of love despair,
And are besieged like frontier towns if fair."

EMILORAC.

"Lines on William Heurtly, Landscape Painter, written in Roche Abbey, Notts." There are fourteen stanzas of four lines each, commencing—

"Arrayed in the dark weeds of woe."

Any information about William Heurtly will also be acceptable. Y. M.

The author of verses called *Sir Peter*, beginning,—
"What the devil," said Peter, 'could Castlereagh think on,
In sending me to this horrid castle?' &c.

THOMAS RATCLIFFE.

Replies.

MACLISE'S PAINTING OF THE "INTERVIEW BETWEEN WELLINGTON AND BLÜCHER AFTER WATERLOO."

(5th S. VI. 48, 98, 112.)

MR. HALL is in error as to the title of this picture, which is not the "Meeting," &c., but the "Interview between Wellington and Blücher after Waterloo," or, as MacLise himself proposed, the "Parting," &c. SEBASTIAN is not quite correct when saying that "MR. HALL is right; the picture is allegorical, not historically accurate. *La Belle Alliance* was not burnt. No bands played when the commanders met. There were few, perhaps no dead and dying round the spot, where there had been no conflict. Unfortunately, also, the uniforms are those of 1850, not of 1815."

Your concise correspondent will indulge an expert who tells him that this work is not in any sense an "allegory," but a monumental picture, designed for decorative, illustrative, and didactic purposes, purporting to give, at one view of the eye, an epitome of the event, its circumstances and motives, and to afford even some hints of its consequences. Accepting these conditions of its existence, SEBASTIAN may forgive poor MacLise for introducing the dead and dying victims of the war, and even for painting so finely as he did the musicians celebrating the triumph, and he may tolerate a devastated farmhouse in the background. It may, for all I know, be true that "no bands played when the commanders met"; but I see no reason why there should not have been triumphal music when the generals parted, the one to rest after victory, the other to pursue the defeated. The introduction of this incident always seemed to me of great value in the picture, and perfectly

allowable; indeed, one marking the poetic insight of the artist in the highest degree. As to the costumes, I fancy there must be an error somewhere. Maclise took pains in such matters, immeasurably more than was required of the painter of a monumental picture. I remember how he scolded me for omitting to tell him that within his reach was an entire suit of Nelson's clothing, cocked hat and all, available for his picture of "The Death of Nelson," companion to "The Interview." Knowing his heedfulness in this respect, and being assured there is no difficulty in getting at the fact of the costumes worn at Waterloo, I retain considerable faith in the artist, notwithstanding SEBASTIAN and MR. ELLIS's assurances that he blundered.

As to the subject of the painting—"Meeting," "Interview," or "Parting,"—Maclise gave me a MS. note, here transcribed, which may help to clear up the matter. It will be well to premise that, like other artists employed at Westminster, Maclise did not choose the subjects of his pictures; these were dictated by the Fine Arts Commissioners appointed to superintend the decorating of the Houses of Parliament, and if complaints are to lie as to the "historical" fidelity of the subjects given for the purpose, I could not wish SEBASTIAN or any other correspondent of "N. & Q." better sport than to test the "historical" value of these subjects according to the standard set up. Three of the commissioners, Hallam, Earl Stanhope, and Lord Macaulay, were distinguished historians, and Maclise was told to paint "The Meeting of Wellington and Blücher." We must remember the chronology of this instruction and that of the publication of the eighth volume of *Gurwood's Despatches*, &c., which, in a letter to Mr. Mudford, comprises a distinct denial on the part of the Duke of Wellington of "falsehoods," as he called them, particularly as to the "report of a meeting between Marshal Blücher and myself at La Belle Alliance." "It happens that the meeting took place after ten o'clock at night, at the village of Gemappes," &c. It is not improbable that the "falsehood" in question may have originated in *Histoire de la Campagne de 1815*, par M. Edgar Quinet, p. 279, where one may read (and there is evidence before my eyes at this moment that Maclise had read) the following:—

"Les Anglais bivouaquèrent dans les lignes des Français, à droite de la route de Charleroi, qu'ils laissèrent libre à leurs alliés. En revenant du côté de la Belle Alliance, Wellington rencontra Blücher. Tous deux mirent pied à terre, et se jetèrent dans les bras l'un de l'autre. Le ferme de la Belle Alliance avait servi de point de direction à l'armée Prussienne; Blücher voulait qu'on appellât de ce nom la bataille; l'orgueil des Anglais l'a emporté. Ils ont choisi le nom de leur quartier général, quoique le bourg de Waterloo soit resté en dehors de l'action pour les trois armées."

Maclise had, as I understood him to say, made

considerable progress with the design for his picture when it was pointed out that Quinet erred in the above quoted effective version of the story, and that the *rencontre* took place at Gemappes. Maclise found the three illustrious historians and commissioners had, if they desired a veritable "illustration"—i.e. as complete a reproduction as possible of the appearances of the actions and the facts in view—erred likewise, and did so with less excuse than the clever Frenchman might allege for his defect. But probably Hallam, Earl Stanhope, and Lord Macaulay, to say nothing of Earl Russell, Canning, and Rogers, all of whom were concerned in choosing the subjects for decorations at Westminster, did not make such transparent blunders as seem to occur if we adopt the peculiarly English notion of the laws for such cases, which cling fondly to reproductions of the order named above. Doubtless these literates desired monumental pictures, such as are before described, and there is something in the fact that we read in the *Seventh Report of the Commissioners of the Fine Arts*, 1847, p. 13, a document which details the assignment of subjects to various parts of the "Houses," "18, Waterloo; the meeting of Wellington and Blücher," without indicating the locality of the event. In the *Twelfth Report*, 1861, p. 10, it is said that "Daniel Maclise, R.A., (is) now employed in painting the subject of the meeting of Wellington and Blücher after the battle of Waterloo," thus seeming to adopt the popular version of the matter.

I venture to think, however, that we are to take the word "meeting" in the wide sense of "interview," the term adopted by Maclise, see *The Athenæum*, No. 1775, Nov. 2, 1861, p. 585; it is obvious that "meeting" is not limited to the sense of "encounter," for, speaking of a "meeting" of a vestry, we may mean something of longer duration than the "how d'ye do's?" Clearly "a meeting" and "to meet" do not occupy all each other's grounds. Maclise, finding that the very souls of certain M.P.s and others were vexed because the gentlemen fancied "meeting" meant nothing more than "rencontre," always afterwards spoke of his picture as representing the "interview" of the generals, and invariably described it as dealing with the moment, not of their encounter, but of their parting. Now, if SEBASTIAN will look at the picture, or at the engraving of it recently published by the Art Union of London, it will be obvious that Blücher has just moved his horse to go, and yet pulls him up to clasp the victor's hand, whose work he is about to finish. It was to express this precise circumstance that Maclise, when Quinet's error was pointed out, adapted the design of his picture. I suspect H. D. C. knows the picture only by hasty glances at the engraving.

I trust the readers of "N. & Q." will forgive the length of this note, and accept the memorandum

which Maclise, possibly with a view to some such communication as this, gave me :—

"It has been stated," he wrote, "in the supplementary despatches of the Duke of Wellington that he met Prince Blücher at Gemappes, and not at La Belle Alliance. The artist had been informed by the late Lord Sandys (at the period of Waterloo Lord Arthur Hill, aide-de-camp to the Duke, and who is represented in the picture) that if the heroes met at or near Gemappes, they parted at the farmhouse La Belle Alliance, and he, Lord Sandys, saw them there, both mounted on horseback, from which place Blücher and Gneisenau pursued the French with their unfatigued troops all the night, while the Duke rode sadly back over the battle-field strewn with the dead to the little village of Waterloo."

Refer to a note on this subject, the *Athenæum*, No. 1859, pp. 781-2, cols. 3 and 1. F. G. S.

In the spring of 1815 my father was stationed at Cork Harbour. Our home was just without the Fort of Cove (now Queenstown). I have frequently heard my mother describe the effect of the French horns, heard for the first time from on board certain of the great fleet of transports waiting for a convoy in the harbour, the hills around which re-echoed the soft, sweet sounds at evening with magical effect.

ENTILORAC.

CURIOUS WILLS (5th S. vi. 63).—In *Biographia Borealis*; or, *Lives of Distinguished Northerners*, by Hartley Coleridge, is mentioned, in the list of works by Bishop Fisher (a native of Beverley):—

"A Funeral Sermon at the *Month Mind* of Margaret, Countess of Richmond. Printed by Wynkin de Worde, and republished in 1708 by Thomas Baker, D.D., with a learned preface."

"* i.e. Month's mind. The funeral obsequies of the Countess were not performed till a month after her death. Here we see the origin of a proverbial expression, 'to have a month's mind to a thing.' But how the phrase came to be transferred from the monthly anniversary (*Hibernice*) of a person's death to a strong desire we are unable to explain."—Note, p. 396.

This note seems to point to the same mistaken conclusion as that mentioned by K. P. D. E. I have heard old persons use the phrase in its newer sense of a deliberately formed resolution or desire. As *mind* in the North still means memory, —as in the proverb "Out of sight, out of mind"; and to *mind*, v., is to recollect, or v. transitive, to remind, "I mind reet weel," I remember well; "Ye mind me o' departed joys," &c. (Burns); ye remind me, &c.,—so the transition does not seem unnatural, that when this old custom died away, the phrase for retrospective *mind*, or memory, should pass into one for prospective or anticipatory thought. Is there not in modern etiquette some recognition of the first month after a death, as of a period set apart to memory or sorrow?

The Countess of Richmond, mother of Henry VII., died 1509.

In the life of another of the distinguished

northerns, Anne Clifford, it is shown by dates that funerals were sometimes long delayed, as in the case of her father, who "died in the Savoy." An extract from the register of Skipton says :—

"1605. Oct. 29th, departed this life George, Earl of Cumberland, Lord Clifford, Vipeunte, and Vesie, Lord of the Honor of Craven, Knight of the most noble Order of the Garter, one of his Highness Privie Counsell, Lord Warden of the Cytie of Carleil and the West Marches, and was honorably buried at Skipton the xxix. of December; and his funeral was solemnised the xliii. day of March next then following."

On this is remarked :—

"The custom of that day must have been more dilatory and expensive than the present fashion. After two months above ground, the body is buried privately, we are to suppose; then, more than two months after, his funeral is publicly solemnised. A like double celebration of marriages and of christenings was not unusual at the same period."—P. 266.

In such cases probably delay was unavoidable, from circumstances, which we are apt to overlook, of distance, state of roads, climate, and the then available means of overcoming such difficulties, especially in winter, in getting together all who were desired to be present on great family occasions.

M. P.

Cumberland.

The expenses of John Paston's funeral, including the keeping of the yere-day "the first yere after his dethe," are given in Gairdner's edition of the *Paston Letters*, vol. ii. No. 549. The following extract also illustrates funeral customs :—

"Forthymore, as touching hys [Sir John Fastolf's] buryng and monthys mynde keepng, that it be don worshipfully, accordyng to hys degree and for the helth of hys soule, and his almesse be geven yn mass sayng, and to poore peple, to the some of a hundred marks, till that othyrwyse we speke to geder."—Bishop Waynflete's *Advice*, 1459, *Paston Letters*, Gairdner's ed., vol. i., let. 322.

Dame Elizabeth Browne, by her will, 1483, bequeathed money

"for xiiij trentalles of S. Gregory to be said and songe in the day or morow after my decease vij trentalles, and every weke folowing unto my month's mind one trentall, and iij trentalles at my monthes mynde."—Gairdner's ed. of *Paston Letters*, Appx., vol. iii., No. 901.

W. P.

Forest Hill.

"OVER THE HILLS AND FAR AWAY" (5th S. v. 128).—Swift and Gay derived this familiar theme from Farquhar's play of *The Recruiting Officer*. Captain Plume, the principal character, thus sings :—

"Over the hills and far away,
To Flanders, Portugal, or Spain,
The King commands, and we'll obey,
Over the hills and far away."

Again, he sings :—

"Over the hills and far away—
Courage, boys, it's one to ten
But we return all gentlemen,
While conquering colours we display.
Chorus. Over the hills and far away."

The non-commissioned officer, Serjeant Kite, has also a song :—

"Our 'prentice, Tom, may now refuse
To wipe his scoundrel master's shoes;
For now he's free to sing and play
Over the hills and far away."

To the above the stage direction is, "The mob sings the chorus." It was this iteration of the subject, in a popular play, that familiarized the public ear with "Over the hills and far away," and it will account for the coincidence that Swift should have quoted the burden, and Gay have introduced both tune and burden into *The Beggars' Opera*, at about the same time.

WM. CHAPPELL.

Thackeray, in his charming story, *The Virginians*, has incorporated in the text of it the following verse of this ballad, or "familiar expression" :—

"This long, long year, a prisoner drear :
Ah me, I'm tired of lingering here ;
I'd give a hundred guineas gay
To be o'er the hills and far away."

Just at present I am absent from home, and am, in addition, far removed from any library, so I am unable to give MR. SOLLY the precise reference to my quotation. The passage in which it occurs is a very interesting one in the story, and can very easily be found; and no doubt my mention of it will at once call it to his recollection.

JOHN PICKFORD, M.A.

Malby, near Rotherham.

"TERTULLIAN'S ROOF OF ANGELS" (5th S. vi. 109.)—Tertullian's "roof of angels" may be said of the church, and may refer to the interpretation which he gives of St. Paul's direction for the dress of women in public worship, 1 Cor. xi. 30, who are "to have power on the head because of the angels." See *De Coron.*, c. xiv.; *De Orat.*, c. xxii., "It is in truth because of the angels that they ought to be veiled" . . . "verecundior eris in publico quam in ecclesia?" Cf. *De Veland.*, c. vii. xi. Tertullian interprets "power" as a veil, and "angels" literally, unlike some commentators. In like manner he says in the *De Anima*, c. ix., that in the church the soul "conversatur cum angelis"; and in the *De Spectaculis*, c. xxv., he calls the church "heaven," and mentions the proverb, "De cœlo in cœnum" "From sky to the sty."—Oxf. Tr. The notice in *Life of Rich. Crashaw*, *Works*, ed. Gilfillan, p. vi, Linb., 1857 (compare Wood's *Fasts Oxon.*, ad an. 1641), from the preface to Crashaw's *Steps to the Temple*, says that

"he was wont to pass some hours alone in St. Mary's church. 'In the Temple of God, under His wing, he led a life in St. Mary's Church, near St. Peter's College, under Tertullian's roof of prayer; there he made his rest as gladly than David's swallow, near the house of God, there, like a primitive saint, he offered more prayers in the night than others usually offer in the day.'"

It is "roof of angels" in the early editions, and in Wood's *Fasts*.

In a Latin poem in *Steps to the Temple*, "Votiva Domus Petrensis pro Domo Dei," Crashaw himself calls the church "heaven" :—

"Nostrique per atria cœli
Sacra Domus nostrum est cœlum."

—P. 85, second edition, Lond., 1648.

ED. MARSHALL.

HUGHES'S EDITION OF "HAMLET" (5th S. iv. 188.)—In a MS. note in the British Museum copy of the *Hamlet* of 1603, it is stated, with reference to the reading of i. 3, 109 (Globe ed.), "Running it thus," &c. —"The 2nd folio edit. and Mr. Hughes' quarto in 1703 have it *Roaming*, &c.; but Mr. Theobald in specimen corrects it conjecturally to *Ranging* it, &c." As the Cambridge editors were unable to trace the edition by Mr. Hughes, they attributed it to the year 1703 on the authority of this note. It may be, however, that the writer merely inferred the date from something Theobald had said, and had no other reason for assigning the edition to that year. There is nothing said about it in the life of Hughes in the *Biographia Britannica*.

W. ALDIS WRIGHT.

Trin. Coll., Cambridge.

LIVER OF ANTIMONY (5th S. vi. 108.)—Whatever the *Daily Telegraph* or any other journal may report, "black antimony" and "liver of antimony" are not the same, either chemically or in appearance. Black antimony is a trisulphide of antimony, a shiny, grey-black, crystalline substance which, when pulverized, very much resembles powdered or amorphous black lead (graphite). Liver of antimony is a variable compound of oxide and sulphide of antimony, which I should describe as of a puce-brown colour. It probably takes its name of "liver" from a supposed resemblance to liver (a very unhealthy one, I should say). The "liver of sulphur" is a pentasulphide of potassium, and is of a dark liver-brown colour; hence, no doubt, its name.

MEDWEIG.

Liver or *hepar* is used in pharmacy and mineralogy to denote a colour, hence *liver-colour*, a reddish brown, the colour of liver. We have *liver-stone*, *liver-ore* (of mercury) or *hepatic ore*, *liver-pyrites*, besides *liver of antimony* and *liver of sulphur*. The German *Libererz* is a reddish-brown copper ore; *Liberfuchs*, a liver or chestnut horse.

E. COBHAM BREWER.

"Sulphur of antimony melts very readily, loses its sulphur in the operation, and the metal combines gradually with the oxygen of the atmosphere, forming a gray oxyd of antimony, which, if urged with fire, melts into a transparent substance, called the glass of antimony, or vitreous oxyd of sulphurated antimony; and, if the oxyd contain a large proportion of sulphur (for it does not wholly lose it by melting), it produces an opaque

glass, or liver of antimony, so called from its red colour, like that of the liver of animals."—*Medical Dictionary*.

KINGSTON.

See *The Imperial Dictionary*, by John Ogilvie, LL.D., 1865, vol. ii. p. 83.

MARY KATHLEEN WALKER.

Chace Cottage, Enfield, N.

DR. WILLIAM DODD (5th S. i. 488; ii. 14.)—Percy Fitzgerald, *A Famous Forgery, being the Story of the "Unfortunate" Dr. Dodd*, 1865, cr. 8vo.; *Memoirs of Dr. Dodd to his Fatal Exit at Tyburn*, 1777; J. Villette, *Account of Dr. Dodd's Dying Words*, 1777, 8vo.; Hor. Walpole, *Last Journals*, i. 298, ii. 121, seq.; Jo. Wesley's *Journal*, 5 March, 1767, 15 and 18 Feb., 24 May, 25 June, 1777; L. Tyerman, *Life of Wesley* (1st ed.), ii. 231-3, 597-8; Hen. Venn's *Life* (6th ed.), 238; Adeling, *Geschichte der menschlichen Narrheit*, ii. 288, seq. (n. 26); Mary Bosanquet, *An Aunt's Advice to a Niece, also Some Account of a Correspondence with Dr. Dodd during his Imprisonment*, Leeds, 1780, 12mo.; Dodd's *Beauties of Shakespeare*, see Goethe's *Wahrheit und Dichtung*, bk. xi. (p. 758 of the double-column ed.); his *Sermon at the Magdalen House before Prince Edward*, 1760, 4to.; *Annual Biography*, 1824, pp. 414, 416; *A Letter to Messrs. Fletcher and Peach on their Negotiation with Dr. Dodd, which has unhappily deprived Society of a Valuable Member and a Useful Minister of the Gospel*, 1777, 4to.; *Soliloques ou Lamentations du Dr. Dodd dans sa Prison, suivies du Discours adressé à ses Juges avant de subir son Supplice*, Moudon, 1777, 12mo.; *Poems*, 1767, 8vo.; (Locke's) *Commonplace Book to the Bible*, 1776. See also Watt's *Bibliotheca Brit.* ("Authors" and "Subjects"); indd. to *Gent. Mag.* and *Monthly Rev.*; Forster, *Life of Goldsmith*. On his daughter, see "N. & Q." 5th S. iii. 385.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

THE SURNAME BLEWITT (5th S. vi. 127.)—The following is from Camden's *Britannia* (1695), p. 126:—

"In a small church of modern building (at Silchester, Hants) I searched for ancient inscriptions. I found nothing but some coats-of-arms in the windows, viz. in a field sable, seven fusils argent bendwise; as also, in a field sable, a fesse between two chevrons or, and in a field or, an eagle display'd with two heads gules. I find these last to be the arms of the Blewets, to whom this estate came after the time of William the Conquerour; the second are the arms of the noble family of Baimard of Leckham; and the first is the coat of the family of the Cusanz, by whom this estate pass'd hereditarily from the Blewets to the Baimards."

E. T. MAXWELL WALKER.

Chace Cottage, Enfield, N.

This English name, found written Blewett, Bluet, Bluett, Bluat, Bloet, is the same with the French names Blouet, Bluet, Bleut, Blaut, which are

diminutives of the name Bleu; from *bleu*, the colour. The French have also the diminutives Bluin, Blouin, and the patronymic Bleuart. In like manner, from the D. *blauuw*, G. *blau*, we have the names Blauuw and Blau; from the Saxon *blea*, *bleah*, *bleow*, *blis*, we have Blue, Blow, Blew, and Blewe; and from the O. It. *biavo* (Low L. *blavus*, *blavius*) are the Italian names Biava and Biavi.

R. S. CHARNOCK.

Junior Garrick.

The most remarkable representative of the family probably is Robert Bloet, Bishop of Lincoln, A.D. 1093-1123. Lord Campbell in the *Life of Bloet, Lives of the Chancellors*, 2nd edition, has a note on the family, which is shown to be still existing in Monmouthshire.

ED. MARSHALL.

"GHAT" (5th S. v. 388) is doubtless the same with the Northern provincial word *gawt*, *gill*, which Grose renders "hog-pig and sow-pig"; and *cawa* would seem to be the same as the Lancashire *cawa*, third p. pl. of *caw*, to call.

R. S. CHARNOCK.

Junior Garrick.

DUCHESSE DE CHATEAUXROUX (5th S. vi. 88.)—MR. THOMPSON will find a full account of Madame de Chateauxroux's death in the *Mémoires du Duc de Richelieu*, ch. lxiii. of the edition in Barrière's "Mémoires du 18^e Siècle." The assassination is anything but proved:—

"On dit que le poison avait abrégé ses jours. Richelieu l'a assuré à l'auteur de ces mémoires (Souavie), ajoutant que Maurepas avait trempé dans cette mauvaise action; mais la vanité des situations douloureuses et tout extrêmes où elle se trouva suffit pour expliquer la cause de sa maladie aiguë et de sa mort violente," &c.

Louis XV. seems to have had a singular liking for the house of Maille, four sisters, Mesdames de Mailly, De Vintimille, De Lauraguais, and De Tournelles (Chateauxroux), having been successively, or at the same time, his mistresses. The fifth, Madame de Flavacourt, alone resisted the monarch's advances. The second, Madame de Vintimille, died in child-bed, with strong suspicions of poison in her case.

J. B. DITCHFIELD.

MR. THOMPSON will perhaps find the information he wants in *Histoire d'Agnès Sorel et de Madame la Duchesse de Chateauxroux*, by Quatremère de Roissy, Paris, 1825, 18mo. I do not remember now the name of the publisher, but I will gladly inquire. MR. THOMPSON wants it. It has been said the Duchesse de Chateauxroux died from poison, but do not think the murder was ever proved.

HENRI GAUSSERON.

Ayr Academy.

There is an interesting memoir of this lady in the eighth vol. of the *Biographie Universelle*, p. 272 (Paris, 1813), and it partially answers the query respecting her. I give the concluding portion of the memoir:—

"La Duchesse de Chateauroux mourut le 8 Décembre, 1744. On a cru qu'elle avait été empoisonnée, mais ce fait n'est appuyé d'aucune preuve. Quand on la compare aux autres maîtresses qui lui ont succédé, on est porté à l'excuser et à regretter sa mort prématurée; elle avait de l'énergie, de la grandeur, dans l'âme; et si l'ambition lui avait fait désirer la place de favorite, des sentiments plus nobles lui inspirèrent le désir de coopérer à la gloire de son pays."

A lithographed portrait of the lady lies before me, and represents a woman of considerable personal attractions and firmness of character.

J. S.

Norwich.

BATTLE OF WIGAN LANE (5th S. vi. 168).—The inscription on the monument inquired after by F. J. J. stood as follows:—

"An high Act of Gratitude, which conveys the Memory of Sir Thomas Tyldesley to posterity

Who saved KING CHARLES THE FIRST as Lieutenant-Colonel at Edgehill Battle,
After raising Regiments of Horse, Foot and Dragoons
And for

The desperate storming of Burton-upon-Trent over a Bridge of 36 Arches

RECEIVED THE HONOUR OF KNIGHTHOOD.

He afterwards served in all the wars, in great command,
Was Governor of Lichfield,

And followed the fortune of the Crown in the three Kingdoms,

And never compounded with the Rebels, though strongly invested,

And on the 25th August, A.D. 1650, was here slain,
Commanding as Major-General under the Earl of Derby,
To whom the grateful Erector, ALEXANDER RIGBY, Esq.,
was Cornet;

And when he was High Sheriff of this County (A.D. 1679)
Placed this high obligation on the whole FAMILY
of the TYLDESLEYS."

Cornet Rigby, who erected the monument, was a distant relative of the Roundhead Colonel of the same name who commanded at the siege of Lathom House. The monument, which is but a rude affair, had fallen into a ruinous state, and was repaired about thirty years since at the expense of a gentleman near Liverpool who claimed connexion with the Tyldesleys. It seems likely again to fall into ruin, as the inscription is obliterated and there is no one to look after it.

J. A. PICTON.

Wavertree.

See Baines's *Lancashire*. It is a monument to Thomas Tyldesley only, not to all who fell. Baines says the inscription is nearly effaced. It must have been Tyldesley's cornet. I think in the last line,—"Placed this high obligation on the whole family of the Tyldesleys,"—must have been altered in some blundering restoration. P. P.

DR. COURAGE (5th S. vi. 88).—This is eminently a proper name in France, and there is (or was) a place so named in Normandy. I remember seeing in the *Journal des Débats*, many years ago, that a *medaille* of one thousand francs (the

Prix Montyon for virtue) was awarded to Rose Courage, domiciliée à Caudebec-les-Elbeuf, Département de la Seine Inférieure; and, if my memory (carefully tasked for the purpose) does not deceive me, it was stated in a weekly London paper, some fifteen or twenty years ago, that an Earl of Egremont (?), about a century back, paid a visit, on some occasion, to Dr. Courage's Museum in London. More than this I cannot say.

SENEX.

A PUZZLE (5th S. vi. 128).—A correspondent of the *Newcastle Weekly Chronicle* sent to that journal in February last a cutting from an old, and believed to be a Derbyshire, newspaper which he had found among some scraps. The cutting read as follows:—

"In one of your neighbouring counties, I have a friend who was twice married. By his first wife there were twenty-two children, each of whom, I believe, arrived at years of maturity. By his second wife there were ten children. The only surviving child by the first wife married the brother of her father's second wife, which somewhat complicated the relationship of the younger branches. But this is entirely put into the shade by the occasion of the following enigmatical lines, inscribed beneath a family painting in the possession of a Devonshire family:—

'Madam,—I pray this one thing me show:

What you three be, if you them know?

Coming from the castle in such degree,

What's their descent and nativité?

Sir,—The one by my father's side is my brother,

And so is the next in the right of my mother;

Third, my own son lawfully begat,

All sons of my husband in my lap,

Without hurt of lineage in any degree;

Show me in reason how this may be.'

W. E. ADAMS.

Newcastle-on-Tyne.

"YOU ARE TOMMY SIMPSON" (5th S. vi. 48).—Possibly this phrase has its origin in some such odd nursery names, for the fingers or toes, as the following: Bill Milker (thumb); Tom Thumper; Long Lazy; Cherry Bumper; Tippy-Tippy-Town-end.

H. T. C.

AN ANCIENT CUSTOM (5th S. vi. 86).—See "N. & Q.," 4th S. xii. 406, 480. There is an admirable article on funeral garlands by Mr. Llewellyn Jewitt in the *Reliquary*, vol. i. p. 5, in which he gives illustrations of garlands from some Derbyshire churches. The volume just cited also contains some letters on the subject at p. 126.

R. B. P.

WILLIAM CRASHAW, FATHER OF THE POET (4th S. iii. 219, 314, 370, 440, 511).—I possess an autograph similar to that described by your correspondent. It is written on each side of a printer's device (a winged horse, with two cornucopias, &c., underneath), and is as follows:—"W. Crashaw, 1594. Servire Deo regnare est." The motto is taken from the Sacramentary of Gelasius, and is

most happily paraphrased in the well-known words in the Collect for Peace, "Whose service is perfect freedom." See Muratori's *Liturgia*, i. 727; Blunt's *Annotated Book of Common Prayer*, 1872, p. 254. JOHN E. BAILEY.

MADAME DE GENLIS AND THE ROD (3rd S. x. 72.)—I have searched in vain the *Memoirs* for T. F.'s anecdote. The edition I have consulted is the English version of 1825 (*Memoirs of the Countess de Genlis, illustrative of the History of the Eighteenth and Nineteenth Centuries*. Written by Herself. London, Colburn, 1825, 12mo., 8 vols.). In this Long Vacation time, away from London, I have not access to the French original; but this translation does not appear to be imperfect, or in any way abridged. Would T. F. or some other correspondent kindly give a reference?

MIDDLE TEMPLAR.

Bradford.

IRISH KNIGHTS: KNIGHTS OF THE ORDER OF ST. PATRICK (5th S. vi. 61.)—I have received the following from Sir Bernard Burke, Ulster King-of-Arms, in reference to my former communication on the same subject:—

"The first Roman Catholic peer created a Knight of St. Patrick was Arthur James, eighth Earl of Fingall. His lordship, on the occasion of the coronation of King George IV., was declared one of the Extra Knights of the Order of St. Patrick; and on the 28th August in the same year was installed in St. Patrick's Cathedral, the sovereign himself presiding. The Earl died July 30, 1836, and was succeeded in his peerage honours by his son, Arthur James, ninth Earl of Fingall, who was invested with the Ribbon of St. Patrick, Oct. 9, 1846, and who died April 22, 1869. J. BERNARD BURKE, "Ulster."

WILLIAM O'CONNOR, M.D.

Upper Montagu Street, Montagu Square.

MICHAEL FARADAY (5th S. vi. 147, 190.)—About two years ago I had the good fortune to purchase the great chemist's Bible (Edinburgh, A. Kincaid, 1766), bound in homely sheepskin, containing his autograph, apparently written many years ago, upon one of the fly-leaves.

CH. ELKIN MATHEWS.

ADDISON: DENT (5th S. vi. 29, 173.)—A doubt is thrown on the correctness of Curll's statement, that Addison's brother died before him in the East Indies, by a note in Bell's "Life of Milton" in the *Cabinet Cyclopædia*, 1839. Addison's father, the Dean, according to the tablet to his memory in Lichfield Cathedral, had six children, namely, 1. Jane; 2. Joseph; 3. Gulston; 4. Dorothy; 5. Ann; 6. Lancelot. From Steele's letter to Congreve (*Correspondence*, 1809, ii. p. 611) it appears that two of these children, Jane and Ann, died before the Dean in 1703. Joseph died in 1719, and Curll says that a brother who had died previously in India had left him a fortune; on the

other hand, Bell states that Gulston Addison, who was Governor of Madras, survived Joseph many years. It is possible that both brothers, Gulston and Lancelot, went out to India; and, if so, the two stories may both be correct. The records of the East India Company would show when Governor Addison died. EDWARD SOLLY.

"A NEW TERROR TO DEATH" (5th S. vi. 126, 195.)—On referring to the second vol. of Hawkesworth's collection of *Letters written by the late Jonathan Swift, D.D., Dean of St. Patrick's, Dublin, and Several of his Friends, from the Year 1703 to 1790, &c.*, I find Dr. Arbuthnot writing to Dr. Swift, London, Jan. 13, 1732, of his own sorrowful life for some time past, of the loss of a dear child, of the death of Gay, who had been interred in Westminster Abbey

"as if he had been a peer of the realm; and the good Duke of Queensberry, who lamented him as a brother, will set up a handsome monument upon him. These are little affronts put upon vice and injustice, and is all that remains in our power. I believe the *Beggars' Opera* and what he had to come upon the stage will make the sum of the new diversions of the town for some time to come. Curll (*who is one of the new terrors of death*) has been writing letters to everybody for memoirs of his life. I was for sending him some, particularly an account of his disgrace at Court, which I am sure might have been made entertaining, by which I should have attained two ends at once, published truth, and got a rascal whipped for it."

If I mistake not, a memoir at Curll's hand constituted the new terror to death. ENILORAC.

MOATED PARSONAGES (5th S. vi. 8, 134.)—Very evident traces of a moat are visible round the rectory at Burrough Green, near Newmarket, in Cambridgeshire, in which parish there are vestiges of at least two other moats, one of which is singularly perfect. There is a tradition that the rectory-house here was, at one time, occupied by two bishops. (Qy., was this during the civil wars of the seventeenth century?) A. E. L. L.

"FURMETT" (5th S. iv. 46, 95, 139, 238, 295; v. 76, 218, 273, 418; vi. 178.)—I have been acquainted with the word, and the object represented thereby, all my life. On the eastern shore of Maryland, one of the first settled portions of the United States, and where I passed a great portion of my early years, furnetty is a standard dish of the harvest feast. It is there made of new wheat, cracked in a mortar with a pestle, and boiled in milk. It is flavoured with salt or sugar, according to the taste of the eater. It may have been remarked that in the oldest portions of the United States many words and customs survive, that, I judge, are becoming obsolete in England. Frequently there are queries in your publication concerning such matters that are here well known.

SCOTO-AMERICUS.

WINCHEL ROD (5th S. v. 507; vi. 19, 33, 106, 150, 210).—I will supplement MR. PICKFORD's reference to the *Antiquary* with one to the *Annual Register* for 1772, vol. xv. p. 96. It is an account of a French water-finder of that time, and may therefore interest MR. HUBERT SMITH.

CHARLES F. S. WARREN, M.A.

Berkhill.

I confess until I read the communications of CUTBERT BEDE and K. H. B. I had no conception that Dousterswivellian arts flourished amongst educated people in this enlightened age.

MIDDLE TEMPLAR.

"THE CONVERSION OF THE BRITONS," PAINTED BY J. H. MORTIMER (5th S. v. 108, 236, 397; vi. 156).—The picture is also noticed in Lipscomb's *Buckinghamshire*, vol. iii. p. 650, Lond., 1847, with this addition, that it was restored by H. Lovegrove at the expense of Lord Carrington, so that it is not in its original state.

ED. MARSHALL.

SIR JOHN LEACH, M.P. (5th S. vi. 147, 214).—BEDFORDIENSIS evidently refers to the saying of Sir Samuel Romilly, which, however, he has counter-marched or inverted, as the gist of it was just the other way. It was that "the tardy justice of the Chancellor [Eldon] is better than the swift injustice of his deputy [Leach]" (Campbell's *Lives*, vol. vii. p. 634). Compare with this another reputed saying of Sir Samuel (who was by no means favourably disposed towards Lord Eldon), to be found in the *Law Magazine*, No. xlii., and Twiss's *Life of Eldon*, ii. 407.

W. T. M.

Skinfeld Grove.

CURIOUS ERRORS CAUSED BY HOMONYMY (5th S. iv. 483; v. 155, 211; vi. 111, 199, 219).—I am obliged to T. J. A. for pointing out my oversight; the *o* in *hora* is long. But, with this correction, my observation remains, namely, that to the philologist *heur* is a word of two syllables (*eur*), and that no etymology of the word can be accepted which does not account for the two syllables.

A. BELJAME.

Paris.

"EYING": "EGGING" (5th S. v. 448; vi. 14, 129).—In the passage quoted by M. W. the first word, I think, evidently means *earing*, i.e. ploughing; the second word probably means harrowing.

T. S. NORGATE.

Spargham, Norwich.

THOMAS GIBBS (5th S. vi. 88, 154).—I should have added to my letter at the latter reference that Servase Markham dedicated his *Hunger's Predestination* (London, 1621) to Thomas Gibbs, probably the same person as the patron of the books mentioned in that letter.

HENRY H. GIBBS.

Aldersham.

"SKID" (5th S. iv. 129, 335, 371; v. 117, 337; vi. 97, 119, 198).—In old coaching days, in Yorkshire, the old-fashioned "drag" applied to the hind wheels of a coach was frequently called the "skid."

M. M. H.

"OY" (5th S. v. 513; vi. 116, 197).—*Oy*, indifferently spelt *o*, *oe*, and *oye*, would seem to signify grandchild. But in Blind Harry's life of the patriot Wallace, it is said of Malcolm Wallace of Ellerslee, an ancestor (bk. i. l. 30, Jameson's ed.), that—

"The second O he was of gud Wallace."

What does "second O" here mean? Some say great-grandchild; others doubt, thinking (assuming the existence of several grandchildren) it may refer to the *second* of these *nati*, that is in respect of age.

R. L.

In Burns's fine dedication of his poems to Gavin Hamilton a compound of *oe* occurs in these lines:—

"Till his wee curlie John's ier-oe
The last sad mournful rites bestow."

Ier-oe being a great-grandchild. R. S. K.

O'NEILL'S BANNER (5th S. vi. 68, 195).—S. T. P. is right in giving the *red hand dexter* as an achievement in the arms of O'Neill, but doubtful as to his banner, and he is decidedly wrong in making it a mark of the baronets to whom King James entrusted the task of conquering Ulster. The cognizance of that order was to be the bloody hand of Ulster, borne in a canton on their arms, on a field argent, a *sinister* hand, erect, gules.

C. W. B.

THE BEAUTIFUL MARY BELLENDEN (4th S. xi. 116, 182).—At the former of the above references is a note of mine, ending with a query asking for information as to the place of burial of this famous beauty of the last century. At the latter reference, MR. E. CUNINGHAME not only favours me with the desired information, but he supplements it by stating that the Queen "was in the deepest fear that the King was lost at sea" on his passage home from Hanover; that "her easy-mannered minister Sir Robert Walpole had retired to Richmond"; that the Duke of Argyle paid her a visit of sympathy on this occasion; and that, probably in consequence of the honour thus shown to her by the Duke, her Majesty returned the compliment by directing that all honours should be rendered to his grace's niece (*cousin* this should be) by marriage. "However this may be," adds MR. CUNINGHAME, "the corpse was borne with all honour through the main streets from Somerset House to St. Anne's" (Westminster). If MR. CUNINGHAME be still a correspondent of "N. & Q.," will he, or will any other of your correspondents, kindly fur-

nish me with the authority, printed or in MS., for the interesting account he has supplied?

HENRY CAMPKIN, F.S.A.

Reform Club.

"TIS BETTER NOT TO HAVE BEEN BORN" (5th S. v. 386; vi. 132.)—DR. RAMAGE has made with much care a list of passages which relate more or less closely to the subject to which MR. WARD alluded. But may some additional remarks be allowed by way of supplement?

The original of the French lines by Lebrun is to be found in the verse of Menander:—

ὁν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νεός—

which occurs in Plutarch's *De Consolatione, ad Apollonium*, in *Opp. Moral.*, p. 119, E., Par. 1624. In the same treatise the story of Silenus, quoted by T. W. C., is referred to its source, Aristotle, *De Anim.*, *ibid.*, p. 115, B. It was addressed to Apollonius on the death of his son, who died young, and has several passages from other writers on the subject of life and death.

Seneca, in the *Consolatio ad Marciam*, on the death of her son, who, although not a youth, died in early life, has:—"Filium tibi dii immortales non diu daturi statim talem dederunt, qualis diu effici potest."—Cap. xii. sec. 4, tom. i. p. 151, ed. Tauchn.; and there occurs this expression respecting death in a letter:—"Portus est, aliquando petendus, nunquam recusandus. In quem si quis inter primos annos delatus est, non magis queri debet quam qui cito navigavit."—*Ep.* lxx. sec. 2, tom. iii. p. 180. To the former of these two passages there is a very close parallel in *Wisd.* of Sol. iv. 13:—"He being made perfect in a short time fulfilled a long time."

There is another passage which should not be omitted:—

"Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun" (*Eccles.* iv. 2, 3),

—as to the interpretation of which, see *Corn. a Lapide, ad loc.* ED. MARSHALL.

THE EDIBLE SNAIL, *HELIX POMATIA* (5th S. vi. 188.)—In Donovan's *Natural History of British Shells*, vol. iii., plate 84, will be found an interesting history of the *Helix pomatia*. This author writes:—

"Pennant has named this species of *Helix*, with some propriety, the *Exotic Snail*, for, though it is found at his time in vast abundance in several parts of the country, it is not an indigenous kind. By whom it was first introduced is uncertain. Pennant mentions Sir Kenelm Digby, and Da Costa speaks of Charles Howard, Esq., of the Arundel family. Its history, as related by Da Costa, is so very interesting that we shall give it in the words of its author:—"It is the largest species of land snail in England, and is found in hedges and woods.....The animal, being large, fleshy, and not of an unpleasant

taste, has been used for food in ancient times. It was a favourite dish with the Romans, who had their *Cochlearia*, or snail stews, wherein they bred and fattened them. Pliny tells us that the first inventor of this luxury was a Fulvius Harpinus, a little before the civil wars between Cæsar and Pompey. Varro has handed down to us a description of the stews and manner of making them."

Here follows an interesting history, to which I must refer your correspondent. The author proceeds:—

"This is not indigenous, or originally a native of these kingdoms, but a naturalized species, that has thrived so well as now to be found in very great quantities. It was first imported to us from Italy, about the middle of last century, by a *scavoir vivre*, or epicure, as an article of food. Mr. Aubrey informs us it was a Charles Howard, Esq., of the Arundel family, who, on that account, scattered and dispersed those snails all over the downs, and in the woods, &c., at Albury, an ancient seat of that noble family, near Ashted, Boxhill, Dorking, and Epsom, in Surrey, where they have thriven so much that all that part of the country, even to the confines of Sussex, abounds with them. The epicures, or *scavoir vivre*, of those days followed this luxurious folly, and the snails were scattered or dispersed throughout the kingdom, but not with equal success; neither have records transmitted to posterity the fame of those worthies, equal to the Roman Fulvius Harpinus, except of two, the one Sir Kenelm Digby, who dispersed them about Gotherst, the seat of that family, near Newport Pagnel, where probably they did not thrive much, as they were not frequent thereabouts; the other worthy was a Lord Hatton, recorded by Mr. Merton, who scattered them in the coppices at his seat at Kirby, in Northamptonshire, where they did not succeed. Dr. Lister found them about Puckeridge and Ware, in Hertfordshire, and observes that they are abundant in the southern parts, but are not found in the northern parts, of this island. In Surrey, as before mentioned, they abound; in several other counties they are not uncommon, as in Oxfordshire, especially about Woodstock and Bladon; in Gloucestershire, in Chedworth parish, and about Frog Mill, in Dorsetshire, &c., but I have never heard that they are yet met with in any of the northern counties."

E. C. HARINGTON.

The Close, Exeter.

P.S.—May I add that, as I have only one specimen of the *Helix pomatia* in my collection, I should feel greatly indebted to any one who, having the means of procuring them, would favour me with one or two additional (good) specimens? As I am not an epicure, I am anxious to obtain the shell and not the snail.

The following is from Jeffrey's *British Conchology*, vol. i.:—

"There was at one time a popular notion that it had been introduced into this country by the Romans, because it is found near several ancient encampments; but there does not appear to be any other foundation for this idea. The *H. pomatia* has not been found at Wroxeter or York, or in many other parts of England and Wales where the Romans built cities or had important military stations, and in all probability this kind of snail was not known to them, as another species (*H. lucorum*) takes its place in Central Italy. There is no better reason for the rumour which is mentioned by

Montagu, that it was imported from Italy about the middle of the sixteenth century, either as an article of food or for medicinal purposes, and turned out in Surrey by a Mr. Howard at Albury. It was well known to Lister, who wrote in 1678, as the largest of our native snails; and in all probability is equally indigenous with *H. aspersa*, or the common garden snail.....The foreign distribution of *H. pomatia* extends from Finland to Lombardy, but it does not appear to have been found in the south of France."

J. H. POWSONBY.

Eaton Terrace.

These snails are found abundantly in the neighbourhood of the Roman villa at Chedworth, and I have also seen them in old gardens at Cirencester (the ancient Corinium). There is little doubt of their Roman origin.

G. H. HARMER.

Cirencester.

Miscellaneous.

NOTES ON BOOKS, &c.

The Genders of French Substantives. By Benjamin Dawson, B.A. (Lond.), Treasurer of the Philological Society, and Danby P. Fry (late Treasurer). (Longmans & Co.)

FRENCH genders are dreadful things to most foreigners, but especially to the English. In some cases, French people who have been ill taught, or who have had no teaching at all, stumble over these obstacles, as may be seen illustrated by Molière, and may be heard in the persons of French provincials, actual personages or counterfeit presentments on the stage. As far as the English are concerned, they need have no more difficulty in this old matter for doubt and terror. Messrs. Dawson and Fry have in this little book demonstrated the comparative anatomy of the gender. The student not only gets a perfect knowledge of what a French gender is, but how the particular word came to be of that gender, and indeed how the word came to be French at all. There is quite a new light thrown on what has been to many a dark subject. Some people, with French genders, are a good deal like the perplexed boy with the Greek accents, who flung them about promiscuously. But it is understood that private individuals are not to be guilty of such bad grammatical manners. It is only imperial sciolists, like Sigismund, who claim to be above such a thing as grammar. It was all very well for Le Roi Soleil, Louis XIV., to change (by a blunder) the gender of *carrosse*; but let any commoner individual try his tongue at such a change, he will not find his idea received with such ready civility as the Grand Monarque's was. But henceforth there will be no excuse for any error, or carelessness, or wilful audacity on this head. The two gentlemen who have constructed this capital little book are experienced philologists. They do not run a muck among words generally, to the damage of language and themselves, but, thoroughly knowing what they are about, stick to it, and accomplish their object also thoroughly. We give notice to all teachers as well as students to have this work side by side with their grammars; it will serve them well till those halcyon days arrive when language shall be so perfected that genders may be altogether done away with—in grammar, which consummation, according to some philologists, will be a proof of the ultimate perfection of language and grammar too.

The Operatic and Dramatic Album. Part I. (E. Matthews & Sons.)

It is quite a revival of old opera and play-going times to see once more fine lithographic engraved portraits of

musical and dramatic artists of celebrity. In this first number there are four portraits, Madame Patti (Marquise de Caux), Miss Neilson (Mrs. Lee), Signor Campanini, and Mr. Irving. The notices appended are called "biographical," but they do little more than name the stations by which the artists made progress towards celebrity. In future, we hope to see more of real biography; it is always interesting, and in this case especially so. We shall watch the successive numbers of this new and graceful work with curiosity; and we will just hint to publishers and artists that there are some of our truest actors among the earnest players who make no "racket" in order to be among the royalties and humbugdom that figure in the photograph-shop windows; and these honest men and true, with their honest sister artists, will not, we hope, be overlooked.

A Letter to the Rev. H. P. Liddon, D.D., Ireland Professor of Exegesis, Canon of St. Paul's. By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew and Canon of Christ Church. (Parker & Co.)

In this letter, on the clause, "and the Son," in regard to the Eastern Church and the Bonn Conference, Dr. Pusey has stated his thoughts as to the restoration of intercommunion with the Greek Church, and also as to the modifications in the propositions adopted at the Bonn Conference that he would desire, so as to be enabled to accept them.

Weather Charts and Storm Warnings. By Robert H. Scott, M.A., F.R.S. (H. S. King & Co.)

THE Director of the Meteorological Office has here made the laudable attempt to explain the weather charts that appear daily in the papers. These charts have proved so sore a puzzle to the majority, we venture to think, of readers, that the appearance of Mr. Scott's handy volume cannot but be hailed with satisfaction on account of the possible relief it will afford.

THE Dean of Norwich has published a small volume of sermons, *The Child Samuel* (Rivingtons), designed as a help to meditation on the Holy Scriptures for children and young persons. These sermons were addressed originally to the choristers of Norwich Cathedral, a class of boys which, whether we regard their bodily or mental requirements—though so very much must, in the nature of things, depend on them for the proper rendering of the services of the Church—has generally been the subject of, one might almost say, studied neglect at the hands of the caputular bodies, whilst the corporations to which they are attached possess great wealth. We are thankful to know that at last Deane and Chapters are awakening to a sense of their duty, and that great changes for the better are now nearly everywhere on foot with a view to providing proper maintenance and education for cathedral choristers.

MESSRS. MACMILLAN & Co. have published a second edition of Mr. E. A. Freeman's *History and Conquests of the Saracens*, illustrated in six lectures delivered before the Edinburgh Philosophical Institution in 1856. Mr. Freeman has added a new preface, in which he treats of "Turkish Atrocities in Bulgaria," and describes Mr. Disraeli, with regard to them, as "standing up in the Parliament of England to make the evil deeds of the oppressors a subject of brutal merriment!"—From the same publishers we have *Historical and Architectural Sketches, chiefly Italian*, being a reprint of articles in the *Saturday Review*, &c., which were well known to be Mr. Freeman's, and which are now welcome with his name on the title-page, by way of acknowledgment.

THE *Cosmopolitan Critic and Controversialist* (Elliot Stock & Co.) is the title of a new quarterly, which is described in the title-page as "intervening," and is

designed to fill up a gap long felt, it says, "amongst and by independent thinkers." The first number contains eighteen subjects. These, from their variety, must ensure many readers.

Temple Bar, for September, contains a paper on Francis I. of France which will interest historical inquirers. These, too, may be directed to an article in *Macmillan*, "Homer and Dr. Schliemann," by Mr. W. H. Mason. Lovers of poetry will do well to turn to the *Cornhill*, and read the account of an Italian poet hitherto unknown in England, "as melodious as Shelley, as serious as Wordsworth, as fiery as Byron." The *St. James's* contains a paper on George Sand. The new volume will commence next month. The *Churchman's Shilling Magazine* has an interesting paper on "Early Railways," by Mr. J. Piggot, F.S.A. The net receipts of those in England, we are told, were last year over twenty-two and a half millions. In the current quarter's issue of the *Law Magazine and Review* (Stevens & Haynes) Mr. Justice Markby, whose book on *The Elements of Law* has made his name familiar to the English legal public, criticizes some points in Sir Henry Maine's last original work, *The Early History of Institutions*. The peculiar value of Justice Markby's article seems to us to consist in its pleading for the true estimation of the practical value of abstract scientific conceptions, in law as in other branches of science. "It may be admitted," says the learned writer, "that Austin's definition of sovereignty can have comparatively little direct practical value for the inquirer into the early history of institutions, just as conic sections, though highly valuable to the astronomer, can have comparatively little direct practical value to the mechanician..... What is valuable for one purpose is valueless, or of much less value, to another. But the practical value of an abstract science," Justice Markby concludes, "cannot be determined generally by a comparison of the rejected with the retained elements; this comparison can only determine the practical value of the science for a particular purpose."

THE ENGLISH DIALECT SOCIETY.—ANON. writes:—"Many of your readers are no doubt aware that the English Dialect Society has published a most useful list of books relating to our dialects. Could not that body put us under a still deeper obligation by compiling and printing a hand list of English books having glossaries at the end? This would be an immense service to word-hunters and editors of old documents. Such a list would not occupy many pages; and if the secretary of the Society were to request persons who use such like books to send notes of titles to him on half sheets of note paper, the book would pretty nearly edit itself. One fact should always be noted; that is, whether the glossary contains, as well as an explanation of the words, a reference to the pages where they occur in the body of the volume. This is often omitted, and of course renders the glossary of much less value."

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

L. Z.—Messrs. King & Son, of Mitre Street, Aldgate, have duly preserved the stone, which, says the *Athenæum*, their workmen discovered. The inscription on this notable London relic, referred to *ante*, p. 159, is as follows:—"Here by y^e Permission of (H)is Majesty, Hell broke loose upon this Protestant City from the Malicious hearts of barbarous Papiets, by y^e hand of their Agent

Hubert, who confessed, and on y^e Ruines of this Place declare(d) the Fact, for which he was hanged, (viz) th(a)t here began that dreadful Fire, which is de(s)cribed and perpetuated on and by the (n)eighbouring Pillar. Erected Anno 168() (i)n the Majoritie of S^t Pate(n)ce Ward K^t."

OFFICER.—The "plume" is worn in the bearskin cap of the Grenadier and Coldstream Guards. In the Grenadiers it is of white goat's hair; in the Coldstream it is a scarlet cut feather. The Grenadiers have worn the bearskin and plume since 1792; the Coldstreams since some years later. The Fusilier Guards wear no plume. For books containing information about the Volunteer Forces, see Clode's *Military Forces of the Crown* (Murray), and *The History of our Reserve Forces*, by Captain Raikes (Mitchell, Charing Cross).

PATRIDGE, in *Tom Jones*, says that his schoolmaster, who was a famous Greek scholar, used often to say, "Polly matete crytown is my daskelon," which meant that you could sometimes teach your grandmother to suck eggs. To what Greek proverb did he refer?

J. R. H.

C. G. C.—"Laborare est orare" is ascribed to St. Augustin. For *Housing* cloths, see "N. & Q.," 4th S. iv. 174, 245; ix. 318, 375, 411; 5th S. ii. 369, 522. *Housing* people, 5th S. iv. 109, 156.

EUQITKA asks where he can see lists of Members of Parliament returned for boroughs from 1 Elizabeth to the passing of the Reform Act. EUQITKA should refer to county histories for answers to his second query.

HIBERNICUS.—MR. A. H. CHRISTIE will feel much obliged if you will return him, without delay, *Fletcher's History of Poland*.

E. MARSHALL.—We do not remember to have seen your note. If you will be good enough to rephrase the same in a reply, it shall receive immediate attention.

H. MARKS should refer his question to the manager of an Aquarium.

L. C.—See Colonel Ponsonby's paper on "Common Badges of the Foot Guards," 4th S. iv. 189.

G. W. MORTON.—Is there not a slip of the pen in the paragraph referred to?

T. WARNER.—Verses not received. Paintings not week.

J. L. FISH (St. Margaret Pattens, City).—The abridged saying is attributed to Melancthon.

CUTHBERT BEEDE.—We are holding the Legends over.

ERRATUM.—"N. & Q.," 5th S. vi. 206, second col., L. for 1827 read 1872. WILLIAM GEORGE BLACK.

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LONDON, SATURDAY, SEPTEMBER 23, 1876.

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Notes.

A NEW WORK ON MARY, QUEEN OF SCOTS.*

The first thing I have to do is to notice briefly the *inédit* document so fortunately recovered and so excellently edited by M. Chantelauze.

In a letter dated Fotheringay, November 23, 1586, and which can be seen in Prince Labanoff's series, the unhappy Mary announces to Pope Sixtus V. the despatch, by a trusty messenger, of a memoir containing the faithful narrative of her last capture (her arrest at Chartley, and her subsequent translation to Tixall). Now, if we may believe M. Chantelauze, that memoir is nothing else but Bourgoing's journal, recently given to the public for the first time. It begins on the very day of her arrival at Tixall, and contains the full details of the proceedings against her and of her own defence.

The MS., a small folio of 126 pages, in a cursive and small handwriting of the sixteenth century, was sold to M. Chantelauze by a person living at Amy. Although it has neither number nor stamp, it belonged, according to all probability, to the library of the Cluny Benedictines—a library the contents of which, both printed and MS., have been frequently dispersed since 1793. We

* "Marie Stuart, son procès et son exécution, d'après le journal inédit de Bourgoing, son médecin, la correspondance d'Amyas Paulet, son geôlier, et autres documents nouveaux." Par M. R. Chantelauze. 8vo. Paris, Plon.

may safely assume that the journal originally belonged to Claude de Guise, nephew of the Cardinal of Lorraine, and that it was he who presented it to the library at Cluny; this supposition is the more likely to be true, because Claude de Guise held the abbey of Cluny from 1575 to 1612, the epoch of his death, and he was cousin of Mary Stuart. The authenticity of the document is distinctly confirmed by M. Léopold Delisle, member of the French Institute, and chief administrator of the Paris National Library, in a letter which M. Chantelauze reproduces.

The next circumstance to determine is the name of the author of the journal in question. We cannot be astonished at the care he took to hide himself. The account he gives us day by day of the Queen's life is a spirited attack upon her enemies, and he was fully aware that, had he been identified, the most terrible consequences for him must have proved the result. Was the author's name so thoroughly concealed, then, that if Walsingham had had good luck enough to seize the journal it could not have been found out? M. Chantelauze thinks not. Although he generally speaks in the third person, yet he sometimes makes use of the first, and thus betrays himself. For instance, take the following passage, and see if it is not clearly the statement of a medical adviser:—"And I, immediately after, by the urgent request I made, went to her Majesty's cabinet for the purpose of taking something valuable for her health, hoping that I should be able to go and join her." Now we know that Bourgoing was the only person, besides two waiting-women, who received permission to attend upon Mary at Tixall. There can be no doubt as to the identity of the physician when we find him here and there speaking in the first person, alluding to her health, to her pains in the arm, to his visits, to the fact that he goes into the garden for the purpose of gathering medicinal plants, &c.

Further proofs quoted by M. Chantelauze allow us to ascribe in the most positive manner the journal under notice to Bourgoing. We see that Sir Amyas Paulet sent for Melvil and Bourgoing, and gave them two bundles of papers which were to be placed in the hands of the Queen. "Paulet," says the anonymous author, "declared that he did not know what these bundles were; he gave them as he had received them, and he then delivered to us separately a letter from M. Curle."

It is clear from this quotation that the author of the journal, speaking in the first person, can be only Melvil or Bourgoing. Melvil is out of the question, because he was a Scotchman, and his narrative is written in English. Besides, he was soon separated from the Queen, whereas Bourgoing remained near her to the end, jotting down day by day the facts of which he was the witness.

M. Chantelauze gives from the journal another

(and a final) passage, which I shall transcribe here in the original as a specimen of Bourgoing's style. Du Préau, Mary's chaplain, had been warned by Melvil and Bourgoing that Sir Amyas Paulet wished to speak to him, and that he, Du Préau, must wait upon Paulet. The chaplain declined to go, under the pretext that he had not a suitable cloak :—

"Alors Melvil et Bourgoing," the anonymous writer goes on, "allèrent pour parler à lui (Paulet), auxquels il refusa, disant qu'il n'avait rien à nous dire, sans que ledit Du Préau y fût. De quoi, encore plus ébahi, conclûmes que c'était pour son particulier seulement qu'il nous mandait, nous doutant qu'on le voulait séparer."

Clearly one of Paulet's two interlocutors, Melvil or Bourgoing, is the author of the journal, speaking as he does in the first person; but which of the two? Let us go on, we shall soon see :—

"Donc (M. du Préau), habillé qu'il fut, emprunta un manteau, et nous trois venus au Sieur Amyas [icelui] dressa sa parole audit Bourgoing, qu'il avait fait venir spécialement pour ce qu'il avait quelque chose à lui dire au sujet des sieurs Melvil et Du Préau, de quoi il voulait que je fisse le rapport à Sa Majesté, en ce qu'il avait fait, ne pouvant lui-même y aller," &c.

We are therefore justified in concluding, with M. Chantelauze, that the journal now published for the first time is really and undoubtedly from the pen of Bourgoing, the physician of Mary, Queen of Scots; and that it was written in *England* day by day. I purpose showing in another article how the work has been edited, and what light it throws upon the history of the unfortunate Queen's trial. Let me add here, in the meanwhile, that the well-known narrative entitled *La Mort de la Roynie d'Ecosse* contains a few passages from Bourgoing's journal, and that a small number of extracts also appear in Blackwood's *Martyre de Marie Stuart, Roynie d'Ecosse*; otherwise the Cluny MS. is entirely new to the literary world, and will be found to contain a mass of facts of the deepest moment for the history of Mary. As an appendix to the volume, M. Chantelauze has published two letters of the Queen: the former had never been printed; the latter is well known, but the Cluny MS. supplies some valuable readings.

GUSTAVE MASSON.

(To be continued.)

MILTON AND MACAULAY.

On looking over, the other day, Macaulay's brilliant essay on Milton, I was struck by one or two statements which seemed slightly inaccurate. It is at all times an unpleasant and ungracious act to pick out little slips and little errors in a great work, but I hope I may be pardoned by even the most ardent admirers of the great essayist for drawing attention to any mistakes, when they affect in any way either the life-history or the works of John Milton. First, then, I may quote

as follows from the conclusion of a boldly worded paragraph :—

"After having experienced every calamity which is incident to our nature, old, poor, sightless, and disgraced, he retired to his hovel to die" ("Milton," *Essays*, ed. 1854, vol. i. p. 13).

This presents a very melancholy picture, but is it an accurate one? I hardly think so. Milton's last years were not, indeed, passed in the fine atmosphere of learning and culture which to us would appear for him the most suitable. He was not the idol of a great literary coterie nor an earlier Johnson, ruler of the world of letters, but his days do not seem to have been spent in anything approaching to misery. He was not in poverty; he was not, indeed, rich; but he had sufficient for his wants, and even beyond, and his home was more peaceful than probably it had ever been before. In his last years his daughters went from the house, and his third wife appears to have been a faithful and loving helpmate, who could sing to him, and cheer the poet in many kindly ways. The peace, in truth, seems to have been very welcome. He had numerous visitors, among them Dryden and Aubrey, and the latter even remarks that "he was visited by the learned much more than he did desire." Again, where is the proof that his house near Bunhill Fields in any sense deserved the name of a hovel? Perhaps, however, Macaulay only used the word to serve a rhetorical purpose. If so, it is to be regretted that here, as in other places, he sacrificed truth to effect.

Of Milton's *Sonnets* it is said further on (p. 14):—

"A victory, an unexpected attack upon the city, a momentary fit of depression or exultation, a jest thrown out against one of his books, a dream which for a short time restored to him that beautiful face over which the grave had closed for ever, led him to musings, which, without effort, shaped themselves into verse."

Had Macaulay, before printing the above sentence, turned to Sonnet xxiii., he would have saved himself from a very obvious error. Milton it is supposed, married Catherine Woodcock (the "deceased wife" of the poem) after he had become blind, so that he never saw her face in life; and does he say he saw it in his dream, "her face veiled," though he could fancy that—

"Love, sweetness, goodness, in her person shined
So clear as in no face with more delight."

It is, I think, evident that no dream could ever "restore" a beautiful face to one who had never beheld it.

WILLIAM GEORGE BLACK.

SHAKESPEARE IN RELATION TO HIS WORKS.

It is a commonly received opinion that the dramatist was modestly indifferent to the fate of his works; in other and more correct words, that he was a careless and, in so far, worthless father

his intellectual progeny. This is so thoroughly untrue as to call for immediate protest. It was not the poet but the time that was indifferent. The time and the condition of the stage, the rules and regulations of stage management with regard to the property of plays, and a too early death, prevented Shakspeare giving a self-superintended edition of his works to the world.

"It is a thing to be desired," say the editors of the first folio, "that our author had lived to have overseen his own writings, but since this hath been denied him, and he, by death, departed from that right, we do our best," &c. This, coming from the authority of close personal acquaintance with the poet, carries in itself a weight of evidence against a very groundless hypothesis. So far from being indifferent to the fate of his writings, he was, perhaps, of all authors who ever lived, the most solicitous for their welfare.

It is not nearly so well understood as it should be how wide a distinction existed in his day between poetry proper and plays, nor under what ban of disgrace the stage and all connected with it laboured. There were many well-meaning men in those days who, while tolerating *Venus and Adonis* and *Lucrece* on their tables, would, had one of their sons brought into the house a quarto *Romeo and Juliet*, being stone blind with prejudice, have flown into a most violent passion, confiscating the book, and threatening the culprit with a shilling legacy. But apart from this, and in far higher intellectual quarters, there was an apathy respecting dramatic literature, apart from the stage, which condemned it to an "idle rank and place in general estimation." In his preface to *Volpone*, Ben Jonson, with bitter parenthetical emphasis, says, "If we turn to dramatic (or stage poetry as they term it)," &c. And Jonson was lampooned for giving to his plays the title *Works*. Plays as a rule were undedicated, and possibly the reason why two names were sought out for the dedication of the first folio was that neither nobleman would bear the burden alone, and that one was not thought sufficient to give the volume a noble estimation.

The quarto *Romeo and Juliet* went through only one, in the same time that his two poems went through seven or eight, editions. But, if we listen to himself, as we shall some day, sooner or later, obliged to do, we shall find indubitable evidence of what manner he regarded his, at that time, less esteemed works. Referring to such quartos of his as had then been published, he says :—

"O, let my books be then the eloquence
And dumb presagers of my speaking breast,
Who plead for love and look for recompense."

Sonnet xxiii.

And some years after, referring to the prodigal production of his prime unpublished, he says :—

"Yet this abundant issue seemed to me
But hope of orphans and unfathered fruit."

The term "orphans," applied here to his plays, was taken up by Heminge and Condell, when they solicited Pembroke and Montgomery to become "the guardians of Shakspeare's orphans." There is another sonnet of his also having direct reference to his plays :—

"When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear time's waste ;
Then can I drown an eye unused to flow
For precious friends hid in death's dateless night."

That many, or indeed any, of Shakspeare's personal friends were dead, at the time this was written, is doubtful. It refers to his plays, which, shelved in the theatre, were before the public neither as plays nor books. The stage demanded infinite variety. The people then were as greedy for new exhibitions as they are now for new novels, and swallowed and wearied of them as speedily. The intense study and trouble bestowed by Shakspeare on his dramatic works seemed wasted time ; and he thought of those old friends of his, lost temporarily, and perhaps for ever, in the darkness of oblivion, with a yearning heart. In conclusion I would refer the reader to the last four lines of Jonson's commendatory verse, as having reference to the dark woman with the mourning eyes and the fair man of the Sonnets :—

"Shine forth, thou star of poets, and with rage
Or influence chide or cheer the drooping stage,
Which, since thy flight from hence, hath mourned like
night,
And despairs day, but for thy volume's light."

R. H. LEGIS.

BARBARISM IN SCOTLAND AND PROF. MONTAGU BURROWS.—From the April number of the *Edinburgh Review*, which has just come to my hand—rather late—I learn a few facts relating to the intellectual state of Scotland six or seven hundred years ago, that present a striking contrast to the professor's sombre views, or rather assertions, for which he brings forward no proofs whatever. As I fear the article in the *Review*, "Secondary Education in Scotland," judging from its uncut state in my copy, excites little interest and finds few readers in England, may I hope that the pages of "N. & Q." will not be shut against the statements of the reviewer, who is at least entitled to as much credit as the Oxford professor, who, by the way, much to his honour, entered rather late in life on his academical career, and may be excused for not being very well read in Scottish history ? The reviewer says :—

"This arrangement for management and inspection by an external and higher authority of numerous schools, plainly of a middle-class character, dates from a period long anterior to the foundation of any of the existing public schools of England. In 1241, almost a century and a half before the foundation of Winchester, and considerably more than that period before the *dulce domum*

was first sung, the care of the schools of Roxburgh had been entrusted to the monks of Kelso, and the 'Rector of the Schools' was an established officer. Nor was he, by any means, the first official who bore the same or an equivalent title. The 'Master of the Schools' of St. Andrews appears between 1211 and 1216. At Ayr there was a 'Master of the Schools' in 1234, who took rank with the Deans of Carrick and Cunningham in a commission from the Pope.* In 1256 the statutes of the Church of Aberdeen imposed on the Chancellor of the Chapter the duty of attending to the regimen of the schools, and to seeing that the boys were taught grammar and logic. Earlier still, in 1224, there was a similar officer at Abernethy, in our day a country village, and even then probably fallen from its earlier grandeur. The schools of Perth and Stirling were attached to the monastery of Dunfermline, and we read of their existence so early as 1173. These and others were all burgh or grammar schools. But there was another and higher class of schools within the walls of the monasteries, chiefly designed, no doubt, for the education of the clergy. To them, however, it would appear that the sons of the nobility were occasionally sent, and in the cartulary of Kelso an instance occurs in the year 1260 of the grant by a noblewoman of a rent to the abbot and monks, on condition that they should board and educate her son with the best boys entrusted to their care. It was in these latter schools, which perished in the wreck and plunder of the Reformation, leaving no substitutes behind them, that the rudiments of the scholastic philosophy were taught, and that such men as John of Dunset must have been prepared for the brilliant careers on which they immediately entered at Oxford, and Paris, and Bologna."

In a note it is stated that M. Francisque Michel has demonstrated, in his *Écosaise en France*, that French must have been generally known as a spoken language in Scotland from the thirteenth century down to the Union. The extent of the connexion between Scotland and France, which that work brought to light, was an astonishing revelation even to those best acquainted with the history of both countries. Prof. Burrows had better set to work now, and bring proof of the barbarism imputed to the Scotch at the period mentioned by him.

SCOTUS.

ROCHE ABBEY: CAPABILITY BROWN.—About eight miles from Rotherham, in the county of York, are situated the remains of this abbey, founded in 1147, for monks of the Cistercian order. The ruins are very small in point of extent, consisting chiefly of a portion of the church and the main gateway, and cannot for a moment be compared with those of the magnificent Yorkshire abbeys of Fountains, Rievaulx, and Kirkstall. The gateway, which doubtless contained a room over it, seems to have

been a Hospitium for the reception and accommodation of pilgrims who came to venerate the image found in the rock; for the abbey, "Roche" or "De Rupe," derived its name from a portion of the natural limestone, which appeared to have assumed the form and shape of a Crucifix.

Roche Abbey, sheltered by lofty rocks and embowered amidst tall trees, is beautifully situated in a secluded valley, through which a stream flows, expanding into a canal. Its position and surroundings call to mind the happy valley in *Rasselas*, "where Abassin kings their issue guard," and few places could be found in England where in former days the monks could be more effectually "taken aside from the multitude" than this sequestered dell. *Il Penseroso* might have been written by Milton under its mouldering walls, and the Emperor Charles V. have found a retreat to his heart's content in its quiet seclusion. Sir Walter Scott, too, might have had it in his "mind's eye" when he described so graphically the ruins of St. Ruth in that most fascinating of novels, *The Antiquary*. At the Dissolution, the nett annual revenue of Roche Abbey amounted to 224*l.*, according to Dugdale, and the gross income was, according to Speed, 271*l.* 19*s.* 4*d.*

Horace Walpole—most charming of letter-writers—thus speaks of the condition of this abbey to his friend Cole, in 1772, nearly two hundred years after its suppression, giving a graphic picture of its truly pitiable condition at that time:—

"I saw Roche Abbey, which is hid in such a venerable chasm, that you might lie concealed there even from a squire parson of the parish. Lord Scarborough, to whom it belongs, and who lives at next door, neglects it as much as if he was afraid of ghosts. I believe Montesinos' cave lay in just such a solemn thickset, which is now so overgrown that when one finds the spot, one can scarce find the ruins."

The allusion is to Montesinos' enchanted cave in *Don Quixote*, the entrance to which was so hidden, and in which the Knight of La Mancha saw such marvellous wonders and sights. However, since Walpole's days, the celebrated landscape gardener, Capability Brown, was called in, who made a thorough clearing out of the ruins and brushwood, forming also the adjacent canal and lake. No one can now tell how much of the ruins was swept away by him in his zeal for restoration, and in accordance with his ideas of improvement, but most probably very considerable portions of Roche Abbey, it may be added, with the adjacent demesne of Sandbeck Park, is still the property as in 1772 when Walpole wrote, of the noble family of Lumley, Earls of Scarborough.

JOHN PICKFORD, M.A.

Maltby, near Rotherham.

G. COLMAN THE YOUNGER.—List of papers found in the portfolio of Mr. G. Colman after his death: Songs—Irish Providence. Sung by Johnstone Nightingale Club. — Mathews.

* Innes's *Scotch Legal Antiquities*, p. 214.

† The claim of Scotland to the *Doctor subtilis* is pretty well established by the dates. The date of his birth is, indeed, unknown, but he died on Nov. 8, 1308, not six years before the battle of Bannockburn. By that time *Scotus* certainly meant a Scot. John Scotus Erigena, on similar grounds, it would seem, must be given up to the sister island, as in the ninth century *Scotus* no doubt signified an Irishman.

Songs—A Landlady of France. Sung by Liston.
 Young Lobake. — Fawcett.
 Sailors' Carouse. —
 Supper of the Ghosts. — Bannister.
 Little farthing Rushlight. — Do.
 One Night came on a Hurricane. — Harley.
 The Great Mogul & the Blue Bottle. — Do.

Farewell Musical Address for Sig. Storace on her retiring, 1808.

Valedic' Address of Mrs. Liston, assisted by Mr. Liston, 1822.

Address for open^s New Theatre D. L., spoken by Terry, 1822.

Occasional Address on opening New, The, Royal C. G., 1809.

Occasional Address on open^s The Royal Hmkt., spoken by Elliston, 1811.

Musical Address, sung by Johnstone on his retirement from the stage, June, 1820.

Occasional Address spoken by Jones on his revisiting Dublin in March, 1817.

Another on the same subject, 1817.

Occasional Address on opening the New Theatre Royal, Dublin, Jan., 1821.

Occasional Address on opening the Theatre at Wrexton Abbey.

Prologue to Five Miles off.

Do. to Jones's Masquerade at C. G. Theatre, 1815.

Epilogue to the Comedy of the Secret.

Do. to the Comedy of Management.

Do. to a new play.

Do. to High Life in the City.

Do. to Five Miles off.

Do. spoken by Liston on a Donkey.

Do. to the Partners.

Dirge in the play of Anth' & Cleopatra.

Inscription for a Monument to Tho' Harris, Esq.

To the memory of Sir Geo. Beaumont, Bart.

Additional Stanzas to God save the King, on the accession of George the 4th.

Epilogus to Maid of Bristol, being an Address to the Patriotism of the English.

Song—Puss in a Parachute.

Sir Paul Dolgurowski.

Oh, I am a General Big.

My Lor Anglais at Dieppe he land.

When a Greenhorn at Ballinocrazy.

I abandoned the Shop to the Stage.

Marvellous Physicians.

The Theatrical Washerwoman.

Address for the Benefit of Widow & Children of John Emery.

Address as a Fencer, spoken by Bannister when Angelo ap^d for his Ben^d.

G. B.

[The last eight songs are certainly by Colman.]

THE RUINS AT KURNA.—A little off the Grand Trunk Road, about forty miles from Allahabad, in the direction of Cawnpore, there are the ruins of the most extensive necropolis I have ever seen. Here and there, amongst the tombs, appear mosques or musjids in the last stages of decay, and one tower, near the Ganges, is constructed in a manner, so far as my experience goes, quite unique. The ruins are near an old camp ground called Synie. The few natives about could tell me no more than that, at a remote period, a battle between a Mahometan invader and the native prince had been

fought on this spot, and that the slain of the former were buried where they fell. The ruins seemed to me more extensive than those of Canoge, although, of course, of far inferior interest. I have made this note from one of my old journals, as I have never met with any account of these ruins in works on India. S.

WOOD-CUTTING.—With reference to Mr. Gladstone's late speech to the Turners' Company, in which he refers to their emblem—a woodman's axe—which he found blazoned upon their shield, and his own feats with that instrument, it may be mentioned that in the old metrical version of the Psalms, still used in divine worship in Scotland, there occurs the following verse (Ps. lxxiv. 5):—

"A man was famous, and was had

In estimation,

According as he lifted up

His axe thick trees upon."

In the prose version of the authorized translation it is given thus: "A man was famous according as he had lifted up axes upon the thick trees." In the metrical version annexed to the Prayer Book this verse may be said to be omitted.

HENRY KILGOUR.

THE COLERIDGE FAMILY.—The newspaper notices of the death of Sir John Taylor Coleridge, on Feb. 11, at Ottery St. Mary, have brought to mind a little purchase made by me here, a short time ago, of a book bearing this title:—

"Miscellaneous Dissertations arising from the XVIIth and XVIIIth Chapters of the Book of Judges. By the Rev. Mr. John Coleridge, Vicar of, and Schoolmaster at, Ottery St. Mary, Devon. London: Printed for the Author. MDCCLXVIII."

The volume is an octavo of 276 pages, and at the end of its more immediate subject has an intimation of the author having published—

"A Critical Latin Grammar, built on the Plan of Dr Lowth's English Grammar, compared with the *Hermes* of Mr. Harris, and the best Ancient Grammarians as well as Modern Grammarians";

and of his willingness as a schoolmaster "to confine his application to the instruction of twenty boys," at the rate of sixteen guineas *per annum* for boarding and teaching, with one guinea to the writing master, and two guineas entrance. The author of the above was the father of Samuel Taylor Coleridge, "Logician, Metaphysician, Bard," and, by consequence, the grandfather of the Judge just now dead. Several of the names and addresses in the list of the subscribers have been carefully corrected by the pen. I never met with another copy of the work. It may be common enough elsewhere, but I am inclined to think that it is somewhat scarce hereabouts. J.

Glasgow.

EPITAPH.—The following verses are engraved upon the tomb (a very handsome one) of Sir Law-

rence Tanfield, Chief Baron of Court of Exchequer, ob. 1625, who lies in Burford Church, Oxfordshire. The verses were written by his wife, and may perhaps interest readers of "N. & Q." :—

"Here shadowe lie
Whilst life is sadd;
Still hopes to die
To him she hadd.

In blisse is hee
Whom I loved best;
Thrice happy shee
With him to rest.

So shall I bee
With him I loved;
And he with me,
And both us blessed.

Love made me poet,
And this I writt;
My heart did do it,
And not my witt."

LOUIS W. MONTAGNON.

Cheltenham.

DR. GOLDSMITH.—The following announcement of the death of this eminent man appeared in one of the journals of the time :—

"1774, April 4. Died Dr. Oliver Goldsmith. *Deserted is the Village; the Traveller hath laid him down to rest; the Good-Natured Man is no more; he Swoops but to Conquer; the Vicar hath performed his sad office; it is a mournful lesson, from which the Hermit may essay to meet the dread tyrant with more than Grecian or Roman fortitude.*"

In obedience to the commands of Capt. Cuttle, I made "a note" of the above, and now forward it.

R. W. H. NASH, B.A.

Florinda Place, Dublin.

"CLONGY."—My Rutlandshire gardener advised me, the other day, to have some cinders dug into the ground, in a particular part of my garden where the soil is heavy, in order to make it less "clongy." The word is expressive, and sufficiently explains itself; and, as I cannot find it in dictionaries of provincialisms, I here make a note of it.

CUTHBERT BEDE.

"CLAM."—The term *clam* is, throughout south-western Devonshire and south-eastern Cornwall, applied, and, I believe, generally restricted, to a footpath formed of logs of wood across a stream; but at Ashburton, Devon, it is also applied to such a path when formed of slabs of stone.

WM. PENGELLY.

Torquay.

"BURIED IN HIS FLESH."—Rambling recently in a churchyard in the neighbourhood of Frodsham, Cheshire, the clerk, who was awaiting a funeral, related to me that there had been one on the previous day, attended by some hundreds, of a militia sergeant who had shot himself. Being of a full habit and an enormous weight, together with the heat of the weather, the bearers had great

difficulty in carrying the body. He added, "You see, he was buried in his flesh"; meaning, of course, the body was not wasted by disease. Is such an expression common? G. H. A.

Pendleton.

"KILLED HIMSELF WITH KINDNESS."—They say here of a man who is known, or is thought, to have shortened his days by over indulgence in drinking or good living, or excess of any kind, that he has "Killed himself with kindness."

THOS. RATCLIFFE.

Workshop.

CURIOUS INTRUDERS IN CHURCH.—Leaving out the most common intruder in church—the dog—there might be, no doubt, an interesting list of curious intruders furnished to "N. & Q." The following, taken from a churchwarden's private book, is preserved in the *History of the Church of Chester-le-Street* :—

"Aug. 10, 1834. In the middle of the morning service Joseph Lewins' ass passed through the church, and in the afternoon a hen and chickens. Both [accidents] occurred in time of divine service."

W. M. EGGLESTONE.

AN OLD STORY.—The enclosure of commons, abridging the right of the poor to pasturage, is as old as Henry VIII. :—

"Commons to close and kepe,
Pork folk for bred to cry and wepe,
Towns pulled downe to pastur shepe—
This is the new gyee!"

"Now a Dayes," Farnivall, *Ballads from MSS.*, i. 97.

Δ.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FAMILY OF REYNOLDS, OF GREAT YARMOUTH.—Can any of the readers of "N. & Q." inform me more concerning this family than stated below? From Palmer's *Perustration of Great Yarmouth* I get the following: William Reynolds, of Wenhamston, in Suffolk, a small landed proprietor, died in 1678, leaving a son William Reynolds, of Wissett, also in Suffolk, who left, with other children, Thomas Reynolds, who had a small estate at Bramfield, in Suffolk, which remained in the family for many years, and was sold in 1832 by Mr. Stephen Reynolds. Thomas Reynolds died in 1755, leaving several sons, of whom John Reynolds, the youngest, married Ann, daughter of James Paine, of King's Lynn, and settled in Great Yarmouth in 1760. In 1781, and again in 1784, John Reynolds filled the office of mayor. In 1789 the corporation voted twenty-five guineas' worth of plate, and presented it to Mr. Reynolds for his

eminent municipal services. John Reynolds died in 1799, aged sixty, leaving two surviving sons: John Reynolds, who died at Fort St. George, in the East Indies, in 1814; and Francis Riddell Reynolds, who was born in 1771. This last mentioned filled the office of Mayor of Great Yarmouth in 1804, and again in 1823. He was a J.P. and Deputy-Lieutenant for the county of Norfolk, and Vice-President of the Yarmouth Hospital. He left two sons: the Rev. John Preston Reynolds, Rector of Necton, in Norfolk, who died in 1863, leaving issue; and the Rev. Charles Reynolds, Rector of Little Brandon and Great Fransham, in Norfolk, who died in 1853.

Now can any readers of "N. & Q." inform me of the parentage and descent of the first-mentioned William Reynolds, who died in 1678? The arms borne by this family were: Ar. a chevron lozengy gu. and az.; on a chief of the third, a cross formée fitchée between two mullets or. For crest, in hand a roll of paper, all ppr.; and another, a sinister hand lying fessways, in hand between the finger and thumb a pen, all ppr., on the wrist a cuff indented or. I shall be glad of any further information, particularly concerning the descent of the first-mentioned William Reynolds, and the connexion of this family (if any) with the several families of this name in Suffolk, more especially with those of Barfield and Shotley.

REGINALDUS.

BRITISH NAMES OF PLACES.—The British word which appears in the Roman form of "magus," as in Novio-magus, in the *Itinerary*, is generally translated "seat" or "settlement." I should be glad of further information about this word. I believe there was a society, formed a few years ago, called "The Noviomagians," having for its object the exploration of the supposed site of the Roman city of Noviomagus. Is it still in existence, and who is its secretary?

M. T.

PARTNERSHIP PUBLISHING.—MR. GIBBS, in seeking information regarding his namesake (see "N. & Q.," 5th S. vi. 88, 154), might have added query upon the peculiarity of the imprints in which the name occurs in the books quoted. Printed for the use and benefit of Tho. Gibbs, Gent." This reminds me of an example of the same kind of interest secured to a third party in Mr. Rogers's *Matrimonial Honour*, 1650, bearing the imprint of "Thos. Harper, and part of the expression to be vended for the use and benefit of W^m Minshew, Gent." I had at first believed, from my solitary example, this to be a genteel gift to a poor gent; but from its recurrence in the exact words in favour of Mr. Gibbs in the works of three parent authors, I now incline to think that the credited individuals may have supplied the means for bringing the books to press, and that it was a form sometimes resorted to, to register their lien

upon the work, in fact, their claim to the copyright in whole or in part. If not, what is the explanation?

J. O.

LODGE'S MSS.—The *Irish Builder*, in an article, dated Oct. 1, 1873, on "*Monasticon Hibernicum* and its Author," mentions these MSS. (now amongst the Add. MSS. in Brit. Mus.) in these words:—

"In respect to this work (*The Peerage of Ireland*) it is said Mr. Lodge had left many additions to his work in MS., but written in a cipher inexplicable by all the shorthand writers in Dublin. They were about being given up in despair, when Mrs. Archdall, a woman of considerable ingenuity, discovered the key, and thereby greatly enriched the edition."

These MSS. appear very full of interesting and valuable genealogical information, but without the key are nearly useless. Has any correspondent of "N. & Q." discovered it?

C. S. K.

Kensington, W.

"SOFT TUESDAY."—The lock at Goring, Oxon, is on an islet, which at its down-stream point is known by the name of "Soft Tuesday." An occasional contributor to your journal has mentioned "Shrove Tuesday" to me as a possible derivation of the name; but, supposing him to be right in his surmise, why should it ever have been so called? The islet is far too small, and has, I should think, ever been so, to admit of "throwing at the cock" or any other rural sports (?) being held on it on Shrove or any other Tuesday in the year. The soil is a light soft sand and gravel, but this is not at all unusual with river islands and eyots.

D. PALGRAVE TURNER.

THOMAS SYDENHAM, M.D.—I had a book given me the other day, entitled *Thomas Sydenham, M.D., Opera Omnia*. It is in Latin, and was printed in 1705. Can any one tell me who he was?

RIVUS.

RICHARD PERCEVAL, who may be regarded as the founder of the fortunes of that distinguished family of which the Earl of Egmont is the present head, is stated to have been born in 1550, and to have been educated at St. Paul's School, London. There is nothing to forbid the truth of the former statement (made in Anderson's *Genealogical History of the House of York*) unless it be the youth of the father, who at the date mentioned could not have been more than eighteen years of age, having been born on Nov. 30, 1532. Of the second statement no proof whatever is alleged, and I have not access to Knight's *Life of Dean Colet*, where possibly there may occur some confirmatory evidence.

I have, however, lately come across a fact which rather shakes my confidence in both of the above assertions, and should be glad to have the opinions of some of your readers upon its value. I find

among the admissions to Merchant Taylors' School, recorded in the books of the company (which hitherto have been seldom consulted), the following :—

"1571. Sept. 17. Rich. Percyvall, son of George Percyvall, esquire."

On this I must remark that the name Percyvall is not a common one; that the title of *esquire* was not given or assumed promiscuously in Elizabeth's reign; and that there is a difficulty in believing that there were at the same date two Richard Percyvalls, both sons of George Percyvall and of equal rank. Is it not more probable that there is an error in the received date of the birth of Lord Egmont's ancestor, and that for 1550 we should read 1560?

The mistake as to the school in which he was educated can be readily explained, inasmuch as Richard Mulcaster was successively Master of Merchant Taylors' and St. Paul's, and family tradition might fail to distinguish between those who had been his pupils at the one seminary and at the other.

Perhaps the registers of Lincoln's Inn (of which Ric. Percyvall was a member) may contain some information, and, if so, I should be thankful to any correspondent who could furnish me with it.

CHARLES J. ROBINSON.

Norton Canon Vicarage, Weobley.

WATER-CLOSETS.—Can any of your readers give references showing the date when and the place where water-closets were first used in England? These cleanly but unscientific conveniences are now creating an interest throughout the United Kingdom in the pollution of our rivers.

HENRY COLE.

ENGRAVINGS.—The widow of an antiquarian has submitted some engravings to me for my opinion respecting their worth. I shall be glad to have them criticized by others; and to learn their value, so far as is possible from the following particulars :—

(1.) Engraving, oblong and somewhat in the form of a map; perspective out of all proportion. Either a royal or civic pageant, the procession wending its way from the Tower of London, apparently up Thames Street, Cheapside, Fleet Street, and through Temple Bar to Westminster. James Basire, engraver. Drawn from the original by S. H. Grimm. Not knowing the date of the engraver, I am naturally confused between occasions such as the public entry of Henry III. on his marriage with Eleanor of Provence; son of Henry III., Prince Edward, entering London on his return from the Holy Land; Richard II. received with high honours into the chepe or market, &c.

(2.) A lying in state. "Funeris apparatus In B. B. duodecim Apostolorum (Edibus ubi Mariæ Clementine Magn. Britan. Franc. et Hibern.

Reginæ x Kal. Feb. anni MDCCCXXXV. A.SRE Cardinalibus Justa fuerunt percolata." Equus Ferdinandus Fuga Soc. Pal. Aplici Archit. invent. J. P. Pannini d.— Balthasar Grabbugiani sculp.

(3.) The long and winding funeral procession of (2) starting from the Vatican. Roicus Pozzi sculp. J. P. Pannini d. G. F. B.

Westminster.

HENRY OF BOLINGBROKE.—It is generally stated by our historians that Henry of Bolingbroke, returning from his exile in Brittany, landed at Ravenspurn, in Yorkshire, a place long since effaced by the sea. The authority for this is Walsingham's *Chronicle*, or that which passes under his name, compiled about 1440.

How is it that a contemporary narrative, giving quite a different story, is lost sight of or cast aside? Froissart states, with much circumstance, that Henry left Vannes (Nantes?), crossed over to Plymouth, was two days and two nights on the sea, and, making his way immediately after landing to London, was met at Guildford by the mayor and city authorities, and by them conducted to the metropolis.

Now Froissart, like others, is not always to be depended upon, but he was contemporary, and his story is so circumstantial and so natural that it is impossible to set it aside in favour of a later writer, unless we have proof of an authoritative character. It seems far more feasible that Bolingbroke should take the direct and nearest way than that he should tempt the long route up channel and by the German Ocean, with the many chances such a route would give of delay by contrary winds. Moreover, the Londoners were looking for him, and the citizens were a great power it was hardly likely he would neglect.

Edward IV. landed at Ravenspurn at a later time, but he came from the opposite coast. Has the chronicler confounded one with the other? At any rate, unless we have a very strong corroboration of Walsingham's account, it is impossible to set aside that of Froissart, so probable in itself, so direct, and so full of detail. I commend this question to your numerous readers.

J. G. WALLER.

OLD STAINED GLASS AT STRELLEY, NOTTS.—Amongst the various subjects portrayed in old stained glass in the windows of the parish church of Strelley, in Nottinghamshire, I am unable to discover with any degree of certainty what the following are intended to represent. Can any correspondent of "N. & Q." supply the desired information? 1. A female saint upon her knees receiving the sacrament from a bishop at an altar placed beneath a grove of trees. 2. A female anchorite lying upon the ground in a cave, apparently dying, with an angel kneeling beside her. 3. A saint standing upon a hill, with cattle grazing

around him. 4. A female saint lying upon the ground, with a crown upon her head and a sword by her side. Over her are clouds, and above the clouds a representation of the Holy Trinity, with an angel kneeling on either side (St. Catherine ?). 5. A saint clothed only with a cloth round his waist, holding a knife in his right hand, and walking through the deserted streets of a town (St. Bartholomew ?). 6. A saint, quite naked, kneeling against a rock, holding a crucifix in one hand and a book in the other. At his feet is a small lion standing upon a clasped book (St. Mark ?). 7. A number of people upon their knees in a house, with an angel flying through the open door. 8. A pope kneeling before a saint, and placing his tiara at his feet. The glass in question is apparently not older than the sixteenth century, and was probably brought to Strelley from some continental church. A. E. L. L.

WORKS ATTRIBUTED TO LORD BROUGHAM.—*Masters and Workmen*, 3 vols., 1851; *The Forces of Life*, 3 vols., 1852; *Wealth and Labour*, 3 vols., 1853; *The County Magistrate*, 3 vols. (1854); *Naples: Political, Social, and Religious*, 2 vols., 1856; *The Fate of Folly*, 3 vols., 1859; *Uncle Armstrong*, 3 vols., 1866.

The above-mentioned works, all published by T. C. Newby, of Welbeck Street, Cavendish Square, are said on the title-pages to be by Lord B——, Lord B*****, and the last by Lord B*****x. Now this is plainly intended to represent *Brougham*, but OLPHAR HAMST, in his *Handbook for Fictitious Names*, attributes six of them to Lord Belfast, who, according to Burke, died at Naples, Feb. 11, 1853, before the majority of them were published. It seems to me extremely probable that they were neither the production of Lord Brougham nor of Lord Belfast; but I should be glad to receive through the columns of "N. & Q." some authoritative information on the subject.

W. H. ALLNUTT.

Oxford.

AN OLD VOLUME OF POEMS (the third out of five or more) is before me, without covers, title-page, or colophon, of which I wish to obtain the title and author's name, date of publication, &c. From foot-notes and other sources I find that the editor calls himself the Gleaner, and his work the "Harvest Home." He also refers in one place to vol. ii. of *Gleanings in England*. It includes several poems relating to Bath, or addressed to Bath persons, amongst others being Mr. Pratt's "Two Pictures of Old and New Bath."

BATHONIAN.

OLD PAINTING.—I have an old oil painting by me, 18 inches by 15 inches: "Holy Family." Mary, the infant in her lap, asleep; old Elizabeth looking over her shoulder; St. John stooping

down at the feet of the infant Saviour; the cross and the lamb, &c. It is a glowing painting, flesh tints like ivory. Whose is it? There is no monogram; I say it is by A. Carracci. If so, what is its value? The canvas is old looking. It has fortunately not been restored. Too refined for Rubens. F.S.A.

"OUR LADY OF HATE."—I come upon the following strange passage in Mr. Robert Buchanan's romance of "The Shadow of the Sword," now appearing in the *Gentleman's Magazine*:—

"The building was a ruin; the four walls with a portion of the roof being intact, but door and window had long been swept away—perhaps by human hands in the days of the Revolution. The walls were black and stained with the slime of centuries. Above the doorway, but half obliterated, were these words written in antique characters, 'Notre Dame de la Haine'; in English, 'Our Lady of Hate.'"

"For the moment the traveller hesitated; then with a peculiar smile he quietly entered in. Just within the doorway was a stone form, on which he sat down, well screened from the storm, and surveyed the interior of the chapel."

"For chapel it was, though seemingly deserted and forsaken; and such buildings still stand in Brittany, as ghostly reminders of what, in its darkest frenzy, religion is capable of doing. Nor was it so forsaken as it seemed. Hither still, in hours of passion and pain, came men and women to cry curses on their enemies: the maiden on her false lover, the lover on his false mistress, the husband on his false wife; praying one and all that Our Lady of Hate might hearken, and that the hated one might die 'within the year.' So bright and so deep had the gentle Christian light shone within their souls! Many as their own passions were the names of the Mother of God; and this one of Mother of Hate was surely as sweet to them as that other,—Mother of Love."—*Gentleman's Magazine* (Sept., 1876), vol. xvii., N. S., p. 355.

Can it be true that there were (and are) chapels dedicated to "Our Lady of Hate" in Brittany? If so, were they sanctioned by the Church?

MIDDLE TEMPLAR.

ADDISON AND STEELE.—In his *Essay on the Life and Writings of Addison*, Macaulay speaks thus of Steele's *Tailor*:—

"Addison had not been consulted about this scheme; but as soon as he heard of it, he determined to give it his assistance. The effect of that assistance cannot be better described than in Steele's own words. 'I feared,' he said, 'like a distressed prince who calls in a powerful neighbour to his aid. I was undone by my auxiliary. When I had once called him in, I could not subsist without dependence on him.' 'The paper,' he says elsewhere, 'was advanced indeed. It was raised to a greater thing than I intended it.'"

The first quotation is from the preface to the fourth volume of the *Tailor*, but where is the second taken from? A. BELJAME.

"PATERNOSTER."—In a paragraph in the *Standard* of Sept. 5, treating of the present con-

dition of the sea-fisheries on the coast, occurs the following sentence:—

"The sand smelt or atherine, a delicious breakfast fish, is now abundant at Torbay, and may be caught with *paternoster* baited with a small piece of mussel or rag-worm."

What species of tackle or fishing gear is "*paternoster*," and how does it come to be called so?

A. SMYTHE PALMER.

Lower Norwood, S.E.

Replies.

PLANCHETTE.

(5th S. vi. 106, 191.)

"You do see, my goot patron, you do see, my goot ladies, you do see, worthy Dr. Bladderhowl, and even Mr. Lofel and Mr. Oldenbuck may see, if they do will to see, how art has no enemy at all but ignorance": so spoke that worthy scientific investigator Mr. Herman Dousterswivel. The statement is no doubt quite true, and would be echoed by every man of science at present on our planet; but Mr. Dousterswivel meant by the words "art" and "ignorance" something very different from what the patient explorers of nature mean when they use those terms. "Ignorance" meant with him the attitude of mind to which Jonathan Oldbuck had reduced himself, that is, the position of being unable to believe in occurrences out of the ordinary course of nature, without evidence being forthcoming that such events really did occur, and the habit of explaining mysterious events by known and ordinary causes, when things well known and quite ordinary are sufficient fully to account for them. This is, I imagine, the precise position of many persons with regard to the mischievous toy called planchette. I have been silly enough to waste some valuable time in investigating its supposed properties, with what result your readers shall hear.

Several years ago—fourteen or fifteen perhaps—a friend of mine, who had heard wonderful tales of what planchette would accomplish, purchased one, and on three separate occasions induced me to try its effects. Each time I did so the result was the same. While my attention was intently fixed upon it, no movement, and consequently no writing, took place; when my mind wandered, the pencil moved slightly and made scratches, not much unlike a short word, such as "no," "so," "yes," "in." From that time forward I thought no more about it for years. At length it happened that another person, in whose career I took interest, avowed himself to his friends to be a believer in planchette. As I had no personal communication with him, I never knew precisely what form his belief took; but I gathered from what I heard that he thought either that planchette would

reveal things unknown to the operator, or that it would bring back from the recesses of his own mind things that he had forgotten. Either the one or the other of these opinions I held to be a dangerous delusion, and a delusion the more likely to have bad effects inasmuch as the person in question was an extremely inaccurate observer, and one, as I had reason to know, with very small power of weighing evidence. I therefore tried the experiments again, and always with a like negative result as regards myself. I then tried with a pencil held in the hand without the planchette, and I found the results just the same; that is, after I had held it some time, and my mind began to wander, scratches were made, which with a little ingenuity I could torture into short words. Both with planchette and with the pencil only I have frequently asked questions. When the replies were unknown to me, the scratches always seemed quite unintelligible; when I knew them beforehand they were sometimes right (that is, if I read the marks correctly, which is at least doubtful). I have, however, seen people, on whose honesty I could rely, write short words quite distinctly, but they were for the most part meaningless. The outcome of my experiments was the conclusion that, with a person whose mind was trained to accurate observation, no result whatever could be obtained, but that with some others the mind will act on the fingers without the person being aware of it, and cause short words, or perhaps even sentences, to be written. I know of no other way of testing the truth or falsehood of the alleged phenomena except the course which I have followed. If I have jumped to a negative conclusion without justly weighing all that may be said on the other side, I am extremely sorry, and will promise a full apology on the truth being made known to me; but I must protest against the most pernicious assumption, which some persons have made in my hearing, that it is necessary to have faith to begin with. This is what the above quoted authority, Mr. Dousterswivel, so learnedly called the *Magisterium*. With such a reserve force behind me as this, I should not fear to convince any one that the earth was flat, or that the geological theory so elaborately and pleasantly set forth in Mr. Philip Henry Gosse's *Omphalos*, was as unassailably true as it is clever and entertaining. It seems to me that it is by no means a light matter that educated people should profess belief in these delusions. If a thing be true, it ought to be received, whatever it may lead to; but holding as I do that this belief in the mysterious powers of planchette has no foundation whatever in the nature of things, I consider it to be by no means a harmless superstition, but a highly dangerous vanity, inasmuch as it opens the way for a whole host of other fancies, like it in being independent of physical proof, but far more evil in their effects on the minds and morals of their

believers. Any one who is acquainted with the social history of the middle ages, or even of the seventeenth century, must know that this belief in the occult properties of things was not a mere harmless fancy, adding a glow of poetic mystery to the dull routine of human life, but a very serious evil, which contributed largely to the gross amount of crime, suffering, and sorrow that was prevalent. Educated people have for the most part got rid of this painful illusion now, but the greater part of us are not educated, and have little more power of weighing evidence than our ancestors had who served as jurors on witch trials.

There is one means of testing the powers of planchette which I have not tried, because I had not the material at hand. If, as the believers in the mysterious properties of planchette assert, the words written are not due to the volition of the writer, then it follows that a person who could not write and did not know his letters would be able to use it as well as the most apt penman. Let, therefore, some ignorant person who does not know B from a bull's foot be selected to try his powers upon it. If such a person produces a clear and distinct message, I shall then think that the matter requires further investigation. ANON.

[This discussion is now closed.]

JOHN FELL, BISHOP OF OXFORD (5th S. v. 228, 334).—He restored impropriations (Jer. Stephens, *addenda* to his preface before Spelman *On Tithes*); urges White Kennett (*K.'s Life*, 6) to recover church property; his services to letters, Smith's *Vita* and his edition of Camden's *Epistolæ* (Lond., 1691), prefaces; gave instruction to Phil Henry and other poor scholars gratis (*P. H.'s Life*, ed. 4, 23, 23); letters of his at Arbury (*Gent. Mag.*, July, 1807, p. 633 b); letter to him from Bishop Lloyd of St. Asaph (*Letters from the Bodleian*, i. 26); letter in the *Academy*, Aug. 7, 1875, p. 141, col. i.; another respecting the expulsion of Jo. Locke from the Ch. in Mr. Pattison's article (*Macmillan's Mag.*, Aug., 1875); compare on this business which seems to be all that some writers care to know of a most public-spirited man) Lord Grenville, *Oxford and Locke*, Lond., 1829, 8vo.; Lord Grenville, *Life of Locke*, i. 274-291. Letters to Lord Adamore, Brit. Mus. Add. MS. 11,046; see also R. North's *Lives of the Norths*, iii. 318; *Thomæ Hobbes*, 111, seq., 124, 131, 134; 3rd ed. of Eratosthenes (Gale, *Script. Mythol.*, ed. n. iv.; Grævius, *Lectiones Hesiodæ*, c. 9, *Opp. et Dias*, 383: "Vide Eratosthenis prætorum, quos primus ad Aratum edidit name Reverendus Præsul Oxoniensis Joannes mihi, dum fata sinerent, amicissimus"); he employed Taswell (*T.'s Autobiography*, Camd. 23, cf. ind.) on his *Cyprian*, and Prideaux (*Life*, 2) on *Florus*; he built a parsonage at

Woodstock (*P.'s Life*, 13-15); his funeral (*ibid.*, 16); supposed author of *The Reasons of the Decay of Christian Piety* (*ibid.*, 17-19); his project for printing a Malay gospel (*ibid.*, 156); patron of the Biblical scholar, John Mill (Sir E. Brydges, *Restituta*, i. 50); many notices of him in Humphr. Prideaux, *Letters to John Ellis* (Camd. Soc., see ind.). Jean Le Clerc, *Bibliothèque Universelle*, xii., reviewing the Bremen reprint, 1689, of Cyprian, says (p. 208):—

"On est obligé de l'édition des œuvres de S. Cyprien, que l'on a suivie dans celle-ci, à Jean Fell, Evêque d'Oxford, à qui le public est aussi redevable de plusieurs autres ouvrages des Anciens, qu'il a le premier publiés, ou qu'il a fait rimprimer [sic] plus correctement, ou avec quelques additions. Ceux qui l'ont connu assurent qu'il employoit à cela tout ce qui lui restoit de son revenu, après en avoir distribué la plus grande partie aux pauvres. On ne sauroit mieux travailler à l'instruction et à l'édification du public, qu'en imitant une si sage et si pieuse conduite, qui est néanmoins très-rare parmi les personnes de son rang, surtout deçà la mer. Après avoir rendu justice en peu de mots à la mémoire de ce pieux et savant évêque," &c.

After protesting against Fell's excessive reverence for antiquity he proceeds, pp. 211-12:—

"Au reste l'on ne fait pas ces remarques contre l'Evêque d'Oxford, comme si l'on croioit qu'il eût tiré de son principe toutes les mauvaises conséquences qui en naissent, ou qu'il l'eût envisagé du même côté dont on vient de le faire; il est vrai qu'il condamne quelquefois avec assez d'apreté ceux qui s'éloignent des sentimens de son auteur; mais la manière dont il a reçu convaincre toujours ceux qui en ont ouï parler, qu'à cela près, il n'abusoit pas trop souvent du respect excessif qu'il avoit pour l'antiquité."

Ibid., 374:—

"L'Evêque d'Oxford fit imprimer in folio *Les Dissertations Cyprianiques* de M. Dodwel, peu de temps après avoir publié son *Cyprien*, afin que ceux, qui les voudroient joindre à ce volume, pussent le faire."

There is a letter from Fell to Sancroft, on printing in the universities, in Gutch, *Collectan. Cur.*, i. 269, seq., and many notices of him in the works of Ant. Wood and Tho. Hearne; many of the collections of MSS. contain letters or other materials for his life.

The above note may serve as a contribution to a new edition of *Athenæ Oxonienses*, a work displaying (as Mr. C. H. Cooper truly said) "no mean ability," and singularly in advance of its age (and of most of its successors in England) by the exactness of its bibliographical details, and by the perfect fairness which the author showed in applying for information directly to those of whom he designed to write. If Nonconformists as a rule were less communicative than Romanists, the fault was theirs, not honest Anthony's.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

"HORDE" (5th S. v. 306).—The Hindústani word *Urdú*, as used in "*Urdú zabáni*," camp language, and its English equivalent *horde*, are, as

suggested by A. O. V. P., no doubt only different readings of a Moghal or Tatar word derived from the Arabic *Wardī*, in its signification a halting-place, a stage,* and those who may wish to learn all that is known regarding the origin and progress of Urdu literature in India, cannot do better than read some of the many excellent works published at Paris by M. Garcin de Tassy upon the subject. The word *Ortu*, or *Hordon*,† was bestowed as a proper name upon one of the grandsons of the great Moghal conqueror, Jangis Khān, apparently on account of his having been born in camp, the word itself being traced up to the invasion of India by Māhmūd‡ of Ghazni, A.D. 998-1022. A second Hindustāni word, *Wardī*, meaning articles of regimental apparel for the Sipāhī's ordinary daily wear, called "half mounting," is also, no doubt, referable to the same root. The Moghal or Tatar word *Orda* or *Horda* occurs in the name "*Ordū bālik*," Shoe camp, applied to Kāra Koram, black sand, the capital of Jangis Khān, as well as in Syra Orda, and elsewhere in maps of Moghalistān and Tatāry. Syra Orda, the yellow or golden tent, would appear to have been specially applied to the residence of the once formidable Great Moghal potentate, Kaiuk,|| Kyook, Gajuk, Guyuk, or Cuyne Khān, the son of Uktai Khān, the third son and successor of Jangis Khān, to whose court Jean du Plan de Carpin and other monks were sent on a mission by Innocent IV.,¶ Pope of Rome, in the thirteenth century.

According to Hindū local tradition, procured some years ago from Mathura on the Jamna, not very reliable, but undoubtedly not purposely falsified, Jangis Khān, the great Moghal conqueror, is spoken of as being a Chandra vansi Rājput, that is to say, one of a dynasty pretending to lineal descent from a great ancestor styled Chandramā,** or the Moon. Now we know from the *Rāmāyana*,†† as positively as needs be, that Rāja Dasaratha, of Oude, was the father of Rāmachandra and Bharata, by different wives, Kausalya and Kékēyi, and that Rāmachandra married Sita, the daughter of Janaka, the Rāja of Janaka-pūr,‡‡ 145 miles south-west from the hill station Darjiling, and was publicly recognized as the rightful heir apparent to the

gaddi, but that Kékēyi, who accompanied her husband on an expedition to the south of India, in which he was severely wounded, on their return to Oude succeeded, by her wicked intrigues, in getting Rāmachandra, the son of Kausalya, sent away to the Dekkan, with the intention of having her own son, Bharata, placed upon the gaddi during his absence.

Kék, the Raja of Kék dés, in the Panjāb,* supposed to have been the founder of the Guikwār family of Baroda, in southern India, and Kaiuk or Gaiuk, of Syra Orda, in Tatāry, who died in 1248, the year after his accession to the gaddi, would, therefore, appear to have been the same person differently described; and unless it can be shown that they were different persons, it seems to follow that the building of the temple Rāmeswara,† where there are two inscriptions, dated Sal. 1214-1242, A.D. 1292-1320, at Kudāli, erected by Rāmachandra after the conquest and death of Bali, the Rāja of Kishkindya, and the events of the *Rāmāyana* generally, cannot possibly be referred to an earlier date than the thirteenth century of the Christian era.

R. R. W. ELLIS.

Starcross, near Exeter.

"POLTROON" (5th S. vi. 205).—DR. BIKKERS directs attention to the account given of this word in a recent work of mine, and demurs when I "endeavour to connect the distant ideas of idleness and cowardice." To me at least the ideas of a slug-a-bed and of a coward do not seem so far removed, and I think I can trace a very natural transition of meaning when the same name is applied alike to him who lolls on a luxurious couch and loves ignoble ease, and to him who from love of his own personal safety tails behind and shuns the dangers of the conflict. The effeminate and self-indulgent man will also, for the most part, be found deficient in courage and self-control. But apart from all this, I did not adduce this correlation of ideas as a new theory *apropos* of the word *poltron*, for I found it ready to my hand. As an old matter of fact, that word used to be applied indifferently to both those characters; e.g., Cotgrave gives "*Poltron*, a knave, rascall, varlet, scowndrell; also a dastard, coward; sluggard, lazie-back, base idle fellow"; and Florio has "*Poltrone*, a poltron, an idle fellow, a base coward, a lazie, lither, or slothfull sluggard, a varlet," &c.; "*Poltroneggiare*, to play the poltron or base coward, to loll and wallow in sloth and idleness, to lye lazilie in bed as a sluggard" (*New World of Words*, 1611). The meaning given last here is really the first and primitive one, the word being a derivative of *poltro*, a bed.

The old view that *poltron* was a compound

* *Year in the Panjāb*, by Major H. B. Edwards, C.B., vol. i. p. 339.

† Buchanan's *Southern India*, vol. iii. p. 303.

* C. Smyth's *Hindustāni* and Richardson's *Persian and Arabic Dictionary*.

† *Relations des Mongols ou Tartares*, par M. D'Avezac, p. 119.

‡ *Revue Annuelle de la Langue et la Littérature Hindoustānī*, par M. Garcin de Tassy, 1876.

§ Abūl Ghāsi's *History of the Monghols and Tatars*, vol. ii. p. 515.

|| *Travels of Marco Polo*, note, p. 126, Bohn; *Shajrdst ul Atrak*, by Col. W. Miles, p. 210.

¶ Jean du Plan de Carpin, William de Rubruquis; vol. i., Kerr's *Collection of Travels*.

** *Harivansa Pūrāna*, par M. A. Langlois, 1835.

†† *Le Rāmāyana*, traduit par Hippolite Fauche, 1864.

‡‡ *Description de l'Inde*, par J. Tieffenthaler, Berlin, 1787, vol. i. p. 421.

word constructed out of *pol-lice trunc-atus*, as it were "thumb-maimed," has still, I believe, a few adherents. Let me quote the following for their satisfaction:—

"It [the thumb] is equivalent to all the fingers, and therefore in Latine is called *Pollex*, à *pollendo*, being as it were an antagonist grasper to the whole hand, and doth as much towards the firm holding and dexterous using of a weapon as all the hand: and therefore it is that idle persons, or effeminate men, or whosoever are unfit for service in war, are called *polletrunci*; as who should say, men that have not the use of their thumbs."—*The Portrait of Old Age*, by John Smith, M.D. (1606), p. 61.

With this may be compared the statement in the following paragraph:—

"*Répuissance des Arabes pour le service militaire.*—Ils en ont une telle horreur que souvent des mères mutilent elles-mêmes leurs enfans, les rendent borgnes, leur enlèvent l'exercice d'un membre, afin de les soustraire au service. Sur le point d'être enrôlés, on a vu des fellahs se trancher d'un coup de sabre, avec une impossibilité stoïque, plusieurs doigts de la main gauche."—*Aperçu Général sur l'Egypte*, par A. B. Clot-Bey, tom. ii. p. 244.

Elsewhere he remarks that the Arabs are notorious for their indolence (tom. i. p. 354).

A. SMYTHE PALMER.

Lower Norwood, S.E.

A THAMES TRIBUTARY (5th S. vi. 168), which forms the subject of PUNJAUBEE'S inquiry, is "the little river Beverley, so called" (I quote Murray) "from the beavers which anciently used to frequent it." Whatever may be the ancient associations of the little river, it has certainly nowadays a fish-like look; but whether a lusty trout is to be picked up here and there, the gipsies, who so often camp upon its banks, can best say. I know that once upon a time, very long ago, a "vagram" pike, of about five pounds weight, lurked one fine autumn morning in a deep hole under the little white bridge which carries the road over the stream in Richmond Park. Shallows impracticable for such a Triton amongst the minnows hemmed him in on either side. Yet, strange to say, in the evening of that day there was no pike in the hole! In spring time, during floods, the trickling stream becomes a raging torrent, overflowing meadows and market gardens, and discharging, through the iron bridge on the towing-path at Barn Elms, a liberal tribute to old Father Thames.

BARTHOLOMEW LANE.

This may be the Pyl or Bavert. Carey's map of Surrey (1831) gives a stream, which, rising near Sutton, passes a place called Pylford Bridge, flows through or near Mordon, passes Bavert Bridge (near Richmond Park) and Roehampton, and falls into the Thames about Barnes. Bave is the name of a river in Lot, France. The Welsh *pil* is a creek or estuary, an inlet of the sea filled by the tide, generally called *camlas* in North Wales.

In Gloucestershire *pill* means "the mouth of a brook," as Horse-pill, Cow-pill, Oldbury-pill, all on the Severn. *Pill* is doubtless also sometimes used for any small stream or brook.

R. S. CHARNOCK.

Junior Garrick.

The stream, taking its rise at Little Cheam, flowing by Lower Mordon, West Barnes, Combe Warren House, Richmond Park, East Sheen, near to Barnes, and into the Thames a little above Putney, is called Baveley Brook, and a bridge across it connecting Wimbledon Common with Combe Wood is called Baveley Bridge. This bridge is named on the Ordnance Map, but the stream is not, neither is it on any one of the many maps of the county of Surrey to which I have referred.

S. H.

Fernbank, Leatherhead.

It has lately been the subject of a good deal of discussion, a scheme having been proposed to render it an outlet for the drainage of a considerable district of Mid-Surrey. EDWARD SOLLY.

THE INSCRIPTION OVER THE ENTRANCE DOOR OF THE CHURCH OF CHAMPÉRY, SWITZERLAND (5th S. vi. 206).—This inscription is a mutilated and incorrect one, or else incorrectly given. It should be:—

Qu a d t m p
os nguis irus tristi mulcedine pavit.
H an m Ch d l

Or else:—

Quos an di tris mul pa
Hos an guis rus ti cedine vit.
Hos an mi Chris dul la

It is read by taking, first, the first two lines together, and, secondly, the last two lines together. It is, by the way, at least 300 years old. It has been imitated thus:—

cur f w d dis and p
A sed iend rought eath ease ain.
bles fr b br and ag

I would suggest a somewhat closer though less elaborate translation, as follows:—

Who sub f taint f o'erth
The m tie iend with ing ood rew.
The gen fr heal bl upd

WALTER W. SKRAT.

2, Salisbury Villas, Cambridge.

This is a very common inscription; read it thus, for "quinis" is a mistake for "guis":—

"Quod anguis tristi mulcedine pavit
Hoc sanguis Christi dulcedine lavit."

And translate it something thus:—

"That which the serpent with sad lure hath frayed,
Clean hath the blood of Christ with sweetness made."

C. F. S. WARREN, M.A.

The inscription at Champéry should probably read thus:—

Quod an guinis tris mulce pa
Hoc san Chris dulce la vit.

I.e., "Quod anguinis tristi mulcedine pavit
Hoc sanguinis Christi dulcedine lavit."

What one feared by reason of the sad allurements of the serpent, he hath washed away in the sweetness of Christ's blood (?).

A. SMYTHE PALMER.

Lower Norwood, S.E.

"INKHORN TERMS" (5th S. vi. 109).—In Shakespeare's *Hen. VI.*, Pt. I. Act iii. sc. 1, there is:—

"To be disgraced by an inkhorn mate,"

where C. Knight's note in the *National Shakespeare* is:—

"[Sir Thomas] Wilson in his *Art of Rhetoric* [Lond., 1553, describes a pedant as using 'inkhorn terms']"

T. Wright, in his *Provincial Dict.*, Lond., 1857, explains the words by "studied expressions, which savour of the inkhorn," and has quotations in which they occur from the *Institution of a Gentleman* [by Thomas Marshe, Lond., 1555, and] 1568; *The Weakest goes to the Wall* [Lond., 1660]; [Thomas] Wright's *Passions of the Mind* [Lond., 1601]; and quotes the substantive "inkhornism" from Hall's *Satires* [Lond., 1599, or 1602], i. 8:—

"In mightiest inkhornisms he can thither wrest."

"To avoid inkhorn terms" is like Hor., *De Arte Poet.*, 96:—

"Proficit ampullas et sesquipedalia verba";

and the expression itself corresponds with the proverb, "Lucernam olet." ED. MARSHALL.

"Inkhorn terms" was probably used by Bishop Cox as an equivalent to "Hebrew terms":—

"The professed writers or scribes carried with them, as they do at the present day in eastern countries, the implements of their business; and among these was an inkhorn (Ezek. ix. 2) thrust into the girdle at the side."—*Bible Cyclopædia* (Eadie).

D. K. T.

Of this obsolete phrase your correspondent will find an explanation in the last edition of Webster's *Dictionary*. The writings of Hamon L'Estrange abound in such words. His excessive use of them was humorously censured by Dr. Heylyn in his *Extraneous Vapulans*, 12mo., 1656, who said that other writers as skilful in language as L'Estrange disdained "to diaper their style with such in [*sic*] *Inck-horn* tearmes, as none but *Rhom-bus* or *Rhomboides* (that is to say the son of old Father *Rhombus*) would vouchsafe to use" (p. 35). Ascham cites Hall's *Chronicle*:—

"Nevertheless some kinde of *Epitome* may be used by men of skilful judgement to the great proffit also of others. As if a wise man would take *Halles* Cronicle, where moche good matter is quite marde with fadenture Englishe, and first change strange and inkhorne tearmes into proper and commonlie used wordes," &c.—Ascham's *Scolemaster*, bk. ii. § epitome.

J. E. BAILEY.

"Inkhorn terms" signify expressions such as would only be understood by scholars. Bishop Hall, *Satires* (i. viii. 12), speaks of "mightiest inkhornisms," and Mr. Singer in his note on the passage quotes from Florio's *World of Wordes*, "*Pedantaggine*, used for fond selfconceit or idiotism, in using ink-pot tearmes or phrases." Fuller says that Wat Tyler and Jack Straw determined to destroy "all that wore a pen and inkhorn about them, or could write or read" (*Ch. Hist.*, bk. iv. p. 139). Elia (*Two Races of Men*) calls taxgatherers "inkhorn varlets," though this, of course, is not in reference to their erudition.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

THE HIGH COURT OF JUSTICE (5th S. vi. 148).—The High Court of Justice for trying Charles I. sat from the 20th to the 27th January, 1648-9. It did not continue to sit after Charles's death; but three other High Courts of Justice were appointed at different periods before the Restoration. The second High Court of Justice appointed by the Parliament sat from the 10th February to the 6th March, 1648-9, to try the Duke of Hamilton, the Earl of Holland, Lord Capel, &c. The third High Court of Justice was appointed by a commission from the Protector Oliver Cromwell, and met on the 30th June, 1654, in Westminster Hall, for the trial of several Cavalier plotters, including Somerset Fox, Gerard, and Vowel. The fourth High Court of Justice was appointed by an Act of the Protector's Parliament, and sat on the 25th May, 1658, also in Westminster Hall, for the trial of Sir Henry Slingsby, the Rev. Dr. John Hewit, and others, for high treason. (See Rapin's *History of England* and M. Stace's *Cromwellians*.)

HENRY W. HENFREY.

It is scarcely correct to say that Cromwell "created" the Court by which Charles I. was tried, for, though he took part in the affair, neither the organization of this court, nor the nomination of those who sat as members of it, was his sole act. "High Court of Justice" is, in fact, a generic and not a specific term, since several of these sat, at different times, during the unsettled period following the great civil war, for the trial of offenders who were not amenable to the recognized tribunals of the land. The justification pleaded was, that there is, in such cases, a necessity which rises above the statute book, and extraordinary offences call for extraordinary modes of dealing with them.

J. R. S. C.

Your correspondent has surely no authority for the statement that Oliver Cromwell created the High Court of Justice by which Charles I. was tried and sentenced. He was a member of it, but that is quite a different matter.

EDWARD PEACOCK.

JOHANNES DE SACRO BOSCO (5th S. vi. 147).—For accounts of this celebrated writer see John Pits's *De Illustribus Angliæ Scriptoribus*, 4to., 1619; Thomas Dempster's *Historia Ecclesiastica gentis Scotorum*, 4to., 1627; George Mackenzie's *Lives and Characters of Scots Writers*, fol., 1708; and Chambers's *Biographical Dictionary of Eminent Scotchmen*, 8vo., 1835. He is spoken of under the different names of Sacrobosco, Sacrobusto, Holybush, and Halifax. Dempster asserts that he was born at Nithsdale, but others state that he was a native of Halifax, in Yorkshire. Robert Menteth, in his *Histoire des Troubles de la Grande Bretagne*, Paris, 4to., 1649, when recording that the troops had left Halifax, goes out of his way to say (p. 445):—

"Halifax, qui se vante de la naissance de cet excellent Mathématicien Jean de Sacrobosco, qui est enterré dans le Cloître des Mathurins à Paris; mais les Écossais prétendent qu'il estoit d'un lieu nommé Saint-Bois près de Dumfries."

Pits asserts, and Dempster stoutly denies, that he was educated at Oxford. According to the latter, he became a canon of the order of St. Augustine in the monastery of Holywood, in Nithsdale, went to Paris in 1221, became a member of the Scots Syndic in the university, and was a few years later appointed Professor of Mathematics. He died in 1240 or 1256, was honoured with a public funeral, and buried in the church of the Mathurins, the line on his tombstone given as the authority for the date being, "M. Christi bis C quarto deno quater anno." His works were—

1. "De Sphæra Mundi," printed in 1472 (once with a false date of 1468), and many times subsequently.
2. "De Computo Ecclesiastico," printed in 1551.
3. "De anni ratione seu computum Ecclesiasticum."
4. "De Algorismo," MS. Bodleian.
5. "De Astrolabio," MS. Bodleian.
6. "Breviarium juris."

According to Pits, he left many other MSS. besides these. EDWARD SOLLY.

In the *Dictionnaire des Noms, Surnoms, Pseudonymes, Latins*, is the following account of this old writer:—

"Sacrobosco (Joannes de), Jean de Holywood, célèbre philosophe et mathématicien anglais, docteur d'Oxford, professeur à Paris, né à Holywood dans le comté d'York, mort en 1256."

The *Dictionnaire* was published last year by Firmin Didot, Paris. EDW. QUAIL.

THE PARROT (5th S. vi. 88).—If CL. will turn to p. 100 in the same number of "N. & Q." as that in which his question is put, he will find mention of a book published in 1579 by one Maunsel "at the signe of the Parret." Assuming this to be the bird, and (though I know of the river Parret) I see my way to no other assumption, the parrot must have been familiar to this country even before Fletcher's time, for he was not born till three years

after the above date. Shakspeare has no less than nine allusions to the bird parrot. W. T. M. Shinfield Grove.

Minshaw, in his *Guide*, 1617, treats the word parrot as a familiar word:—

"A Parrot or Popingeay, forte à Parra Latino, quo Plautus et Horatius [impios parres recinentis omen Ducat, *Carm.*, iii. 27] utuntur pro avis genere inauspicato: Lubin. in *Antiq.* G. Perroquet et papegay, Sax. Popegoeye."

So Chaucer, in the "Shipmannes Tale" (*Cant. Tales*, 13299, ed. Tyrwh.), has:—

"And home he goth, mery as a popingay."

The quotation from Minshaw is to show the common use of parrot at the time, and to illustrate the epithet "unlucky" by "inauspicato," as cited by him, not to give the derivation, which Wedgwood takes to be probably from Petrus through the Spanish. Coles, in *Eng. Dict.*, and after him Bailey, make the popinjay to be a greenish parrot. ED. MARSHALL.

Pliny describes it as "avis quæ, oriente Sirio, ipso die occultatur, nec apparet donec occidat" (l. 18, 29). In l. 10, 29, he calls it "Oenanthe."

S. T. P.

Skelton's "Speke, Parrot," is a much earlier instance than that noticed by CL. of the occurrence of this bird's name in our poetical literature.

C. D.

HAUTEMPRICE CONVENT (5th S. vi. 108).—

"Thomas, Lord Wake of Lyddel, on the 26th of June of this year (15th Ed. II.), having obtained the King's licence, and also, on the 8th Ides (8th day) of July, A.D. 1322, got licence, from Apostolic authority, to found and build a monastery for Canons of the Order of St. Austin, or Black Canons, at Newton and Cottingham, began to build a religious house at his manor of Cottingham, which he furnished with Canons from the Abbey of Bruene, in Lincolnshire. But, because a perpetual title could not be made of this site, the monastery was removed about A.D. 1324.....to a hamlet in the neighbourhood called Newton, Alta-Prisa, or Haltemprice, in the county of Hull," &c.—Tickell's *History of Hull*.

Haltemprice farm is about five miles north-west of Hull, and occupies, no doubt, the site of the priory, which was suppressed in 1536 along with others in the neighbourhood. Thomas de Overton was the first prior (May 5, 1327), and it is remarkable that the present vicar of Cottingham bears the same surname (Overton). The arms of Haltemprice Priory are engraved in the vol. quoted above. KINGSTON.

Haltemprice (Hautenplise) Priory, canons of St. Augustine, three miles from Kingston-on-Hull, in the East Riding of York, founded in 1322 by Thomas de Wake, Lord de Liddell. The canons migrated from Cottingham, as they could not obtain a title in perpetuum there. The prior (12 Edward III.) was William de Wolferton, who, I think, is referred to as "eidem Will," and not the founder.

Thomas de Wake, Lord of Liddell, married Blanch, daughter of Henry Plantagenet, Earl of Lancaster; ob. 1349, s.p., leaving Margaret, Countess of Kent, widow of Edmund Plantagenet, Earl of Kent, younger son of King Edward I., his sister and heir, who succeeded to the barony, and which on her death devolved on Joan Plantagenet, her daughter and heir, which Joan styled herself Lady of Wake.* I shall be glad to hear from D. C. E., as I am now engaged in an archæological and ecclesiastical history of the suppressed religious houses of his county.

WILFRED OF GALWAY.

Alta-prisa, Haltemprice, Hawtemprice, or Howdenprice, was in Yorkshire, in the deanery of Hart-hill, and archdeaconry of the East Riding. See Burton, *Monasticon Ebor.*, p. 313; *Monasticon Anglicanum*, last edit., vol. vi. p. 519.

EDWARD PEACOCK.

"INFANTS IN HELL BUT A SPAN LONG" (2nd S. xi. 289).—Fifteen years ago "the deep author," from whom these words were quoted, was inquired for. I have not traced an answer, and therefore venture to suggest Burns, in his *Tam o' Shanter*, where, among the things "horrible and awfu'," amid which "the hellish legion" disported themselves, were—

"Twa span-lang, wee, unchristen'd bairns."

W. T. M.

Shinfield Grove.

OLD GERMAN HERALDRY (5th S. vi. 108).—Descriptions and illustrations of the coats of arms (Wappen) of the German electors and minor princes of seventeenth century can be found in—

"Historia Insignium Illustrum seu Operis Heraldici, pars specialis. *Continens*—Delineationem insignium plerumque Regum, Ducum, Principum, Comitum & Baronum in cultiori Europa. Autore Philippo Jacobo Spenero. D. Francofurti ad Moenum, 1680, folio."

LUDOVIC.

Philadelphia.

FRIEZE = FRIZE (5th S. vi. 126).—Far from the pronunciation or orthography of *frize* being peculiar to Ireland, it was the ancient mode of spelling the word in English, as S. T. P. will find by reference to old dictionaries. Dyche, edit. 1760, has it, "*Frize*, the same with *frize*." On searching for the latter it is not to be found, but he has "*Freezes* or *frize*." In my edition of Bailey's *Dictionary* (which is minus the title-page) he has it, "*Frize* (*frize*, Fr.), a coarse nappy cloth, perhaps so called because first made or worn by the people of *Frizeland*." In French it is *frise* or *frize*; Ital. and Span. *frisa*; Belg. and Dutch *vries* and *fris*. Although *frieze* is a manufacture which came from *Vries* or *Friesland* = freeze or cold land, the term is most likely derived from *Phrixium*, ἀφρυξίων. Phryxianus

* D. C. E. is referred to the first edition of Sir Harris Nicolas's *Peerage*, ii. 668-9.

(curly, like Phrygian wool), *frieze* in architecture, and *chevaux de frise* in fortification, are from the same source, as doubtless is *frizzle*, to curl or crisp.

The modern mode of spelling the word must have been more generally adopted between the time of Shakespeare and Milton. The former uses it both ways:—

"No juttie frieze." *Macbeth*, iii. 3.

"Shall I have a coxcomb of frize?"

Merry Wives of Windsor, v. 5.

"As birdlime does from frize."

Othello, ii. 1.

Milton, Dryden, Addison, and Swift have adopted the modern orthography. GEORGE WHITE.
St. Briavel's, Epsom.

This being the name of a specially Irish production, I would venture to suggest that to call it *freeze* is a "peculiarity of English pronunciation" equally wrong with *plad* for *plaid*. T. F. R.

S. T. P. classes the Irish pronunciation of this word *frize* as "one of the peculiarities of that nation." I should rather consider it to be the retention of the original pronunciation and spelling of the word *frieze* in England and Ireland.

LINDIS.

I was not aware that the pronunciation *frise* was Irish. In the well-known epigram on the marriage of Charles Brandon, Duke of Suffolk, it rhymes with "despise":—

"Cloth of gold do not despise,

Though thou art matcht with cloth of frise."

W. J. BERNHARD SMITH.

Temple.

PREMATURE INTERMENT (5th S. vi. 109).—I do not know whether the lists of works on this subject, given 3rd S. ii. 110, 291, will be of any assistance to MR. AXON. Possibly in some of these productions may be found the subject of MR. GARNETT's poem. MIDDLE TEMPLAR.

GLOUCESTERSHIRE SALUTATIONS (5th S. vi. 146).—In Sussex, in and about Lewes, the question and answer are "How's yourself?"—"Not much," if not quite well. You are also often told in a shop that the purchased article shall be "sent home once to-day," i.e. in the course of the day.

L. C. R.

WAR OF THE FRONDE, &c. (4th S. i. 248).—In *L'Intrigue du Cabinet sous Henri IV. et Louis XIII., terminée par la Fronde, par le P. Anquetil*, Maestricht, MDCC.LXXXII., vol. iii. p. 17, may be found as follows:—

"Cette dénomination dut son origine à des jeux d'enfants, qui, partagés en plusieurs bandes dans les fossés de Paris, se lançoient des pierres avec la fronde. Comme il résultait quelquefois des accidents de ces amusements, la Police les défendit, et envoya des Archers pour séparer les Frondeurs. A leur vue, les enfants

disparaissent ; mais, après le départ de cette patrouille, ils revenaient sur le champ de bataille. Quelquefois, lorsqu'ils se sentaient plus forts, ils faisaient face à la garde, et la poursuivaient à coups de fronde. Le flux et reflux de ces troupes d'enfants, qui, tantôt cédaient à l'autorité, et tantôt y résistaient, parut à un plaisant du Parlement, dépeindre assez naturellement les alternatives de sa Compagnie. Il compara les adversaires de la Cour à ces Frondeurs. Le mot prit, et, de ce moment, habits, repas, équipages, ajustements, bijoux, tout fut à la fronde. Sitôt qu'elle devint une affaire de mode, les femmes s'en mêlèrent de droit ; et pour être bien reçu dans les cercles, il fallut tenir à la fronde, au moins par quelques marques extérieures. Cette nécessité fit déclarer contre la Cour les jeunes Conseillers, que d'autres raisons n'avaient pas encore déterminées."

J. LE BOUTILLIER.

Cincinnati, U.S.

EPIGRAM ON DR. WHEWELL (5th S. vi. 147).—The epigram was written by Sir Francis Doyle, and was entitled "A Short Analysis of the *Plurality of Worlds*, written by Dr. Whewell." This adds much to the point of the epigram, which ran thus :—

"Should man thro' the stars to far galaxies travel,
And of nebulous films the remotest unravel,
He still could but learn, having fathomed infinity,
That the great work of God was the Master of
Trinity."

S. N.

Ryde.

"HIGH FALUTIN" (5th S. vi. 148) should be spelt *high faluten*. Hotten says it is from the Dutch *verlooten*. But Bartlett, a much better authority, says in his *Dictionary of Americanisms* that it is from "high fighting," and quotes Gladstone's *Englishman in Kansas*, p. 43, "No high *faluten* airs here, you know." C. A. WARD.

Mayfair.

This word, frequently used in the U. S., denotes pompous or superfluous verbiage—what we sometimes term high-flown language ; what Mrs. Malaprop calls a "nice derangement of epitaphs." I have seen its etymology given as *hyphen-looping*. "Se non vero," &c. H. SKEY MUIR, M.D.

Aldershot.

An appendix ("Americanisms") to Chambers's *English Dictionary* (1872) gives :—"High faluting, high sounding, bombastic, as a speech."

J. W. J.

Nottingham.

ST. CECILIA'S DAY (5th S. vi. 148).—There is a ridiculous legend about her, how she was married compulsorily to a young nobleman called Valerianus, a heathen ; but on the wedding night he was told he must withdraw from her chamber, as she was visited by an angel who would destroy him. This pleasant intelligence led to his conversion and that of his brother Tibertius ; but even then he was not permitted to embrace his Roman bride, but was told that he was accepted, and

would soon enjoy "the blessings of martyrdom," which proved true. Then did Cecily pour forth such celestial hymns that the Roman Church made her Patroness of Melody, to listen to which the angel who was enamoured of her, not her martyred husband, quitted the mansions of the sky. This it is which makes Dryden say :—

"Let old Timotheus yield the prize,
Or both divide the crown ;
He raised a mortal to the skies,
She drew an angel down."

After the Fire, when Stationers' Hall was rebuilt, on her anniversary a solemn musical festival was held. Purcell composed his *Te Deum* and *Jubilate* in honour of her. Dryden, Pope, and the rest followed suit. This appears to have established in England the custom of annual celebration of St. Cecilia's day with odes and music.

C. A. WARD.

Mayfair.

BIERS AND PALLS (5th S. vi. 148) were until within the last dozen years quite common, and are yet used occasionally, in this locality. They were most generally used by friendly societies, such as the Odd Fellows, Foresters, &c., at the funerals of any of their deceased brethren.

SIMEON RAYNER.

Pudsey, near Leeds.

DIALECT COLLECTIONS (5th S. vi. 148).—I cannot help thinking that this manuscript of North-country words and phrases must have been the same as that from which Mr. John Trotter Brockett compiled his *Glossary of North-Country Words* (Newcastle-on-Tyne, printed for Emerson Chamley, 1825, 8vo., and two other editions, 1829 and 1846).

It is stated on the title-page to the first edition that it was "from an original manuscript in the library of John George Lambton, Esq., M.P." (afterwards first Earl of Durham).

H. F. BOYD.

"FIRST" (5th S. vi. 148).—Will S. T. P. kindly point out the difference in pronunciation between "first" and "ferst"? To me it seems that in English "first," "ferst," "furst," and "fyrst" are all pronounced alike. I am, it is true, of Scotch extraction, and my ear may not appreciate all the delicacies of Southern elocution ; but we all know the story about the variety of ways in which one may spell "Turnham Green" without altering the sound.

MIDDLE TEMPLAR.

SCOTCH HEREDITARY OFFICES (5th S. vi. 149).—Duke of Argyle, Master of the Queen's Household, Keeper of the Great Seal of Scotland, and Sheriff of co. Argyle ; Earl of Athol, Sheriff of Perthshire ; Marquis of Bute, Sheriff of and Coroner of the co. Bute, and Keeper of Rothesay

Castle; Lord (?) Stewart, Armour Bearer, and Squire of the Royal Body in Scotland to the Queen.

E. T. MAXWELL WALKER.

Chace Cottage, Enfield, N.

Lord High Constable and Knight Mareschal of Scotland, Earl of Erroll; Keeper of Holyrood House, Duke of Hamilton; Standard Bearer of Scotland, Earl of Lauderdale; Keeper of Scone Castle, Earl of Mansfield; Sheriff of Dumbartonshire, Duke of Montrose; Constable of Inverness Castle, Duke of Richmond; Cupbearer to Her Majesty in Scotland, Earl of Southesk; Chamberlain of Dumfriesshire, Marquess of Tweeddale.

HIRONDELLE.

"HARMATIC" (5th S. vi. 167).—In Dr. Busby's *Complete Dictionary of Music*, "Harmatian" is defined to be chariot-music; but he says it is questionable whether the name is derived from its imitating the rapid motion of a chariot wheel, or from its fire and spirit rendering it proper to animate the horses that drew the chariot during battle. In noting the use of uncommon words like this, it is always desirable to give a date and reference. The title "an old pamphlet" is sadly vague.

EDWARD SOLLY.

I have vainly consulted Latham's *Johnson*, Walker, and Richardson for this word. I presume that it is formed from the Greek ἄρμα, and that "harmatic airs" mean airs "pertaining to the chariot," warlike airs. I was under the impression that there was a Greek adjective ἄρματικός; but on referring to an old Schrevelius, the only lexicon I have by me, I find that the only forms given are ἀρμάτειος and ἀρμάτιος.

MIDDLE TEMPLAR.
Bradford.

"THE CHOUGH AND CROW TO ROOST ARE GONE" (5th S. vi. 167).—JABEZ mistakes the name of the opera in which this glee was sung. *The Gipsy's Warning* was composed, not by Sir Henry Bishop, but by Sir Julius Benedict. He inquires whether the word "bower" was caught from the French, whereby the better word was missed." Not so: it is but modified spelling of the Anglo-Saxon and early English būr, and it is correctly employed by the author, in the old sense of "my lady's inner room or bed chamber."

WM. CHAPPELL.

The words of Sir Henry Bishop's well-known glee will be found in one of Joanna Baillie's *Plays on the Passions*.

ENILORAC.

"HE HAS GOT CHARLIE ON HIS BACK" (5th S. vi. 168).—If an impression I have on my mind is right, I have heard this phrase applied to persons of an inveterately idle disposition.

KINGSTON.
East Riding.

"THE HUNDRED OF BRAY" (5th S. vi. 188).—The author is the Rev. Charles Kerry, now curate

of Puttenham, near Guildford. He has lately collated the *Lonly MSS.*, making another volume to Kemp's collection, and of the highest interest. It is hoped this will be published. Mr. Kerry has written several articles on local antiquities, and the Charterhouse Museum at Godalming possesses a large collection of flint implements and pottery picked up by Mr. Kerry in this neighbourhood.

SENEC.

Guildford.

"The History and Antiquities of the Hundred of Bray, in the County of Berks." By Charles Kerry, Master of the Bray and Holyport School. 1861. Printed for the Author by Savill & Edwards, 4, Chandos Street, Covent Garden, London." 8vo., pp. viii and 200.

W. H. ALLNUTT.

MR. PILE will probably find a copy at Russell Smith's, bookseller, Soho Square.

C. J. E.

"TEACH YOUR GRANDMOTHER TO SUCK EGGS" (5th S. vi. 240).—The reply to J. R. H. about the quotation in *Tom Jones* is, I think, interesting. The Greek from which comes the "Polly matete crytown is my daskelon" is easily enough made out:—

πολλοὶ μαθηταὶ κρείττονες διδασκάλων.

Not so readily is this "Greek proverb" verified. I have, however, just traced it to Henry Stephens, *Thesaurus*, ed. 1572, *sub voce* μαθητής, vol. ii. 785, and from thence to the *Anthologia Gr.*, p. 152, Stephens's ed., 1566, where it appears as the last line of an amusing epigram by Lucilius upon a stolen statue of Mercury. Perhaps your correspondent might like to see the epigram. I will transcribe it. *Anthologia*, p. 152, ed. H. Stephens, 1566:—

εἰς κλεπτας.

ΛΟΥΚΙΑΔΙΟΥ.

Τὸν πτηνὸν Ἑρμῆν, τὸν θεῶν ἱππὸν ἡγήρην,
τὸν Ἀρκάδων ἀνακτα, τὸν βοηλάτην,
Ἐστῶτα τῶνδε γυμνασίων ἐπισκοπον,
Ὁ νυκτικλέπτης ἄλως εἶπε βαστάσας,
"Πολλοὶ μαθηταὶ κρείττονες διδασκάλων."

CHARLES BALSTON.

Stoke Charity Rectory, Micheldever.

Erasmus, in his collection of proverbs, gives the Latin equivalent,—

"Multi discipuli præstantiores magistris."

JOHNSON BAILY.

Fallion Vicarage.

"TEETOTAL" (5th S. iv. 429; v. 18, 137, 398, 457; vi. 98, 188).—E. N. H. refers to Mr. Thomas Whittaker, who was the first travelling agent employed by the British Temperance Association (now League) to advocate the principles of total abstinence. This was in 1836. Mr. Whittaker was not a Preston man, having been born and brought up at Blackburn. E. N. H. is confound-

ing "the eleven men of Preston by whom the idea of total abstinence was first started," with the seven Preston men who signed the total abstinence pledge at an early period in the movement. Mr. Whittaker has never been a bookseller, but for many years past has acted as an agent of the Temperance and General Provident Institution, while his wife (recently deceased) conducted a temperance hotel at Scarborough, where Mr. Whittaker now resides, aged sixty-three. Though not the agent of any temperance society, Mr. Whittaker frequently addresses public meetings on the old subject with all his former piquancy and power.

DAWSON BURNS.

REV. WILLIAM NICOLS, OF STOCKPORT (5th S. v. 208, 375, 433, 525; vi. 132).—I do not think with Mr. BAILEY that in the frontispiece to *IEPI APXON* the figures in the engraving of St. Paul's Cathedral represent two clergymen, but rather that one of them is a scholar engaged in converse with his reverend preceptor. The opening lines of the dialogue seem to support this view:—

"Magister. Discipulus."

"Dic mihi chare puer, Patri dilecte supremo,
(Cum locus ille sacer, lux illa dicata quieti,
Ad pia colloquia invitent) Quid sit tibi nomen?
Inceptis nostris Deus his aspiret! D. Ab illo
Sit mihi principium: nemp̄ est labor omnis inanis
Absque Deo. Est nomen mihi, vir venerande, Philippus."

I have two copies of this work of the same size, pp., date, &c., and by the same printer, as MR. BAILEY's copy, but in neither of mine are the translations of portions of the Liturgy confined to Latin hexameters; and in one of them the new title to "Liturgica" is without the vignette and verses.

KIRBY TRIMMER.

GRAMMARS: ROMANCE LANGUAGES (5th S. vi. 69, 192).—I would recommend to TENEOR *La Romanía*, a quarterly review specially devoted to the Romance languages, and edited by the eminent scholars Gaston Paris and Paul Meyer. It is published by the Librairie Franck, Rue Richelieu, Paris.

The same firm also publishes *La Bibliothèque de l'Ecole Pratique des Hautes Etudes*, which includes not a few publications referring to the Romance languages. A. BELJAME.
Paris.

NEGUS (5th S. v. 429; vi. 56).—I have a copy of Goldsmith's *Citizen of the World*, containing the bookplate of "Fysher C. Negus." Was he descended from the inventor of the above-named mixture?
CH. EL. MA.

QUOTATIONS WANTED (5th S. vi. 230).—

"Had he asked us" is from Miss Catherine Winkworth's hymn, "Christ will gather in His own"—*Hymns Ancient and Modern*, 400 (old edition, 191); *Church Hymns* (S.P.C.K.), 244. C. F. S. WARREN, M.A.

"Since trifles make the sum of human things,
And half our misery from our foibles springs,
O let th' ungentele spirit learn from hence," &c.
Such is the true reading of the lines, which are from Hannah More's epistle, entitled *Sensibility*.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

Epochs of Modern History.—The Early Plantagenets. By William Stubbs, M.A. With two Maps. (Longmans & Co.)

THE REGIUS Professor of Modern History in the University of Oxford has shown in this little volume how much may be told in a small space, when the narrator is a master of condensation, and keeps close to his subject. In the present case the subject extends from Stephen to Edward II., and in the treatment of it there is clearness of detail with epigrammatic terseness. For example, Mr. Stubbs says of David, King of Scotland, that he, "although a good king, was a Scot"; and of King Stephen, that, "had he been either a more unscrupulous knave or a more honest man, he would certainly have been more successful"! There is, perhaps, something questionable in the assertion that, "Without money, it is hard to act like a statesman"; but there is nothing more to be questioned in this able volume, which has a capital Index, whereby its value is much increased.

The Last Act: being the Funeral Rites of Nations and Individuals. Collected and Arranged by William Tegg. (Tegg & Co.)

MR. TEGG, having finished with *Wills of their Own*, illustrates in the above volume the divers ways by which the body was got rid of after it had shuffled off this mortal coil. With grave is sometimes mingled the gay in these pages, for the last act has sometimes had its comic aspect. Among those of mixed quality was that of the old Italian nobility. The ordinary carriage horses and driver of the defunct noble followed him to the church, and waited for him at the door. When the ceremony was over, the steward of the deceased signor hailed the coachman with, "His excellency will not return home. You may go!"

The Manual of Heraldry: being a Concise Description of the Several Terms Used, and containing a Dictionary of every Designation in the Science. Illustrated by 400 Engravings on Wood. New Edition. (Virtue & Co.)

SINCE Dr. Barrington, in 1844, published his *Lectures on Heraldry*, the young student of what was once called the learning fit for a gentleman received further aid from Mr. Cussan's handy *Grammar of Heraldry*, which appeared in 1866. This new edition of *The Manual of Heraldry* gives additional help to all who study the subject, and qualifies them to read Boutell with pleasure and understanding.

THE LATE WILLIAM SMITH, Esq., F.S.A.—In the year 1808, the above gentleman was born in Lisle Street, Leicester Square. On the 6th of the present month, his honoured and useful life was brought with terrible suddenness to an end. He had left home to join in the last duties to a deceased friend, one whom he had greatly served during a troubled portion of that friend's career. Mr. Smith was on his way from the grave to his own house, which, however, he never entered alive. He fell under a pitiless stroke of apoplexy, and in a moment as much kindly feeling, indefatigable industry, exquisite good will and unselfishness as was ever found

within "this flesh which walls about our life" was brought to a sudden end. Such suddenness of change from time to eternity had no terrors for him, but the shock doubled the sorrow of those who were nearest and dearest to him.

Mr. Smith was one of those Londoners who do honour to the great city of their birth. He was one of the sons of "Mr. Smith, of Lisle Street," the great printseller, whose establishment when he conducted it, and when his sons succeeded to it, was a daily meeting-place of all who loved art, noble amateurs and connoisseurs, wits gentle and simple, moved by the same taste, and with purses which enabled them to gratify it. For a short time, Mr. Smith was at Cambridge University, but his father's death called him to another walk in life than that which, for a brief space of time, he had contemplated. In 1835 the Brothers Smith (who were, down to the present year, as inseparable and as well known as the Brothers in *Nicholas Nickleby* are described to have been) began to carry on together the business in Lisle Street, and, having carried it on honourably and successfully for the space of about a dozen years, retired with ample and well-earned fortunes. Mr. William Smith then became a harder worker than ever. His services were given to any and all that needed them; to private individuals, public institutions, to government, to the nation, and to "N. & Q." He was the great and infallible expert in matters of art, as regarded engravings, their age, worth, and genuineness; and for public and private service he declined all remuneration, as a matter of course. What he did in this way is recorded, in part at least, in last week's *Athenaeum*. To "N. & Q." Mr. Smith was never appealed to in vain on a matter where a print was in question. He was an earnest and enthusiastic F.S.A. A frequent guest at the noblest of tables, he was the most lavish, refined, and hospitable host at his own. Moreover, this gentleman has taken care that, with his departure from among us, his benevolence shall not cease to live; and, finally, it may be said of him that, if every one to whom he has rendered willing and valuable service were to fling a rose upon his grave, he would sleep now beneath a pyramid of flowers.

CUSTOMARY LAW.—I am collecting notices of customary law for a work I have now in progress, and should be glad of the valuable help of "N. & Q." The Folk-lore columns have afforded me much help, and it is to solicit more particular attention to those customs which obtain as law that I now write. For instance, it is well known that the custom of Gavelkind is spoken of, *generally*, as existing in Kent, and Borough-English in other parts of England; but the *actual* geography of such customs is not known. A great deal of information is to be gained by researches through our case-law books, and this I reserve to myself (with occasional help, it may be, from MIDDLE TEMPLE, who has before assisted me); but if the readers of "N. & Q." would forward me notices, either literary or from personal observation, of customs having the force of law in the neighbourhoods in which they reside or are acquainted with, it would materially assist my object. I need not say anything in support of the usefulness of such notes in an age when folk-lore obtains a valuable place among the materials for history, and in a periodical which has been the first to promote the idea of a Folk-Lore Society. I would, however, just refer to Kemble's valuable chapter and appendix on "The Mark," as illustrative of my statement, *Saxons in England*, vol. i. G. LAURENCE GOMME, F.R.Hist.S.

66, Southampton Row, Russell Square, W.C.

A SUPERB edition of Goethe's *Faust*, illustrated by the master hand of the late Prof. Kreling, a pupil of Kaulbach, and Director of the Academy of Arts, Nuremberg,

is about to be published by Mr. F. Brockmann, Southampton Street. The German original and the translation by Theodore Martin, C.B., Esq., will appear simultaneously, illustrated by seventy-eight wood engravings and fourteen high-class permanent photographs. We have seen a specimen sheet, and shall be glad to have to speak as favourably of what is to follow as we can of the sample.

NOTICES TO CORRESPONDENTS.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

IRELAND'S SHAKESPEARE FORGERIES.—MR. RICHARD HEMMING, Newton-le-Willows, Lancashire, writes:—"I should be glad of copies, or particulars, of—'7. Promissory Notes to John Heminge and Signatures'; '11. Agreements between Shakespeare and Heminge and Condel,' as courteously offered by B. B."

E. R.—The justices of "traylebaston" formed an extraordinary commission, visiting various counties for the trial of murderers, robbers, and incendiaries, wandering from place to place, lurking in covert, and, it is supposed, armed with clubs, whence an act of "traylebaston" was an offence; but the name is also applied to the offender. There are, however, several fanciful explanations of the name.

A. F. will find, by consulting the Indexes of "N. & Q.," that Caister Church, the Palm Sunday whip, &c., are subjects now quite exhausted.

MADAME DE CHATEAUXROUX.—J. THOMPSON, The Grove, Pocklington, would be obliged to M. HENRI GAUSSEKON for the name of the publisher of *Histoire d'Agnes Sorrel et de Madame la Duchesse de Chateauroux*.

HIRODELLE.—"The King's Trumpets" treated Pepys with a reveille on the 27th Dec., 1666, and the 10s. it cost him was what would now be called a Christmas-box.

W. CLIFF.—In the library of Wimborne Minster (Dorset) there is a copy of Raleigh's *History of the World*. The date on the title-page is 1614, but that of the colophon is 1634.

H. C.—Many thanks for your note and the suggestion contained in it.

S. T. P. is referred to p. 25 of the current volume for a new reading of the passage in *Othello* by which he has been puzzled.

J. T. asks for a list of the Hospodars of Wallachia and Moldavia prior to their formation into the Principality of Roumania.

ERRATUM.—"Square-headed Trefoil Arch," p. 227. For "Carnarvon church," read "Carnarvon Castle."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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REMINISCENCES OF STOURFIELD.

BY MR. DALE, OF TUCKTON.

[In some of our country mansions there are perhaps more MSS. than the Historical Commission may be able to lay their hands on. One, bearing the above title, was recently shown to us, at Stourfield, Hants, by the lady of the mansion. How it came to be written is thus explained. The venerable Mr. Dale, of Tuckton, is an aged farmer with a bright memory and a readiness for giving it expression. To the lady of Stourfield he related so much with respect to the mansion and estate (of what he had heard and of what he had seen) that he was asked to set it down in writing. Mr. Dale pleaded the burden of his many years and the poverty of his scholarship; but he yielded to encouragement, and the MS. at Stourfield is the result. It was shown to us as a curious contribution to local history. We found in it something more than what was merely curious; and, while we hope our readers will approve of the request we made for permission to print it in "N. & Q.," we cannot but offer the homage of our warmest thanks to the gracious lady of Stourfield, who granted the request with that prompt alacrity which doubles the value of a kindness.]

The spot where Stourfield House stands was selected and the house built (I have heard and believe), about the year 1766, by Edmund Bott, Esq. (a relation of the Lord Chief Justice Bott), who wrote the commentary on the Poor Laws of England.* Any one who will take the time to examine it now, of a fine day, and look back to

* *Statutes and Decisions respecting the Poor Laws*, by Edmund Bott, 1771.]

the time when that was, as I heard say, a small mound, or hillock, on rising ground, on the north side of an extensive common, covered with furze, heath, &c., containing at that time and up to the year 1806 (when the Enclosure Act took place) many thousand acres, in length from S.E. to N.W. about twelve miles, and from North to South, at Wimbourn, about five miles to Poole,—although there is a great difference in its present appearance, any one will easily imagine the just appreciation of its beauties. Looking to the north, there are many things to admire. The first is the fertile valley at your feet, with its various shades and colours at the different seasons of the year, and the different products of the earth. Look further north, and you have a full view of St. Catherine's Hill, which, from the variations of the atmosphere, will often change its colour, from which, by close observation, you will find that there will be a change of weather. Look which way you may, there are many things to admire. If you look to the north-west, you will see those beautiful chalk hills that cross the county of Dorset into the county of Wilts, then into the county of Hants, at Wallop. When you take a north-east view, you take in the beautiful rivers that we so much admire, the Avon and Stour. At a further distance we have again objects of notoriety, the New Forest with all its beauties. There are many more beauties, and much more could be said about all the district. . . .

Although it is some distance from Stourfield, I must say Hinton, with its fine mansion and beautiful avenue of trees, with the surrounding woods, has its beauties, even compared to Stourfield; and I often look west, when I have been at the Park at Hinton, and admire Stourfield House on the little hillock, surrounded and sheltered by its beautiful trees. In short, there is so much to admire, and so little to find fault with, it would be out of place to make any further remarks on the site. It is generally acknowledged that the house is built in a superior way to most of the buildings of that day. I think it was an error and a want of taste when the south-west front entrance and flight of steps was removed. It is an extraordinary strong built house; no expense was spared, as I have heard from the old people that lived at Pokesdown at the time of its erection. This was the first mansion built on the common between Christchurch Head and Poole. I have heard that the house and premises, with the greenhouse, dovecote, and the plantation round the house, with the belt extending east to Pickpurse and north to the farm buildings, were all done as soon as possible, and cost 10,000*l.*, including one clump in it about eighty rod and another (in Ten Acres) about forty rod, and the plantations called Brenthills. Besides the Iford Road, there was a carriage road and entrance gate

at the corner, leading out of the Iford Road up to the house through the fields. The road was not used when I can first recollect. The pair of high stone gates were there after my time. As to New Park, that was taken out of the common about ten years after the house was begun. Old Sweet-apple told me he, as a boy, helped to plant the trees, the last thing before he left England to go to Newfoundland. Mr. Bott wished to take in this land, and invited the whole of the poor in Wick, Tuckton, Iford, and Pokesdown to a grand feast at Iford, and the farmers and tradesmen to a feast at Stourfield, and, when they were there, he told them what he wished to do, and, as I have heard, there was not one objection; and he began to enclose it, and planted a belt round, and five clumps dotted about in the centre, and made two ha-has—one about one hundred yards in front of the house, another at the south of the road, to divide it from the field or New Park. The last piece of land Mr. Bott broke up, old Stickland told me, was that field known as, and by the poor generally called, Pickpurse. He told me that one fine morning in May he was there at work, and Mr. Bott came to him and said, "Stickland, I shall name this Spring Cowlease." "You had better name it Pickpurse, sir," said he; and all the time we occupied the farm it went by that name. I believe Stickland was right, for I never knew it make a profitable return for the expense laid out on it during the last seventy years.

Mr. Bott's "Good Lady" was called by that title by the people of the neighbourhood from her great kindness and universal attention to the wants of the poor, as long as they lived at Stourfield. I knew one party who was her attendant as lady's maid for some time, and when she left her it was to be married. It happened that she was in favour with two swains, who agreed to fight a battle at Tuckton Cross, the winner of the battle to have and to hold the nymph for life, and a long life she had at the cottage near the pond at Iford. She breathed her last at the age of ninety-five years. Her husband died about twelve years previously. His name was Charles Pain. He told me the battle was a hard fought one, and many were there to see it. One of the combatants lived at Tuckton, the other, and successful one, at Wick. When I was a child, it was a common remark to hear the boys run about saying, when at play in the evening:—

"A battle was fought at Tuckton Cross,
Where Wick won and Tuckton lost."

Mr. Bott was one of the respectable four-in-hand school, and the old people used to say that at night his carriage was often seen going down Iford Lane and up through Brentthills long after he was seen alive at Stourfield. I never had the good fortune of seeing any of those figures, except what was commonly called Kit Candlesticks, and those I

never attempted to follow, as I have been told by many they had been led into difficulties and lost their way from attempting to follow, supposing that they were going in the direction of some house. Many people were kept riding about all night after them. One story was told me by a farmer who lived on the borders of Salisbury Plain. After riding about for hours, he came to a hedge. He thought, "Here is a fire, I will follow this"; he soon met with another in front of him. He then gave up to his horse to go where he liked. He soon led him to another fiver (*sic*); he then made up his mind to get over the fence. He then saw a building some little distance off, and went up to knock or rattle at it, as he thought it was a house. To his great delight he heard a window open; he called to know what place this was, as he was lost. "What is your name?" he said. She (*sic*) gave him his own name; but he would not believe at first it was his own wife he was talking to, and he was in his own garden.

After Mr. Bott left, or died, for I never heard from what cause he left Stourfield, a gentleman by the name of Strong took it. I believe he was from Staffordshire. I never heard much said by the residents of Pokesdown, so I suppose he was a great gentleman, keeping his carriage and pair of horses, with servants in livery. After he left, I never heard of any one living there previous to the Countess of Strathmore, who came to reside there when I was quite a child. Previous to her coming to Stourfield, I have heard from my mother, she had had great trials. Her first husband, the Earl, died; soon after which her cousin, who had wished to marry her previous to her union with the Earl of Strathmore, again came forward, and she ultimately married him. Her maiden name was Bowes, and it is said that she was one of the richest heiresses in England, and on that account was sought after by the Earl of Strathmore, and also by her cousin Bowes. According to report, her happiness was of very short duration. Bowes was a very cruel and unkind husband to her, and as she had the sole control of her own property, he could not satisfy his extravagant wishes, and soon spent what he had of his own; and the Strathmore property went to her eldest son by the Earl. I heard she had two sons and one daughter by the Earl; the daughter went by the title of Lady Jessop.* When she left Stourfield she left a small annuity for Widow Lockyer, who lived at one end of the old farm-house at Pokesdown, then rented by my father, who used to get the money remitted annually. In 1813 I was with my father at Romsey, and a Mr. Comby then paid it, after Lady Jessop's removal to Ringwood. After that Widow Lockyer died, and I never heard anything

* There were three sons and two daughters. Of the latter, one was Mrs. (not Lady) Jessop; the other, Mrs. Barrington Price.]

more of the lady or of her whereabouts. She never lived with any part of the Strathmore family. It was seldom that the sons came to Stourfield; and I have heard my mother say that their stay was very short when they did come.

Mr. Bowes was, I believe, anything but what he ought to be, cruel in the extreme, threatening to murder his wife, and using her so ill that she was under the necessity of appealing for protection, which she ultimately got, and Bowes was put into confinement and remained there as long as the Countess lived. The troubles she had, mother said, were the cause of her coming to Stourfield to live, as she could feel as if she were out of the world. When she came she had with her Lady Jessop and Miss Bowes, a daughter she had by Mr. Bowes (?), with her carriage and four-in-hand, a full establishment of servants, and a companion of whom she was passionately fond, Miss Morgan by name, who died at Stourfield about the year 1796, and was buried in the Lady Chapel (Christchurch), near the east window; there is a brass plate on the stone over the vault. The inscription on it is a curiosity for any one to read, and, I have no doubt, will make them that do so ask themselves some questions, and consider it one of the strangest epitaphs ever written by a lady. It is as follows:—

"Maria Morgan, | Ob. 17 Jan^y, A.D. 1796, | Æt. 46. |
To the most delightful, | Pure and Sacred | Yet most
rare of all Confections, | A Perfect | And disinterested
Friend, | This monument is erected | By the Countess of
Strathmore, | Who, conscious of the Treasure, | Valued
its Possession, | And mourned its Loss | In a Manner
worthy of the Magnitude of both, | With a total disrelish
| Yet patient sufferance of Life | striving to imitate the
Fortitude | and Resignation of her Friend, | That they
might not be | Eternally Parted. | The most Durable |
And desirable of private Testimonies | To the feminine
Excellencies | Of her Character | Dwells in the Hearts
of all who knew her, | But to her heroic Qualities, | Her
cool deliberate Courage, | And her matchless persevering
Friendship, | The Tears of Blood | Shed by one who
despises Weakness, | The Records of Law and Justice, |
Nay, perhaps even the historic Page, | Will bear Witness
| To an astonished | And admiring Posterity."

Lady Strathmore kept very little company. Her time was much taken up with her pet animals. Her great favourites were dogs, of which she had many. Each one had its own bed in a basket, with everything to make it comfortable. Meat was regularly provided in the room that they occupied. Every day a hot dinner was cooked on purpose for them, and each dog had his own place set apart for him, with a plate and dish for the milk, or what she liked for them to drink. About the year 1798, one of these dogs was missing, which was a great grief to her ladyship. She caused bills to be printed, and circulated through the neighbourhood, offering ten pounds reward, and sent out people to find it, if possible. My father, who at the time occupied Stourfield farm,

had a flock of sheep. Every day that they went on to the common, which, at that time, was open and free for the sheep to feed on, he went to see them. They were then feeding in Holding Bottom, about midway between Mount Misery and Boscombe Cottage, which stood in Crab Tree Close, near where Sir Percy Shelley's house now stands. In going through the heath he found the lost dog, Flora by name. He went to Crundle, the house steward, to inform him of it, who told Lady Strathmore that Mr. Dale had found the dog. My father was had upstairs into the carpeted drawing-room, and questions immediately were asked. Father could only say he had found the dog. He was then asked where it was. He said in Holding Bottom, and dead. He was to take the footman with a basket, and bring it home; and then he was to come upstairs to her again. The dog was brought home and carried upstairs to her room, and she showed great distress at the loss. She ordered the steward to get father refreshment, and after that he was asked upstairs again, and the ten pounds were offered him. This my father declined taking, with many thanks, saying that the great kindness she had always shown to his wife and himself since she had been in Stourfield was quite sufficient, and he must decline taking the reward. From that time, as long as she lived at Stourfield, her steward was to make Farmer Dale welcome to refreshments as often as he needed; and, as his farm was a mile from Tuckton, he was to come to Stourfield for refreshments instead of going home. At that time you could see from the windows the men at work in the field below, and many a dinner has she ordered to be cooked and a black jack of beer sent to the field when they were at work, for which the men and my father felt ever grateful. That was one of her good qualities, to be ever kind to the poor and distressed. She had the means and the will to be the poor person's friend at all times when it was wanted.

(To be concluded in our next number.)

HARRISON'S "CHRONOLOGIE."

I have to acknowledge a great service done me by "N. & Q." Often while reading Harrison's interesting *Description of England, 1577-87*, I had wished to see his *Chronologie*, which he several times refers to, and which Holinshed praises highly. When I came to edit the *Description* for the New Shakspeare Society, I asked right and left for the MS. of the *Chronologie*, but could hear no tidings of it. At last, one Sunday evening in July, while taking a fortnight's holiday at Egham, I bethought me of that friend and helper of all editors in distress, "N. & Q.," and betook myself to a friend who had the first four series. There, in 1st S. iii. 105, I found a note from Mr. H.

CORRON, of Thurles, saying that Harrison's MS. was in the Diocesan Library of Derry. I at once wrote to the Bishop, whom I had met before in Dublin, and he very kindly said he would ask his librarian, the Rev. Mr. Moffett, of Foyle College, Londonderry, to search for the MS. Mr. Moffett was away, but he got a friend to search. In vain. Then Mr. Moffett searched himself. In vain too. But he tried again, and then found three of the four big folios of which the MS. originally consisted, and sent them over to me (on bond) with another MS. on the weights and measures of the Hebrews, Greeks, English, &c., terribly scratched about and corrected, also by Harrison. The *Chronologie* is a closely written chronicle of the world's history from the Creation, with many interesting notices of Harrison's own time.

The titles to vols. ii., iii., or Parts II., III., are: Vol. ii. or Part II.:—

"The hexameron or worke done in those sixe daies wherein the worlde was created & furnished, by the wordes of the Lorde / vnto which I adde the first Sabaoth as the vijth."

Vol. iii. or Part III.:—

"The third part of this Chronologie Containing a iust periode of time, bitwene the birth of Christ our saviour, & manifest appaerances of the man of sinne, who beganne to shewe himself about the conquest of England by the Normans, having thetherto shrowded himself as a foxe, in secrete; but from thensforth appearing in his colour, he practizeth to bring all things vnder his subiection, not onely by craft and crueltie, but now & then with more than Pharaonically tyrranny, as shalbe sene in the next volume / Of this coming of our Saviour Christ, Seneca sometime said thus: 'procrebuerat oriente toto vetus & constans opinio esse in fatia, vt eo tempore a Judea profecti rerum summa potierentur,' wherein he yeldeth to the time, although he halt in the matter secured by the Jewes."

The heading opposite the first leaf of vol. iv. or Part IV. of Harrison's *Chronologie* is:—

"The fourth and last part of the Chronology, Containing the periode of time from the coming of the Normans vnto the yere of expectation, which is of grace 1588. expired, wherein the age of the world Ronnneth all by fire," &c.

The MS. gives the date of Harrison's birth, April 18, 1534, in Cordwainer Street, otherwise Bow Lane, and says that he was at St. Paul's School in 1544, before he went to Westminster. Here are three extracts from his own time:—

Brothels put down.—"1545. The Stewes & publike bordell houses about London & in other places of England, are abolished, and so continue vntill the time of Quene Mary; in whose daies some of the Clergy made labour to haue them restored againe; & were very likely to haue obtained their sute if she had liued a while longer; soche trees, soche frute: 'for the stewes,' saith one of them in a sermon made at Paules crosse, 'are so necessary in a comon welth, as a iaxe in a manhes house:' his name I spare, sith it shall suffice that it beginneth with the same letter that papa dothe /"

Evils of Plays and Theatres.—"1572. Plaies are banished for a time out of London, lest the resort vnto them should ingender a plague, or rather disperse it,

being alreedy begonne. Would to god these comon plaies were exiled for altogether, as semenaries of impiety, & their theaters pulled downe, as no better then houses of baudrie. It is an euident token of a wicked time when plaies were so riche that they can build * suche houses / As moche I wish also to our comon beere baitingers vned on the sabaothe daies."

Tobacco.—"1573. In these daies, the taking-in of the smoke of the Indian herbe called 'Tabaco' by an instrument formed like a litle ladell, wherby it passeth from the mouth into the hed & stomach, is gretlis taken vp & vned in England, against Rewmes & some other diseases ingendred in the longes & inward partes, & not without effect / This herbe as yet is not so comon, but that for want thereof diuers do practize for the like purposes with the Nicetian, otherwise called in latine, 'Hyosciamus Luteus,' or the yellow hembane, albeit, not without gret error: for, although that herbe be a souerene healer of old vicers & sores reputed incurable outwardly, yet is not the smoke or vapour thereof so profitable to be receaued inwardly. The herbe [Tobacco] is comonly of the height of a man, garnished with great long leaues like the paciena,† bering seede, colloured, & of quantity like vnto, or rather lesse then, the fine margerone; the herbe it self yerely coming vp also of the shaking of the seede. the collour of the floure is carnation, resembling that of the lemmon in forme: the roote yellow, with many filletes, & therto very small in comparison, if you respect the substauns of the herbe."

Last entry, in a very tottery hand, two months before Harrison's death or burial on April 24, 1593, six days after he had ended his fifty-ninth year:—

The Parliament of Feb., 1592-3.—"1592. A Parliament beginneth at London, Feb. 19 [1592-3]. being mondaie / many men looks for many thinges at the handes of the congregate, chiefly the precisions for the ouerthrow of bishops & all ecclesiasticall regiment, and erection of soche discipline as thei themselves haue prescribed / the Clergy also feared some stoppage of former lawes provided for the wel [?] paiment of their tithes / but all men expect a generall graunt of money, the cheef end, in our time, of the foresaid Assemblies; which being obserued, the rest will sone haue an ende / In the very beginning of this parliament, there were more then 100 of the lower house, returned for outlawes, I meane, so well of knights as of burgesses, & more are dailely looked for to be found in like estate / but is it not, thinke you, a likely matter, that soche men can be authors of good lawes, who, for their own partes, will obey no law at all! How gret frendes the precisions in their practizes are to these men, the possession of their desire wold eaily declare, if thei might ones obtaine it. [a later entry: the Parliament broke up on April 10, 1593, a fortnight only before Harrison's death] neuertheles, in the vpsshot of that meting, it was found, that notwithstanding the money graunted—which was well nigh yelded vnto, in respect of our generall necessitie—there were so many good profitable lawes ordeined in this parliament as in any other that haue passed in former times, the malicious dealinges also of the precisions, papistes, & comeling [?] provokers, was not a litle restreigned in the same, to the gret benefite of the country."

["The rest is silence."]

* This statement goes far to do away with Mr. Halliwell's resistance to the notion (fact!) that playhouses were built in London before Burbage's in 1576. See his *Illustrations*, p. 36, 42.

† Herb patience.

‡ MS. corrected. I am not sure of either word. *Comeling* is Harrison's (and a well-known Early English)

I hope the Camden Society will print the home part of Queen Elizabeth's reign in Mr. Hamilton's forthcoming volume. Had it not been for "N. & Q." I had no chance of getting hold of Harrison's MS., and I wish to say hearty thanks to the journal for the service it has done me. F. J. FURNIVALL.

THE SMALLEST BOOKS IN THE WORLD.

The reference by J. T. F. to his "two tiny volumes" (*ante*, p. 7) induces me to send you an expansion of some remarks made at a meeting of the Manchester Literary Club when exhibiting several curiosities of this nature. Pliny quotes from one of the lost works of Cicero a statement that the *Iliad* of Homer had been written on a piece of parchment so small as to be enclosed in a nutshell. Huet tells us that a piece of vellum ten inches long and eight wide can be put in the shell of a large walnut. On this he considers it possible to write in a single line thirty verses of the *Iliad*, and to squeeze 250 lines in a single page. The two sides of the leaf would hold the 15,000 verses of Homer's poem. A line of the *Iliad* contains about thirty letters, hence 900 letters would have to be written in every line, which, if not beyond the bounds of possibility, is beyond those of probability. Charlotte Brontë's small writing contains twenty letters to the linear inch, and she crammed seventeen lines into an inch.* This would give nearly 2,000 verses of Homer in the space that Huet considers can be made to hold 15,000. Ælian records that a Lacedæmonian artist wrote in letters of gold a posy of two verses enclosed in the rind of a grain of corn. Peter Bales, a celebrated and irascible writing master, is said to have written a minute Bible, thus described in one of the Harleian MSS. :—

"A most strange and rare peece of worke brought to me by Peter Bales, an Englishman, a Clerke of y^e Countreye, of the prooffe & demonstracon of the whole Bible to be written by hym everie word at length w^{thin} an English wallnut no bigger than a hennes egge, seene and viewed of many thousands wth wonderfull admiration. And thus consisteth the prooffe : The nutt holdeth the Booke ; there are so many leaves in his little booke as the great Bible, and he hath written as much in one of his little leaves as a greates leafe of the Bible containeth."—British Museum Harl. MS. 530, f. 14th.

The British Museum is said to contain a portrait of Queen Anne a little larger than a hand in size ; the lines of the drawing are formed of very small writing, and contain the contents of a small folio volume. Mr. John Plant, F.G.S., Curator of the Peel Park Museum, Salford, has in his possession a small Arabic MS., of irregular form, about an inch each way across. There are 200 pages.

and for "foreigner" ; homelid for "native." Cannot you give them ? They are a nice pair.
*See the interesting fac-simile given in Mrs. Gaskell's *Life of C. Brontë*.

The book is perfectly stitched, and is bound in silk, and is probably the smallest book in print or MS. ever devised. It is apparently a Mohammedan breviary, and contains sentences from the Koran, written in Sanskrit characters. Passing from writing to printing, one of the smallest books ever produced is an octavo, entitled "*The Bible in Miniature (sic), or a Concise History of the Old and New Testaments*." London : Printed for E. Newbery, corner of St. Paul's Churchyard, 1780." There was a previous edition in 1774. It extends to 256 pages, is strongly bound, and "adorned" with execrable steel engravings. A single page taken at random is found to contain twenty-one words, or 105 letters. The page measures 1½ inch, about an inch being occupied by the text. This small book on a great subject is exceeded in infinitesimalness by a literary pigmy blushing in its thirty-second edition. "*Small Rain upon the Tender Herb*. Deut. xxxii. 2. Thirty-second Edition. London, Religious Tract Society, 56, Paternoster Row," is the full title-page of a work which may probably claim the designation of the smallest book in the world. It would not be impossible to make a smaller book, but I have never happened to meet with one constructed on a minuter scale than this. It is an octavo of 128 pages, and each page holds some forty words, or about 140 letters. It measures a shade over 1½ inch. The compiler may well have been a Manchester man, for he contemplates rain falling on every day in the year—a thing more blessed in spiritual than in physical meteorology. If we take as a test of smallness the greatest amount of matter compressed into the least space, the palm is probably due to a Bible recently issued at the Oxford Press. It measures 4½ inches by 2½ inches, is about half an inch thick, and weighs, when handsomely bound in calf, with silk linings, less than 3½ ounces. Another firm have lately issued a Bible which is only smaller than that just described. The Oxford Press has also produced a tiny Church Service to range with the Bible. Some very small books have issued from the press in past centuries, several editions of classic writers being constructed on a very minute scale. The *Horace* printed by Didot, in 1828, in the *caractère microscopique* is remarkable for being in the smallest type ever produced. There are many examples in the British Museum of this class. The following are all tiny, though the exact measurement cannot be given :—

"*Horns in laudem Beatis Virginis*," &c. Venetiis, 1505, 32mo.

"*Almanacke for XII yere*." Lond., 1508, B. L. 32mo.

"*Tablet [Prayers]*." Lond., 1574, B. L. 32mo.

"*Newe Testament*." Lond., 1593, 32mo.

"*The King's Psalms and the Queen's Prayers*." Lond., 1595, 32mo.

"*The Whole Booke of Psalmes*." Lond., Day, 1579, B. L. 24mo.

"The Whole Booke of Psalms." Lond., Winder, 1599, 32mo.

"The Dirige." Lond., Grafton, B. L., n.d., 32mo.

"Seneca. De Tranquillitate Animi." 1601, 64mo.

"A Godlie Garden [Prayers]." Lond., 1604, 24mo.

"Boethius de Consolatione." Lugd. Batavor., 1633, 32mo.

"New Testament and Psalms in Shorthand by J. Rich." Lond. (1659), 32mo.

"The Maids Delight." Lond., 1670, 32mo.

"Verbum Sempiternum." Lond., 1693, 32mo.

"Bible History with Cuts." 1700, Lond., 64mo.

"Sommaire de la Bible." La Haye, 1701, 32mo. Printed in golden characters.

"La Rochefoucauld. Maximes et Réflexions Morales." Paris, 1827, 32mo. Printed in Didot's microscopic type.

"The Bijou Almanack." Lond., 64mo., v.d.

"Chanson Historique de Jeanne d'Arc." Orleans, 1862, 32mo.

The various systems now employed for fac-simile reproduction give great facilities for the issue of such curiosities. Thus in the Dallastype process there has been printed a reduced copy of the *Pall Mall Gazette* of June 30, 1873, which measures 3½ inches by 2½ inches. The Typographic Etching Company have reproduced a page of the same periodical for June 10, 1874, which measures 2½ by 1½ inches. They have also printed two pages of the Prayer Book, measuring ¾ by ¼ inch each. By processes of mechanical reproduction, it would no doubt be possible to print books which could only be read by the aid of a powerful microscope. Of course those named have not been executed to supply any public demand, but to show the capabilities of the systems for the execution of reduced fac-similes.

The powers of photography in this direction are amusingly set forth, with perhaps a spice of exaggeration, in the *Pidgin English Sing-Song*, by Charles G. Leland (London, Trübner & Co., 1876). Mr. Leland tells the story of Wang-ti, who was very anxious to obtain a first-class degree, and failed conspicuously in his efforts to pass. He rescues from drowning an American photographer, with whom he forms a fast friendship. He tells Mr. Doolittle his troubles, and laments the good old times, when the students had small editions of the classics to help them in their examinations. The government, however, had forbidden the printing of these miniature editions on pain of death to the ingenious publisher. If he could only have obtained aid like this! The Yankee has now an opportunity of showing his gratitude:—

"'I s'pose when you 're examined, if tism't all my eye, They let you wear your spectacles!' 'They do,' say poor Wang ti.

'Wall, then,' say Mister Doolittle, 'if you expect to pass

You 've got to get yourself a pair of magnifyin' glass.

And, secondly, about them books you want for your degree,

I can photograph the Scriptures—complete—inside a pea;

I—fact, I've seen the London Times—and that's exactly true—

On the leetle end of nothin'—and read it easy too.

And if the thing will help you, if nothin' else availa, I'll photograph them Classics upon your finger nails: I see you wear 'em awful long (for gougins I suppose); I'd put the Astor Library upon such nails as those.

I think the stuff is in us—so by gum let's put it through!

We 'll ring into them College dons—and mighty han'-some too;

And you shall shine as Number One, and do the thing first-chop,

And be the Grand Panjandrum with a button on your top."

The trick is perfectly successful. "When allo larnin that he wantch was at he finga-ins," Wang-ti was able to take his degree with the highest honours, and in consequence became a very high official of the government:—

"But allo tim no man can tell or savvy what it meant, How Doolittle catch contacts fion he China Goveinment."

The largest book the world has so far seen is believed to be the work entitled *Specifications of Patents for Inventions*, published for many years past under the editorial care of Mr. Bennet Woodcroft, F.R.S. The work is still in course of publication, about ten parts of it appearing daily, or between three and four thousand yearly. Each specification forms a pamphlet, stitched in a blue paper cover, illustrated, when necessary, with engravings. Some specifications only cover a single leaf, others are as large as a good-sized volume. The inventions patented from A.D. 1617 to the end of 1874 were described in 88,871 specifications, all forming parts of one gigantic work—surely the most stupendous in extent ever achieved.* It may of course be objected there is no analogy of size between the largest and the smallest of the books named, one being large on account of literary extent, and the other small by its physical diminutiveness. The one is a measure of type, and the other a measure of paper. This is no doubt correct. If we are to regard that as the smallest book which contains the fewest letters, the palm is probably due to *The Wordless Book*, which, after the title-page, does not contain a single word. This "book" consists of ten pages. The first is the title-page and front cover, the tenth forming the other cover; the second and third pages are black as an "Ethiop's arm"; the fourth and fifth are as red as a rose; the sixth and seventh are virgin white; the eighth and ninth are shining gold. The entire work is a religious allegory devised by some enthusiastic Evangelical, the black symbolizing the unregenerate heart of man; the red indicating the redemption; the white portraying the condition of the heart after it has been "plunged beneath that flood"; and the golden felicity with which the book ends being the symbol with many alike of earthly and celestial

* An account of this work by the present writer appeared in the *Companion to the Almanac* for 1873.

joy. If it be objected that *The Wordless Book* is not a book, because it contains no literature, we must fall back on Byron's prophetic dictum that "a book's a book, although there's nothing in it."

WILLIAM E. A. AXON.

Bank Cottage, Patricroft, Barton-upon-Irwell.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

OTHO DE GRANSON.—This name occurs frequently in some of the old French chronicles, from the twelfth to the fourteenth century. The most distinguished of those who bore it seems to have been one who is thus alluded to in the "*Livre des Faicts du Mareschal de Boucicaut*":—

".....et mesmement de nostre vivant y a eu assez de nobles hommes en France, et d'autre part en voyons et avons veu, si comme on dict de messire Otho de Granson, du bon connestable de Sancerre, et d'autres assez, qui long seroit à dire, lesquels le service d'amour a faict devenir vaillans et morigenex."—Petitot, *Collection de Mémoires*, &c., 1^{re} Série, vi. 393.

The same Otho is thus described in Ersch u. Gruber's *Encyclopädie* (art. Granson):—

"Zumal ein gefeierter Ritter, nicht nur wegen glänzender Waffenthaten, sondern auch wegen der Wohlwollenden Erhabenheit seiner Lieder und wegen seiner Meisterschaft in edler Frauen Dienst."

I wish much to know whether any of his verses are still extant, but can find no mention of them in any collection of old French poetry or in any work on the subject which I have consulted. He must have been born about the year 1337, and was still living in 1397. I shall be glad if any correspondent of "N. & Q." will help me in the search.

FR. NORGATE.

17, Bedford Street, Strand.

PAINTINGS.—Will you kindly assist me in procuring information on the subject of a fine Claude, in his best and most refined manner?—a ferry and line across the water; old building and figures, with rich landscape; the artist facing the building; fragments of a pillar, on one of which are these letters, CINE. IV. 1671, but the letters are not very plain, sometimes appearing like CLNE. Is this a form of abbreviation of Claude?

A striking picture of a ship on fire in port, with full moon, with the name of P. V. Velder very plain, and the date 1744. There is no such name in Pilkington, and the Vandeveldes lived more than a century before.

A portrait, most sinister and almost villainous looking, of a French Republican obviously, with a wig, and a shaven portion of forehead showing, the bridge of the nose apparently depressed from a

blow. I am told there was a celebrated Jean Barbé. I have not met with such a name.

Portrait of "A Lady," from Christie's catalogue of the Wynn Ellis Collection, very fine, signed C. Maratti, holding in her lap a letter addressed:—"M^{re} 119, el Cic^{ma} Sig^{ra} la Maria Madalena Rospigliosi, Panciatichi. Per Carlo Maratti."

THOMAS WARNER.

MISUSE OF "H": PRONUNCIATION OF "CH."—Every Englishman knows the fact that in many parts of England the common people are fond of pronouncing an *h* before words beginning with a vowel, and of leaving out the *h* where it ought to stand. Now there are districts where this misuse of *h* takes place more frequently than in others, and I should be very much obliged if, by the kindness of the readers of "N. & Q.," I could hear which they are.

At the same time, I should be glad to hear where, as in Scotland, the *ch* is sometimes pronounced as a *k*, and whether there are other words, besides "church," which are thus pronounced. A few days ago I heard that in the Isle of Man also people used to say "kirk" for "church." In some of the *Piers Plouman* texts we find, for instance, an alliterative rhyme between "clothing" and "chele," A.-S. *cēle*, N. E. *chill* (P. P. A., I. 23); and in the same poem, I. 168, "chastite" and "charite" rhyme with "claymed," where other MSS. read "cheyned." The rhyme between "church" and *k* happens rather frequently also in other poems; but in this case P. P. text B and C always read "kirk" for "church."

This seems to prove that in the fourteenth century the pronunciation of *k* for *ch* was nothing strange in the south-west, and it may be that at present some dialects have still retained this pronunciation.

F. ROSENTHAL.

Strassburg.

WAX-LIGHTS AT THE OPERA.—I have been recently dipping into Joseph Baretti's (Dr. Johnson's friend) work, *An Account of the Manners and Customs of Italy*, &c., published in 1769. It is a vindication of Italy and the Italians from the sneers and sarcasms of Samuel Sharp, and had the effect of entirely discrediting Sharp's work. But it is not in these points that I am interested. Baretti quotes from Sharp a sentence which reveals to me (I do not know if I am more ignorant than the rest of the world, but on theatrical matters, at least, I fancy I am) a singular custom among the play-goers of the last century. He says, vol. i. p. 221, "Mr. Sharp wonders also that it is not the fashion in Italy, as it is in England, to take a small wax-light to the opera in order to read the book." Is it a fact that in the England of 1760-1770 the London beaux and belles, instead of looking at each other or at one another's cloaks and head-dresses, pored for hours over an opera

book with a small wax-light in their hands? Did these numerous lights give a brilliant appearance to the house, or only make darkness visible? And was staring about with binoculars then practised, as my travelled friends tell me it now is in London and Paris, with unhesitating audacity?

YELVERTON HOWE PEYTON.

Augusta County, Virginia.

QUARTERINGS.—Although a constant reader of "N. & Q.," I do not remember any article or inquiry about quarterings as they are understood in foreign heraldry, particularly Belgian and German. I mean the eight descents on a father's side and eight on a mother's. Abroad, where marriages are not so mixed as they are in this country, a man of family descends from sixteen persons of his own rank, and his *seize quartiers* will all be noble. In this country, where different classes intermarry, I understand the rule to be that the sixteen persons from whom a man of family descends ought all to have registered coats of arms. You have so many correspondents well versed in heraldry, I trust some one or other will notice this inquiry, and say whether the view I take as to English descents is the right one. INQUIRER.

"**LA PSYCHOLOGIE DE SHAKSPEARE.**"—In an article on "La Psychologie de Shakspeare," in the *Revue des Deux Mondes* of the 1st April, 1876, occur the words, "On serait tenté d'appliquer à chacun des épisodes du drame du *Roi Lear* les paroles que Voltaire eût voulu inscrire en bas de chacune des pages de Racine." Will you explain the allusion? F. L.

VALENTINE VICKERS.—In the *Athenæum* of the 9th inst. is the following:—

"The name of Valentine Vickers, of Offley Grove, Salop, calls to our mind a story, which, had we space to relate it, would well illustrate the strange uncertainty of human life, and the inconveniences of irrevocable deeds of gift."

Will you kindly furnish the details here alluded to? K. HOWARD.

"**NUXE VENALES.**"—This is the title of a little book not frequently found on English bookstalls. My edition is 1663. I wish to know if there are others of about that date; and, in particular, the place on the Continent where I can procure an edition published within the last few years, *cum notis*, &c. I saw it mentioned in a French bibliographic work about a year ago; but the address was not given. EDWARD KING.

Lympington, Hants.

TO DIE IN HARNESS.—What is the earliest use of this phrase? I am aware of the similar sentiment in *Vespasian's* saying before his death, "*Imperatorem stantem mori oportere*," and of the verbal coincidence in 2 Macc. xv. 28, "*Nicanor*

lay dead in his harness." It is just the contrary of what Charles V. said. ED. MARSHALL.

THE REV. JAMES DUFF SCHOMBERG.—Who was he? To what family of Schomberts did he belong? What arms did he bear? Are there any places on the Continent similar to our College of Arms, and, if there are, what is the best way of consulting them? OTTO.

"**J. E. MAIN. TAIN. DRAY.**"—In the church of Sible Hedingham, in Essex, is an old shield with the royal arms of England, and in the place of the usual motto, "*Honi soit*," &c., are the above letters and words. What is their meaning? S. N.

Ryde.

CHURCH ARCHITECTURE.—Can any of your readers inform me what was the use of eight square holes, constructed at the time an "Early English" church was built, intentionally? They are in the chancel walls, some concealed by pewing. They go quite through the wall—two in east wall, three in each of the other walls, at regular intervals, carefully tooled out. Size about eight inches. MOONRAKER.

DUTCH CHARITIES.—Can you give me information about, or refer me to any books concerning, modern Dutch charities and the present state of the poor in Holland? Speedy answers will confer a great obligation upon HOLLANDAISE.

Replies.

THE HISTORIC PRECEDENCE OF PEERS.

(5th S. vi. 125, 175.)

From A. M.'s list must be subtracted Basset, De La Warr, and Percy, and probably also Berkeley and Bergavenny, all of which are now in abeyance. The following, however, may be added: 1330, Maltravers (D. Norfolk); 1426, Hungerford; 1445, Molines; 1461, Hastings (S. E. Loudoun); 1461, Herbert (D. Beaufort); 1483, Duke of Norfolk; 1483, Earl of Surrey (Norfolk).

The list, however, as it thus stands, seems scarcely to convey a fair idea of the real historic precedence of English peers. It is well known that most of the ancient baronies that still stand upon the peerage roll have long since passed by heiresses from the original families to other houses; several of them have only of late years been revived after centuries of abeyance. It appears to me that the truest historic precedence must be assigned to those who can trace an unbroken *male* descent, and a continuous or long succession of peers from Norman and Plantagenet times until now. Such a list would include the following:—

Marq. of Abergavenny, heir male from Lord Nevill of Raby, 1295; Earl of Westmorland, 1397.

Earl of Berkeley, heir male—Lord Berkeley, 1295.

Earl of Devon, heir male—Lord Courtenay, 1299;

Earl of Devon (original creation), 1334.

Duke of Newcastle, heir male—Lord Clinton, 1299.

Earl De La Warr, heir male—Lord De La Warr, 1:99.

Lord Clifford of Chudleigh, heir male—Lord Clifford, 1299.

Earl of Stamford, heir male—Lord Grey De Ruthyn, 1324; Lord Grey De Wilton, 1295; Lord Grey of Codnor, 1294; Marquis of Dorset, 1475.

Earl of Shrewsbury, heir male—Lord Talbot, 1331; Earl of Shrewsbury, 1445.

Earl of Scarborough, heir male—Lord Lumley, 1384.

Lord Stourton, heir male—Lord Stourton, 1448.

Earl of Derby, heir male—Lord Stanley, 1446; Earl of Derby, 1485.

Earl of Huntingdon, heir male—Lord Hastings, 1461.

Viscount Hereford, heir male—Lord Ferrers of Chartley, 1461.

Duke of Norfolk, heir male—Lord Howard, 1470; Duke of Norfolk, 1483.

In each of the above, save Stourton, the original barony has long since passed by heirs general to other families, or has fallen into abeyance. But the heirs male of the original lines, who, by virtue of later creations, have still seats in the House of Lords, would seem to have the best claim to represent our "old nobilitie." Were it not for unfortunate attainders, the present Earl of Devon and the Marquis of Abergavenny would each be entitled to an earldom, in the one case nearly fifty years, and in the other above a century, older than the earldom of Shrewsbury; while for the like reason the Earl of Stamford is prevented from inheriting the marquise of Dorset, with a precedence of nearly a century earlier than the present premier marquise of England. In addition to these, it may be observed that there are one or two members of our landed gentry who may fairly claim to take as high a position by hereditary descent as any of the foregoing. Such, for instance, as S. T. Scrope, Esq., of Danby (the recent unsuccessful claimant of the earldom of Wiltes), who is the undoubted heir male of the Lords Scrope of Bolton, 1371; and also M. E. Ferrers, Esq., of Baddesley Clinton, the heir male of the Barons Ferrers of Groby, 1297, and of the still more ancient Earls of Derby, 1138, an earldom which carries us back to the Norman era, being three and a half centuries earlier than that enjoyed by the house of Stanley.

In the Irish peerage the creations by our Plantagenet monarchs were not numerous, but owing to the difference in the mode of succession—heirs male apparently having the preference over heirs general—a proportionately larger number than in England of the ancient baronies is still possessed by the heirs male, descendants of the original peers. The earldoms of Kildare, 1316, and Ormonde, 1328, share in the distinguished honour of being probably the only peerages in the three kingdoms, above the rank of a baron, that have existed in one male line for more than five centuries. They each

already exceed by some few years the duration of the celebrated earldom of Oxford (De Vere, 1155-1702).

A. M.'s question does not include the Scotch peerage, which contains several illustrious names co-eval in point of antiquity with the Plantagenet era, although here again the succession of heirs general has repeatedly preserved the existence of the title after the extinction of the male line. Mr. BOULGER refers to the earldom of Mar, assigning to it the traditional date of 1057. But the recent decision of the House of Lords—confirming that earldom to the Earl of Kellie as heir male of the Erskines—definitely fixes the year 1565 as the date of its creation. Whatever claim the heir general may have to the older dignity of 1057, it is, it may be assumed, in no way affected by this judgment P.

A. M. asks for correction with reference to the list of peers which he gives. My reading of English history led me to the opinion that all the Norman peers sat by tenure, see *History of Land-holding in England*, p. 41:—

"The major barons, adopting the Saxon title earl, claimed to be *peers* of the monarch, and were called to the councils of the State as barons by tenure. In reply to a *quo warranto* issued to the Earl of Surrey, in the reign of Edward I., he asserted that his ancestors had assisted William in gaining England, and were equally entitled to a share of the spoils. 'It was,' said he, 'by their swords that his ancestors had obtained their lands, and that by his he would maintain his rights.' The same monarch required the Earls of Hereford and Norfolk to go over with his army to Guienne, and they replied, 'The tenure of our land does not require us to do so unless the King goes in person.' The King insisted; the earls were firm. 'By God, Sir Earl,' said Edward to Hereford, 'you shall go or hang.' 'By God, Sir King,' replied the Earl, 'I will neither go nor hang.' The King submitted and forgave his warmth."

I believe the only surviving English peerage by tenure is the earldom of Arundel. The earldom of Berkeley was one, but it lies unclaimed, the earldom of Fitzhardinge being created in the same family. The only barony by tenure in Ireland is Delvin, created in 1286, not 1481, as stated by A. M.; its holder was created Marquess of Westmeath, 1822. The most ancient Irish title is Howth, 1177, not 1181, as stated by A. M. Kingsale, not Kinsale, was created 1181, and is the only peerage of such remote date which has come down unelevated. The barony of Kerry and Lixnaw (should be 1181, not 1180, as stated by A. M.) descended to Lord Henry Fitzmaurice, grandson of Dr., afterwards Sir William, Petty. He took his uncle's surname Petty on succeeding to his estates, but at a later period the family resumed the paternal name Fitzmaurice.

The barony of Le Poer raises a curious question, which deserves some consideration of the correspondents of "N. & Q." It devolved upon a female. Sir Bernard Burke says: "Nicolas De La

Poer was summoned to Parliament, Nov. 23, 1375, as Baron Le Poer; Richard, second baron, created Lord Le Poer, Baron of Curraghmore, 1452; Richard, Lord Le Poer, was advanced to the viscounty of Derry and earldom of Tyrone, Oct. 9, 1673. Upon the decease of James, third earl, August 19, 1704, the earldom and viscounty expired, and the original barony of Le Poer devolved upon his daughter, Lady Catharine Le Poer, as Baroness Le Poer, whilst the barony by patent became dormant." She married Sir Marcus Beresford, July 16, 1715, and he was advanced to a peerage as Baron Beresford and Viscount Tyrone, and was created Earl of Tyrone, July 18, 1748. Sir Marcus Beresford does not seem to have been Baron Le Poer, but his son took the title in right of his mother, and it remains in the family. I think the question of summon by writ without a patent, so late as 1375, deserves the examination of archaeologists and correspondents of "N. & Q." The writ of summons was addressed to peers: did it create them?

A. M. is in error about the earldom of Carrick (1315) being preserved in the Ormonde title; it belonged to the Dukes of Ormonde, which title became extinct. The Earl of Ossory (1526) was elevated to the marquise of Ormonde, 1825. Another member of the Butler family was created Baron Butler, 1607; Viscount Ikerrin, 1629; and Earl of Carrick, 1748: the latter peerage is in existence. There were two Barons Butler, 1405 and 1607.

A. M. has overlooked Baron Killeen (1436), elevated to Earl Fingall, 1628. Amongst the ancient peerages in abeyance are the barony of *Athenry* (1178), which has three claimants; *Slane* (1309) was claimed by James Fleming, but not decided; *Killeen* (1329) by Maurice O'Connor; *Butler* (1405) by James Redmond Barry. There appear to have been two Barons Killeen, 1329 and 1436.

It would appear as if the English sovereigns, though only lords of Ireland, created Irish peers before they created those of England. Howth dates from 1177, while the earliest English titles quoted by A. M. date from 1264. The English peerages were by tenure, and not by patent. I hope some of your numerous correspondents will consider the subject. Peers by tenure were summoned by writ, but were peerages created by writ?

JOSEPH FISHER, F.R.H.S.

Waterford.

[Is our correspondent quite correct in saying that the earldom of Berkeley lies unclaimed? As far as we remember the statement of the Hon. Grantley Berkeley in his book, *My Life and Recollections*, the case stands thus. When the Earl of Berkeley married, in May, 1796, Miss Cole, *alias* Tudor, the daughter of a small tradesman near Gloucester, they already had four sons living, William, Maurice, Augustus, and Francis. In October of the above year the next son, Moreton, was born, and subsequently Grantley, Craven, and three daughters.

The Earl and Countess asserted that they had been first married in 1785, and that all their children were legitimate. They failed to prove the first marriage; and when, on the death of the Earl, in 1810, the eldest of all the sons claimed the title and the estates, the House of Lords ignored the claim, and pronounced that there was only one marriage, that of 1796, whereby Moreton was declared to be the legitimate heir to the title, &c., he having been born in wedlock. This now venerable gentleman (he is eighty years of age) has declined to assume the title, presumably, as he would, by so doing, seem to deny the truthfulness of his parents in the statements they made, and the documents they produced, on oath. There is no doubt, however, that he is, *per legem terræ*, Earl of Berkeley. His presumptive heir is his next brother, Mr. Grantley Berkeley, now, we believe, in his seventy-seventh year.]

MACAULAY AND CROKER BOTH IN THE WRONG (5th S. vi. 145, 190.)—I share PROFESSOR MAYOR's wonder that there is no public place in which the blunders of popular historians may be corrected. A society such as he humorously suggests would not do; but, in all seriousness, it would be well if an annual volume were published, where, without "rhetorical padding," the mistakes of our writers of the graver sort might be corrected. The work would be endless if we were to come down to novels and magazine articles, but serious histories are worth the trouble of correction. Some exception might, perhaps, be made in favour of magazine articles treating of the lives and works of historians. If such an exception be admitted, the editor will perhaps permit me to draw attention to what I hold to be a mistake in the article signed J. A. F. in the June number of *Fraser's Magazine*. It is entitled "Lord Macaulay," and relates to that nobleman's life and works. On p. 681 the following passage occurs:—

"He had been shocked and indignant, when studying Roman history, to read how 'Fulvius had put to death the whole Capuan Senate in the Second Punic War.' Yet 'he had heard with equanimity that the whole garrison of Delhi, all the Moulavies and Mussulman doctors there, had been treated in the same way.'"

Even without Mr. Trevelyan's *Life* of Lord Macaulay to refer to, the passage must strike a careful reader as incorrect. Deeds were done in the suppression of the Indian mutiny which make one shudder, but no atrocity like the one here pictured ever occurred. What Macaulay did say was something very like the above, only with this remarkable difference, that he put the case hypothetically. It must be obvious to every one that it makes a very great difference in our estimate of a man's moral character whether he approved of an act of revenge after it had been done, or only said that if it were done he should approve of it. And, after all, Macaulay cannot be said to have gone quite so far even as this, as a perusal of the whole of the context will show any one who is curious enough in him to refer to the original. I regret not to be able to give an exact reference.

as I have not got Mr. Trevelyan's *Life and Letters of Lord Macaulay* within reach. The passage may, however, easily be turned to. It occurs in the second volume.

ANON.

[The passage referred to is in vol. ii. chap. xiv. pp. 437, 438: "I may say that till this year I did not know what real vindictive hatred meant. With what horror I used to read in Livy how Fulvius put to death the whole Capuan Senate in the Second Punic War! And with what equanimity I could hear that the whole garrison of Delhi, all the Moulavies and Mussulman Doctors there, and all the rabble of the bazaar had been treated in the same way. Is this wrong? Is not the severity which springs from a great sensibility to human suffering a better thing than the levity which springs from indifference to human suffering? The question may be argued long on both sides."]

A fatality of blundering seems to have invested Sir Wm. Jones's emendation of his own English translation. He unquestionably wrote:—

"Seven hours to law, to soothing slumber seven;
Ten to the world allot, and all to heaven."

Wilson Croker, as S. R. correctly notices, alters "seven" into "six," upon which he founds a charge of inaccuracy against Sir Wm. Jones, because his lines utilize only twenty-three hours out of the twenty-four. Curiously enough, Samuel Warren, in his *Introduction to Law Studies* (I have not the exact title), quotes the couplet in this fashion:—

"Seven hours to sleep, to soothing slumber seven;
Ten to the world allot, and all to heaven."

I am sure that my memory (after thirty-seven years) does not deceive me; for I was so impressed at the time with the absurdity of allotting fourteen hours out of every twenty-four to sleep, that I altered the first line of Sir Wm. Jones's couplet into this:—

"Seven hours to sleep, to meditation seven."

I was not then aware of the tremendous prevalence of error in everything spoken, written, and printed, or I might have verified Warren's quotation, and found out the actual blunder of "sleep" for "law." Sir John Jervis spoke but truth when he told Warren in my presence that his admirable gift of writing was somewhat compensated by his want of accuracy. I forget the exact words used, but that they began, "We all know, Warren, that you have the pen of a ready writer; but—" then followed the qualification, expressed with that good-nature and entirely free from offence.

JABEZ.

Athenæum Club.

"WICKS" OF THE MOUTH (5th S. vi. 229).—I could beg leave to recommend that all who are in search of information concerning provincial English words should consult Halliwell's *Dictionary*. I have long observed that it is very rarely that words are inquired about which are not to be found there. In the present case, "*Wicks*, the corners of the mouth," is duly inserted therein.

The word was noted by Ray more than two hundred years ago. See the reprint of Ray's *Collection* in the English Dialect Society's publications, p. 74.

Thoresby, in 1703, made the note, "*Wawks, the, or corners of the mustachios.*" This is also reprinted in the same volume, p. 108.

In Bailey's *Dictionary*, ed. 1735, is the entry, "*The wikes of the mouth*, the corners of the mouth, *N. C.*"; where "*N. C.*" means "*North Country.*"

Brockett, in the first edition of his *North Country Words*, in 1825, has "*Wiks, wicks*, corners; as the *wiks* of the mouth. Su.-Goth. *wik*, angulus."

I find it also in Grose's *Glossary*, ed. 1790; in the *Teesdale Glossary*, 1849; in Mr. Atkinson's *Cleveland Glossary*; in the *Whitby Glossary*, where it is also spelt *weaks*; and I suppose it may be found in half a dozen other books, as it is not likely that a glossary of Northern English would omit it.

The word is Scandinavian, viz. Icel. *wik*; Old Swedish *wik*, a corner; Dan. *mund-vig*, the corner of the mouth. It is closely related to the well-known *wik*, a creek, whence the celebrated Vikings or Creek-men obtained their name. The derivation is from a verb, which is represented by the Icel. *wikja*, to turn, to recede; cf. G. *wichen*, Gk. *εἰκένω*.

WALTER W. SKEAT.

Salisbury Villas, Cambridge.

The provincial English *wick*, a corner, is given as a North-country word in Wright's *Provincial Dictionary*. It seems to be cognate with the A.-S. *wic*, a creek or bay; *wincel* (Dan. *vinkel*), a corner (seen in Winchelsea, Winchelcomb); *wincian*, &c.,—with *week*, A.-S. *wica*, *weoce*; Icel. *wika*; Goth. *wika*, used of a priest's turn (or week) of service, Luke i. 8; Lat. *vic-e*,—and with Scot. *wick*, to strike obliquely; Icel. *wikja*, to turn. The root common to all is probably the Sanskrit "*vank*," to go tortuously, to be crooked.

A. SMYTHE PALMER.

Lower Norwood, S.E.

Grose spells it *wikes* or *wikers*. It may come from A.-S. *wic*, *wyc*, a bay; Dan. *vig*, *id.*; Icel. *wik*, a little bay. It may also have been originally *wincs*, from *wincel*, a corner. Conf. the proper names Winchfield, Winckley, Winkfield.

R. S. CHARNOCK.

Junior Garrick.

In the west of Scotland it is used in connexion with either the mouth or the eyes. The terms *wick* and *inwick* are used in the Scottish game of curling, when speaking of the passage of a curling stone through a narrow opening between other stones. Is the word *wick* a term used in cricket? [Wicket.] In Wright's *Provincial English*, 2 vols., Bohn, 1857, I find *week*, the side of the mouth,

Lancashire, and *wick*, a corner, Northamptonshire.
JAS. BARCLAY MURDOCH.
Glasgow.

The Gaelic *uic*, the *u* pronounced as *w*, means a corner. Having been used with the article *an*, it became corrupted in early English into a *nook* instead of an *ook*. *Uic*, Anglicized into *wick* or *wich*, enters into the construction of many names of places, such as Greenwich—the Gaelic *Grian-wich*, the sun-corner, the solstice, or place of the sun—and fifty others that might be cited.

CHARLES MACKAY.

Reform Club.

[We have to thank very many other correspondents for replies on *wick*.]

THE EDIBLE SNAIL, *HELIX POMATIA* (5th S. vi. 188, 238.)—If any one should wish to repeat Howard's experiments in acclimatization, any number of *Helices pomatia* can be obtained from Monsieur Legros, No. 11, Boulevard Charonne, Barrière du Trône, Paris, marchand d'escargots en gros et en détail, whose advertisement I copy from the French papers. I would not recommend introducing the snails in a kitchen garden; a small island in a pond or river would form the best cochlearium. Varro (iii. 14) recommends that these establishments be surrounded by water, but I doubt whether the snails would take to the laurel leaves which he prescribes for their diet. I have seen a cochlearium in Wurtemberg, on the banks of the Neckar, in which the snails were fattened on cabbage and lettuce. It was boarded round, and small spikes of wire turned downwards, on the top of the enclosure, prevented the escape of the inmates. In Germany they are not reckoned fit for the table until they have closed their calcareous operculum for their winter sleep.

Thousands are sent down the Danube from Swabia annually, packed in barrels, to Vienna, where they are consumed during Lent. When I was there, twenty-five years ago, the snail market was near the *Graben* round St. Peter's Church, and the dealers knew the value fanciers and collectors attach to those abnormal specimens, the spiral of whose shell is turned to the left instead of to the right, and set them apart. A friend of mine offered ten francs in vain for one of these *rare helices* in Paris not long ago.

A. R. M. P.

Athenæum.

Mr. L. Reeve, in his *British Land and Fresh-water Mollusks*, says:—

"It is said to have been introduced into England about the middle of the sixteenth century, either as a foreign delicacy or as a cure for consumption. The species, if not indigenous, has become fully naturalized in our southern counties, but it is not generally common. ...To its efficacy in cases of consumption I am able to testify on personal knowledge....It is partial in its dis-

tribution in England, not occurring farther north than Gloucestershire and Wilts."

T. F. R.

I have seen French sailors searching the crevices of old walls, and extracting from thence with a marine-spike the large grey *Helix*, which, they told me, made an excellent *ragoût*. They also treated in like manner certain of the *limas* or slug.

E. LEATON BLENKINSOPP.

"TO CATCH A CRAB" (5th S. vi. 203.)—As no gentleman, learned in languages, has referred Dr. CHANCE to the Pægoric tongue, or its dialect Tolu, for a philosophical explanation of the phrase referred to by him, I trust the editor of "N. & Q." will allow an old oarsman to stop the researches of the extremely learned men who so often go far in philology and land readers out of their depths, or on very strange shores. Among oarsmen the "catch" and "to catch" refer to the "hold" obtained on water by the power of the rower, especially when, at the instant of dipping the blade of the oar or scull, the strength of the rower is brought to bear on the implement and act on the boat. The rower is said to "catch" the water at this moment, and the word is an admirably expressive one. If he misses the water, and falls on his back, he is then said to catch a crab, because his person resembles that of a crab—a body with wavering legs and arms—when the crustacean, supine and angry, lies on the bottom of a boat. Believe me, there is no philological difficulty in this case, not even an opportunity of airing one's Amharit, Hindu, Cochín-Chinese, or Kamskatchan.

O.

Your correspondent quotes Webster's explanation of this phrase, and rightly states that it is not easy to see how it came to mean "to fall backwards by missing a stroke in rowing," and I quite agree with him; for the expression is commonly used when the oar is turned in the water at the end of a stroke which has been made *too deep*, and cannot be got out without some difficulty. Now it is easy to see how *this* came to mean "catching a crab," for when the oar is in this position, it appears as though something were holding the end of it under water, and preventing its being drawn out, as you might imagine a crab to do if it had the strength.

NAUTICA.

I believe the phrase originated from the opposite of that which Webster describes as the meaning of "catching a crab." When an inexperienced rower does not feather his oar properly, in pulling the blade through the water it sometimes strikes obliquely downwards, and remains fixed as if in a vice. He has "caught a crab." The loom of the oar generally pushes him backwards into the bottom of the boat, where he remains till he frees his oar, by turning it in the rowlock, or till the boat stops,

when the oar floats. Missing a stroke also throws the oarsman off his balance, and, the results being similar, the same name has been given to both canoes.

JOHN PAKENHAM STILWELL.

Yateley.

SIR JOHN LEACH, M.P. (5th S. vi. 147, 214, 237), appears to have been the son of Richard Leach, of Bedford, coppersmith or ironmonger, and was born at Bedford, August 28, 1760; educated at the Grammar School there, and afterwards apprenticed to Robert Taylor, a somewhat eminent architect; entered at Middle Temple, Jan. 26, 1785, and was called Feb., 1790, when in his thirtieth year; Recorder of Seaford, 1795, and M.P. for that immaculate borough, 1806 to 1816; K.C. and bencher of his Inn, 1807, and D.C.L. Oxon., 1810; in Aug., 1817, succeeded Mr. Baron Garrow as Chief Justice of Chester; and Jan. 9, 1818, followed Sir Thomas Plumer in the vice-chancellorship; M.R., May 18, 1827. Ob. Edinburgh, 14 vel 16 Sept., 1834, æt. 74.

"Jack Leach" was "one of several sons; and he, as well as his brothers, was originally intended to remain" in his normal condition of society. Romilly sneers at him as "extremely deficient as a lawyer"; and Foss, in his *Judges of England*, Lond., Oct., 1864, v. 9, speaks of him as "the most unpopular judge of his time; and, though his legal experience was great, his judgments gave but scant satisfaction"; and that, "not content with his distinction as a lawyer, he had the absurd ambition of being considered a man of fashion, priding himself on his aristocratic intimacies," &c. A fine mezzotint by Dawe, after Penny, exists of the judge, who *ob. caelebs*; though his brothers' descendants still flourish in the service.

TEMPLAR.

"LEAP IN THE DARK" (5th S. vi. 29, 94, 151).—Your valued correspondent J. W. E. is quite right in saying that the words of the so-called "Hymn" were not sung originally in *The Beggars' Opera*. Gay wrote some wrangling lines between Polly, Lucy, and Macheath, retaining only the tune, under its original title, "All you that must take a leap," &c. These will be found in Act iii. (air 27, edit. 1728). My reply was of the briefest—three lines—therefore I did not enter into detail, and did not specify any edition. I may now add that Gay's dialogue to the air was not found effective upon the stage, and that some singer substituted the original words, which were quite as appropriate to the situation. The late C. M. Young, who had acted Macheath, sang the original to me in my room as one of his songs in the character, and so finely that I cannot doubt his having produced a powerful effect upon his audience. He had a splendid voice; and that, with his powers of declamation, made him one of the best ballad singers in Europe. His powers

were so fully appreciated by his friends that he had a copy of the *Old English Ditties* with all the margins cut off, to take up the less space in his portmanteau when he went on a visit. I have seen this great actor upon the stage, but he had then retired from it. He would have been an honour to any profession.

WM. CHAPPELL.

JAVELIN (5th S. vi. 209).—This word is derived from the Sp. *jabalina*, a kind of spear chiefly used for hunting wild boars; also the sow of a wild boar (*la hembra del jabali*); from *jabali*, a wild boar, a mountain boar, from the Arabic *jabal* (Heb. כבל), a mountain. This is confirmed by *Dicc. de la Acad. Esp.*, "*jabalina*, arma à modo de una pica pequeña, ó como un venablo, de que usaban mas regularmente en la caza de jabalies, de donde parece que tomó el nombre"; "*jabali*, puerco montés, de mayor furia y braveza, mas grande, y de cerdas mas fuertes y duras que los ordinarios."

R. S. CHARNOCK.

Junior Garrick.

A boar is the animal meant. Mr. Hensleigh Wedgwood says, in his *Dictionary of English Etymology*, that "Neuman explains Sp. *jabalina* as a boar-spear, from *jabali*, a wild boar, but the double form of the word is against this derivation," p. 362.

A. O. V. P.

The animal alluded to is no doubt the wild boar, in Spanish *jabali* or *javalí*. JOHN W. BONE.

THE FERULA (5th S. vi. 133).—The instrument of punishment called the ferula, or ferrule, alluded to by your correspondent, must be one of considerable antiquity, for Juvenal thus mentions its use in his time:—

"Et nos ergo manum ferulæ subduximus, et nos
Consilium dedimus Sullæ." *Sat. I.*

Boys would naturally withdraw their hand, or flinch from it, as the satirist observes. Dr. Johnson defines the ferula as "a wooden slapper, with which young scholars are beaten on the hand," and no doubt its use was common enough in schools in his day. There are many allusions to its use by writers of fiction, as in *Tristram Shandy* my Uncle Toby speaks of having received "three strokes with a ferula, two on his right hand and one on his left." In *Henry Earl of Moreland* it is used by the schoolmaster, Mr. Vindex. More recently, Captain Marryat, in *Percival Keene*, speaks of its constant and daily use by the Irish pedagogue, Mr. O'Gallagher. The form of admission at Trinity College, Dublin, used to speak of a candidate as "educatus sub ferula Domini." In fact, it was a common implement of punishment in schools, especially in the midland and northern counties of England, as recently as forty or fifty years ago, but is now forgotten, or sunk into desuetude. Perhaps the birch-rod may share ultimately the same fate, as it has already in many instances done.

Poor Thomas Hood, in his amusing book, *Hood's Own; or, Laughter from Year to Year*, published some forty years since, every page of which sparkles with wit and humour, has, amongst the "Fancy Portraits," sketched a very happy and graphic one, entitled Mrs. Trimmer.* A tall, elderly lady, of stern aspect, with spectacles on nose, is delineated, habited in the dress of the last century. She wears a black silk gown—with short sleeves trimmed with lace at the ends, showing her arms bared from the elbows—thrown open in front in order to exhibit her handsome frilled petticoat beneath, and she is seated on a high-backed chair. Her silver-buckled shoes have very high heels, one of her feet rests upon a stool, and on her head is a high cap or curch, with a border fitting close to the face. In her right hand she holds a formidable birch-rod, whilst with the left she is placing a boy across her knees, in order to prepare him to receive the old-fashioned punishment. The numerous offences of the juvenile culprit, described in some clever and amusing lines, are now about to be expiated by a good whipping with her birch-rod from the hand of the elderly lady, his schoolmistress, aptly called Mrs. Trimmer. It is evident that the avenging rod will not be stayed until it has done its office, for the poem ends as follows, pointing out the severity of the lady, "who boasts unruly boys with birch to tame":—

"Miss Edgeworth or Mrs. Chapone
Might melt to behold your tears glimmer;
Mrs. Barbauld would let you alone,
But I'll have you know I'm a Trimmer."

FERULA.

Newcastle-upon-Tyne.

"ULLATTS" OR "ULLITTS" (5th S. vi. 148).—I believe the word to be a pronunciation of *owlet*. In my native village of Duxford, in Cambridgeshire, the moth in question is called a "hobby-owlet," and I well remember, when a boy, it was considered quite sport to go a "hobby-owleting," as we called it. We found them in the daytime by hundreds in the tall nettles and long grass which grew around the barns and other old tumble-down buildings in the village.

Owlet, of course, means a little owl; and the moth now spoken of bears a striking resemblance (especially about the head) to that bird of the night. But why is the word *hobby* attached to it, and what does it mean? HENRY C. LOFTS.

An *ullat* is provincial for an owl or owl, and is not a bad name for a night-flying moth. I have heard them called *millers*, from the dust which comes off the body and wings. P. P.

Moths which fly about in the twilight or owl-

* Mrs. Trimmer was a well-known writer on education in the early part of the present century, and published several school-books, at that time very popular.

light might compendiously be called *owl-lights*, and thence, corruptly, *ullats* or *ullits*. H. W.

Ullats or *ullits* means *ulula*, that is, the cry of owlets at night, hence the name of the Manchester Grammar School magazine, published monthly, from the fact that the arms of the founder, Hugh Oldham, Bishop of Exeter, were: Az between a chev. or, three owls or owlets, in chief of the last three roses. These arms are taken from his arms in stone outside the present school.

RICHARD HEMMING.

Newton-le-Willows.

Schoolboys in this county, when I was a boy, always called the moths *mag-owlets*, from their supposed resemblance to owls, both being grey and speckled, with large heads, and both flying abroad at night. Owls we always called *mag-owls*. R. R.

Boston, Lincolnshire.

The use of this term would seem to be derived from *ullet*, which Wright (*Prov. Dict.*) says is a Lancashire word for an owl. ED. MARSHALL.

Halliwell gives "*Ullat*, an owl. Lancashire."

T. F. R.

In Leeds the word *ullat's* is used by certain people for owls or owlets. It is obvious how soon a corruption in pronunciation could be made. I think, therefore, that "moths which fly about in the twilight or in the night time" are so called from the habit being similar to that of *ullats*.

T. HUNTLEY.

Tonbridge Street, Leeds.

MRS. KITTY CUTHBERTSON (5th S. vi. 168).—In a circulating library at Brighton there is a book called *The Romance of the Pyrenees*. It is in four volumes, and is stated on the title-page to be by the author of *Santo Sebastiano* and *The Forest of Montalbano*. The fourth edition was published in 1812. It is stated to be printed for George Robinson, of 25, Paternoster Row.

GEO. CHEESMAN.

Brighton.

2 KINGS VIII. 13 (5th S. vi. 164).—It would appear that the Genevan divines differed as to the interpretation of this text. The English scholars seem to have read it that Hazael asked, "Am I a dog?" whilst the French translators understood it to mean, "I who am but a dog."

The Franco-Genevan version (ed. 1608) gives it thus: "Et Hazael dit, Mais qui est ton serviteur, qui n'est qu'un chien, pour faire de si grandes choses?" It would be interesting to know if the passage was so given in the first French editions of 1530-4, or whether it was so modified by Calvin or Beza. Luther seems thus to have taken it; his translation has: "Haael sprach: Was ist

dein Knecht, der hund, das er solch gros ding thun sollte?"

EDWARD SOLLY.

CANONS AND PREBENDARIES (5th S. vi. 227).—Du Cange tells us, on the authority of Lindwood, that—

"Præbenda differt à Canonica; nam Canonica est jus spirituale quod aliquis assequitur in Ecclesia per receptionem in fratrem, et assignationem stelli in choro, et loci in capitulo. Præbenda vero est jus spirituale recipiendi certos proventus, competens percipienti ex divino officio, cui insiat, et nascitur ex Canonica tanquam filia à matre."

A prebend differs from a canonry, for a canonry is a spiritual right attaching to certain persons in the Church by virtue of their reception into brotherhood, and their appointment to a stall in the choir and a seat in the chapter. But a prebend is a spiritual right entitling the holder to certain emoluments for the discharge of the special duties belonging to his sacred office, and is to a canonry as a daughter to her mother.

EDMUND TEW, M.A.

A ROCKINGHAM POT (5th S. vi. 208).—There is in the possession of Mrs. Evetts, of Tackley Park, Oxon, a small Rockingham teapot. It is four inches in height, and the same in width from the end of the spout to the bend of the handle. The lid is formed like a stopper, with a catch to prevent its falling off. The ground is white, and is ornamented with raised flowers and leaves, the stems of which in front stop against the spout, and at the back are twisted to form the handle. The end of the spout is covered, with perforations, to prevent the tea-leaves from being poured out. Underneath is a griffin in violet, with the inscription, "Royal Rockingham, Bramel."

ED. MARSHALL.

ROCHE ABBEY: CAPABILITY BROWN (5th S. vi. 214).—Though these ruins may have been neglected in the way described in Horace Walpole's letter by a former Lord Scarborough, they are now most carefully preserved by the present earl. It may be hoped that no wanton destruction was done by Capability Brown, and that the beautiful fragments of the abbey buildings which still remain were really all he found standing; he surely would have grouped together all small detached portions that could be arranged in some pictorial manner, according to his fancy. But my object in this notice is to call attention to a beautiful avenue in Sandbeck Park. It seems that Capability Brown laid out all the drives about the estate. When at Sandbeck a few years ago, Lord Scarborough drove me through some fine woods; and on our way, we passed through an avenue entirely of weeping-box trees: a more graceful sight I scarcely remember; the trees were about thirty feet high. Can any of your readers tell me of any other instance of a weeping-box tree avenue?

Although I have adopted the usual mode of spelling, it is not generally known that the patent of Earl Scarborough's peerage in 1690 designates him as Scarbrough—the way in which his lordship always subscribes himself.

BENJ. FERREY.

CARLYLE AS A POET (5th S. vi. 67, 110).—Carlyle seems to have a *penchant* for a *blue* lead pencil. A few years ago, wishing to add his honoured autograph to my small collection, I wrote, and received the following characteristic reply, written in blue pencil: "This is my authentic signature, if you much care for it: T. Carlyle. Chelsea, 31 Oct., 1871." Afterwards regretting that it was not written in endurable ink, I ventured to express my regret, and this drew forth another *blue* pencil reply: "In pencil alone is it well possible, trace in ink if you like! T. Carlyle. Chelsea, 31 March, 1873." Of course I should never think of committing such a piece of vandalism.

CH. EL. MA.

"RAMPING" (5th S. vi. 6, 115).—MR. PENGELLY, who says that a working man told him that an acquaintance "was ramping in his head," may be interested in learning that, in Dutch, *ramp* signifies damage, loss, misfortune, suffering. I need hardly remind anybody of the state of mind described by Mrs. Gamp as "rampagiousness," being otherwise "going on the rampage." Being "rampagious" seems to refer to the anger attendant on loss, damage, misfortune.

O.

THE DEVIL OVERLOOKING LINCOLN (5th S. v. 510; vi. 77).—In the *Calendar of State Papers*, Domestic Series, Elizabeth, Addenda, p. 551, under the date of 1578, is the following allusion to this saying: "If any one came to the Bishop without a present, 'she' (Mrs. Freke, the Bishop of Norwich's wife) will look on him as the Divell lookes over Lincoln." From this it would appear that his Satanic majesty did not look with favour on the citizens of Lincoln. A version of the proverb familiar to me puts quite another colouring on the question. It runs: "This is all my own, as the Devil said when he flew over Lincoln."

H. FISHWICK, F.S.A.

"SCRAN" (5th S. v. 513; vi. 55).—It is asked what is the derivation of this word, used in Ireland in this way, "Bad scan to you." In Gaelic, *crann* has several meanings; among others, a lot. *Crannchur* is a casting of lots; *crann-tarruing* is a drawing of lots. Our Scotch Gaelic has a way of sometimes prefixing *s*. To the *Celtic Magazine* (Inverness) for June I sent a list of sixty-five *pairs* of words of this kind. I fancy that Irish does the same. It is not likely that *scan* here has any thing to do with the other word *scan*, applied to food. It means "Bad luck to you."

THOMAS STRATTON.

OLD ENGRAVINGS (5th S. v. 387; vi. 35.)—Correspondents inquire for sources of information respecting the monograms used by old artists, painters, engravers, &c., and J. C. J. commends to an original inquirer the capital dictionary known to collectors as "Stanley's Bryan," in which respect he is right. Those inquirers who desire more information than this work affords will find all they can reasonably expect in *Dictionnaire des Monogrammes*, par M. F. Brulliot, and Nagler's *Die Monogrammist*, &c. The latter is as near perfection as such a book is likely to be, or rather it may be taken as an exemplary work, so far as it goes at present, for I add with grief that, although publication began in 1858, the issue is not yet finished.

LAWS OF HERALDRY (5th S. vi. 108, 154.)—A man may call himself a lord or a general, or compile for himself a coat of arms, but if not duly entered at the Herald's College, and not to be found in the peerage or the army list, we may book him an impostor.

Taxes are to raise money, and the more impostors who pay, the better for the exchequer. Ludicrous scenes sometimes come before the commissioners. I can vouch for the following three. A poor fellow tried to get off by declaring that he had no arms, but the last time his gig was painted the coach-maker had "smartened it up with a bit of a beehive." In the other cases, a set of forks with a crest and a few hall chairs, all bought at sales, brought in the hapless purchasers to pay for "armorial bearings," though not, of course, for any right to use them. The right to bear arms is limited to the actual descendants of the original grantee, or of such ancestors as are proved to have used those arms before the College existed. A grant now must be obtained from the Herald's College.

P. P.

"It is to be observed and kept in remembrance that, as a rule, the sole right to arms is a grant from the College or the Crown, or inheritance from an ancestor to whom a grant was made" (Boutell's *English Heraldry*, 1867, p. 309).

A grant of arms costs about 70l.

HIRONDELLE.

VERSES ON THE INADEQUATE POWERS OF PORTRAITURE (5th S. iv. 363, 416, 496; v. 239, 497.)—To the examples already given may be added the following:—

"You see his form and years, but if you would
View his just Soule (which envy cant behold)
Into his work y^e following tractate looke
The lively picture of his minde y^e booke."

William Salmon's *Polygraphia*, Lond., 1675.

"The sweet tong'd Ovid's counterfeit behold,
Which noblest Romans wore in rings of gold;
Or would you y^e which his owne pensil drew,
The Poet in his deathless Poems view."

Ovid, translated by Sandys, Lond., 1682.

"Thus while he liu'd, graue Latimer was scene;
I mean his outward part; and that within
May here be viewed; above you view his face,
But in his Booke behold his inward grace."
Fruitfull Sermons, by Hugh Latimer, Lond., 1635.

"How farre beyond a picture is his worth,
Whom Pen, nor Pencil, truly can set forth!
Behold his Reuerend Face, his better Part
As left ungraved this was beyond all Art.

His Holy Thoughts in sacred Meditations
His raviht Soule in the heavenly Contemplations
Could not bee drawne. Here only are his Lookes—
The Pictures of the rest are his Booke.

I. SAMPSON."

Bp. Hall's *Works*, 1647.

The conceit also occurs in some Latin verses in Wing's *Astronomia Britannica*, 1669. I have no copy of them. MR. HENDRIKS has started a most interesting subject, but it is capable of almost indefinite extension. WILLIAM E. A. AXON.

LOSSES BY FIRES (5th S. iv. 1, 58, 237, 356; vi. 126.)—

"April 16, 1849. A fire broke out this morning in the library of John Adamson, Esq., Westgate Street, Newcastle....nearly 2,000 valuable prints, MSS., and books were destroyed. Prior to this disaster Mr. Adamson possessed the finest collection of Portuguese literature in the kingdom."—*Local Records*, Newcastle, 1857, p. 259.

J. MANUEL.

"THE CONVERSION OF THE BRITONS," PAINTED BY J. H. MORTIMER (5th S. v. 108, 236, 397; vi. 156, 237.)—This picture has been removed from Wycombe Church to the Town Hall.

JAMES BRITTEN.

ASSART: HOPBIT (5th S. vi. 8, 174.)—By way of supplement to the explanations of MR. DEES and MR. PERRATT on p. 174, I submit the following. *Assartum* is the old French *assarter*, *asserter*, or *essarter*, to glade or make glades in a wood; to grub up or clear a ground of bushes, &c.* It was anciently used for a piece of land *assarted*, as appears by a charter of Roger, Earl of Mortimer:

"Sciant quod ego Rogerus de Mortuo mare Dedi, &c.—etiam eidem alii duo *assarta* en la Hope (valley) quæ appellantur Ordrichefruding et aldichefruding in quibus *assartis* continetur quinque acres," &c.

According to Manwood (*Forest Laws*), cap. ix. No. 1, it was the greatest offence or trespass that could be committed in the forest to vert or venison, to pluck up those woods by the roots which were thickets and cover for the deer, and by making them plain as arable land. To fell or cut down the covers which might grow again was only waste. "*Quietus de assartis*" appears in a charter of privilege granted by Hen. I. to the abbot of Ramesbury, and in Pat. 18 Edw. III., p. 1, m. 19, "Et quibusdam *sartis* quæ *sartaverunt* homines ipsius Ecclesie."

* Braeton (lib. iv. cap. 38) says that these words, *Boscus efficitur assartum*, signify as much as *Redactus ad culturam*.

Exc. In *Charta de Foresta*, 9 Hen. III., cap. 4, it is written *assert*, and so in Edw. I., stat. 1. It was also synonymous with *disboscatio*.

Hoppit.—There is a difficulty in ascertaining the derivation and meaning of this word. I therefore merely suggest that it may be a vallum, ditch or hole in a place outside a messuage for the deposit of refuse matter, derived from *hope*, a sloping hollow between two hills (en la Hope, *ut supra*), *hope*, *haugh*, *hough*. Hence *haugh-haugh* or *haw-haw*. It may, however, be, and probably is, *häg*, *haga*—hedge, enclosure, enclosed garden or yard.

GEORGE WHITE.

St Briavel's, Epsom.

"REQUIES CURARUM" (5th S. v. 385, 523; vi. 137, 178).—The translation of the lines of Tibullus given by Mr. WARD reminds me of an inscription on a tombstone at or near Naples, quoted in Bradshaw's *Guide to Italy*:—

"In solis tu mihi turba locis:
In lonely places thou art crowds to me."

G. W. TOMLINSON.

Huddersfield.

IGNATIUS JORDAN AND OTHER JORDANS (5th S. iii. 445, 493).—The letter is of course, as MR. PRACOCK saw, a squib, but Jordan (or Jurdain) himself was a real person, alderman of Exeter, whose *Life* by Ferd. Nicoll went through three editions (one 1655, 18mo., also reprinted in Sam. Clark's *Lives of Divines*, ed. 1677, pp. 391-407; cf. Calamy's *Account*, 219). His son-in-law was incumbent of Sowton (*ibid.*, 696; *Contin.*, 349). He was brought before the Star Chamber in 1627 (*Tho. Birch, Court of Charles I.*, ii. 276), and died July 15, 1640. Others of the name are Henry (of Walburton, Calamy, *Acc.*, 696); John (of Stoke Canon, Devon, *id. Contin.*, 295. In his youth "went beyond sea," on which Tho. Baker notes: "Joh. Jordanus Belga A.M. incorporatus Cantabr. 1624"); Thomas (City poet, 1635-85, Brydges, *Restituta*, ii. 171-187); Timothy (of Eckington, Calamy, *Acc.*, 777).

EPISCOPAL BIOGRAPHIES (5th S. iii. 8, 111; iv. 19).—See the publications of the Cambridge Antiquarian Society; Tho. Baker's *History of St. John's College, Cambridge*; Dr. Bloxam's *Register of Magd. College, Oxford*; Mr. Smith's *Register of Manchester School*; the *Alumni Westmonasteriensis*.

BISHOP THOMAS COOPER AND HIS "THESAURUS GRÆCÆ ROMANÆ" (5th S. iii. 348, 453).—See full account of this book and notices of the author *Journal of Classical and Sacred Philology*, iv. (Janbr., 1857), 14-43. Cf. *Alumni Westmon.*, 10. Grant for printing his dictionary in John's *Typographia*, i. 598, from Rymer, xv. 628.

JOHN E. B. MAYOR.

St John's College, Cambridge.

THE BIRCH ROD (5th S. vi. 133, 215).—To the list of works on this subject add—

"Historia Flagellantium, de recto et perverso flagrorum usu apud Christianos." Paris, 1700.

H. FISHWICK, F.S.A.

MICHAEL FARADAY AND THE "MÉMOIRES D'ARCUEIL" (5th S. vi. 147, 190, 236).—This collection of scientific *mémoires* used to be considered scarce and valuable, and consisted of five volumes. I have occasionally seen the work, the articles of which were said to be contributed by a body of *savants* occasionally meeting at the pleasant village of Arcueil, between Sceaux and Paris.

J. MACRAY.

Oxford.

THOMAS TOPHAM (5th S. vi. 107, 193).—Perhaps the most authentic account of him is in Pennant's *History of London*.

H. P.

WEATHER HOLES (5th S. v. 88, 176, 435; vi. 137, 199).—This name resembles the Creux de Vent, at Val Travers, in Switzerland, well described in Murray's *Handbook*, 1838, p. 127.

S. T. P.

DANCING, "THE POETRY OF MOTION" (5th S. vi. 89, 196).—Although the phrase will equally apply to Cerito and Fanny Ellsler (q. Ellsler), the latter of whom danced away the heart of Frederic von Gentz, I have always fancied that it was the dazzling Taglioni whose dancing was the origin of the phrase. But I write now principally to point out that Lord Byron, in his satirical poem condemnatory of that "prurient" dance, the waltz, has the following lines:—

"Back to my theme, O Muse of Motion I say,
How first to Albion found thy waltz her way!"

The first line seems to contain the germ of the phrase. *The Waltz* is said to have been written in 1812.

FREDK. RULE.

Cf. *ante*, 5th S. ii. 491. The first quotation from Aristotle there given seems somewhat in point.

MIDDLE TEMPLAR.

"DUMBLEDORE" (5th S. v. 367, 494; vi. 98, 199).—In Somerset this is the ordinary name of the humble-bee (*Bombus*), and is never applied to any other insect. A local proverb says:—"Frome dumbledores, Beckington bees, Road wopces" (i.e. wasps)—alluding, no doubt, to a fancied resemblance in disposition between the inhabitants of those places respectively and the *Hymenoptera* in question.

H. F. P.

SCOTS' PRIVILEGES AND DIGNITIES IN FRANCE AND OTHER FOREIGN COUNTRIES (3rd S. ii. 273, 396, 453; 5th S. vi. 136, 197).—Sir Walter Scott, whose observant mind noted everything, has not forgotten this circumstance. In the *Legend of Montrose*, in allusion to the connexion of Scotland

with Sweden, he represents Captain Dugald Dalgetty making frequent reference to "the immortal Gustavus Adolphus, the Lion of the North, and the Bulwark of the Protestant Faith." Scott has also well illustrated that of Scotland with France at a much earlier period in his *Quentin Durward*.

JOHN PICKFORD, M.A.

Maltby, near Rotherham.

PROVINCIAL FAIRS (5th S. vi. 108, 214).—Nottingham goose fair is *not* now opened by a procession of the mayor, corporation, and others, the last occasion when it was so being in 1874. "The fair" last year was opened by a printed proclamation, as it is to be in future. The time and duration of the fair have also been altered; instead of commencing on October 2, as formerly, it will open on the first Tuesday in October (commencing this year), and only remain open for the remainder of the week.

J. POTTER BRISCOE.

Nottingham.

DOGS AT KIRK (5th S. vi. 125, 214).—An Edinburgh minister was performing service one Sunday in a remote country kirk, where dogs formed no inconsiderable part of the congregation. It is a custom of the Scotch Kirk for the assembled worshippers to stand while the blessing is pronounced. When the minister, however, rose for that purpose at the end of the service, he perceived, to his surprise, that his hearers all remained seated. He looked around for some little time with an expectant eye, but not a soul moved. At last the clerk, with the view of relieving the honest gentleman's embarrassment, turned up his head from his desk below, and bawled out, "Say awa', sir, it's joost to cheat the dogs!" It had been found that the dogs, imagining the service to be concluded when the congregation stood up at this crisis, always prepared for their own departure, and disturbed the solemnity of the occasion by various canine noises and shufflings; they had, therefore, to be circumvented by the people keeping their seats when the benediction was given.

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

"EVERTIT DOMUM" FOR "EVERRIT DOMUM," ST. LUKE XV. 8, VULG. (5th S. vi. 207).—There are two very similar passages in English writers where this reading is mentioned. Fuller has:—

"Very facile, but very foule, is that mistake in the vulgar Translation, Luke xv. 8. Instead of *everrit domum*, 'she swept the house,' 'tis rendered *evertit domum*, 'she overturn'd the house.' Such sweeping we must expect from such spirits, which under pretence to cleanse our Church would destroy it."—*Sermon on Reformation*, July, 1643, p. 13 (Lond., Pickering, 1875).

Jer. Taylor says:—

"Once we have felt the good of it [reformation]; but late we have smarted under the name and pretension. The woman that lost her goat, *everrit domum*, not *ever-*

tit; she 'swept the house,' she did not 'turn the house out of doors.' That was but an ill reformation that untiled the roof and broke the walls, and was digging down the foundations."—*Sermon to Univ. of Dublin*, Dublin, 1663; vol. viii. p. 382, of Eden's edition, where the note is:—

"Ξαροι την οικίαν. *Evertit* had crept into the text of the vulgate and become the received reading, *everrit* being given in the margin."

There is room for a fuller discussion than this. The reading *evertit* is of as early a date as the *Codex Amiatinus* of the Vulgate, which Tischendorf places c. A.D. 541, and this reading is cited by St. Gregory the Great a few years later. He comments upon it at some length, e.g., "*Domus namque evertitur, cum consideratione reatus sui humana conscientia perturbatur*" (*Hom. xxxiv. in Evang.*, sect. 6, tom. i. col. 1603, ed. Ben.).

Mill, in his edition of the Greek Testament, in 1707, observes *ad loc.* that this reading arose "vitio librarii" but became so common as to occur in all the copies which had been seen by Erasmus, and he refers to "a Saxon and an English MS. version of three hundred years old," in which the reading occurs. This reading is also adopted in Wiclif's translation, which was not published until 1731, and which renders the words, "And turneth up so down the house" (Bagster's *Hexapl.*).

The same reading is also met with in the old Latin versions, and a comparison of MSS. may, perhaps, justify a conjecture as to the way in which it arose. MS. Corb., cent. v., has "*mundabit domum suam et querit*"; MS. Cantabr. D., cent. vi., has "*et mundat domum et querit*"; MS. Sangall, cent. iv. or v., has "*et vertet domum et querit*"; MS. Sangerm. 1, cent. v., "*evertit domum et querit*"; MS. Sangerm. 2, cent. v., "*evertit domum et queret*"; MS. S. Mart. Turon., "*everret domum et querit*." It is not very unlikely that *evertit* may have arisen from "*et vertit*," and *everrit* from this. Earlier writers who refer to the passage before St. Gregory—as St. Irenæus, l. i. c. 8; Tertullian, *De Panit.*, c. viii.; *De Præscript.*, c. xi.; St. Ambrose, *Ep. vii.*, sect. 2; St. Augustine, *Tract. in S. Joan.*, vii., sect. 21—have neither *evertit* nor *everrit*, so that *evertit* appears to be the earlier reading of the two. But *mundat*, in Irenæus (Int.), *scil.*, "*mulierem quæ mundat domum*," is a very early reading, like *emundat*, which is noticed by St. Gregory as the reading of some MSS. In Vallarsi's edition of St. Jerome *everrit* is in the text, "*MSS. evertit*" in the margin.

An edition of the Vulgate, in which *evertit* occurs in the text, is R. Stephens's, Par., 1545.

ED. MARSHALL.

I have a copy of St. Jerome's version of the Bible (in-8, Lugduni apud Jacobum de Millis, 1561), with Luke xv. 8, as B. mentions; it is as follows:—

"Aut que mulier habens drachmas decem, si perdidit drachmam unam, nonne accendit lucernam, et 'evertit' [in the margin *revertit*] domum, et querit diligenter donec inveniat eam?"

In an old copy (Vulgate edition), in-12, without a title-page, which seems to have belonged to one Malachi Croaley in 1621, the verse is the same, except that it wants "eam" at the end, but it is in the margin, and for "evertit" there is in the margin "everrit." A copy according to the Vatican edition of 1592 has the word "everrit," but wants "eam" at the end of the verse.

D. WHITE.

The Liverpool Free Public Library possesses two editions of the *Biblia Latina*, containing the words "evertit domum," in Luke xv. 8: one printed at Nuremberg by Antonius Koburger in 1479, and the other at Venice by Francis de Hailbrun and Nicholas de Frankfordia in 1476.

P. COWELL, Librarian.

The error mentioned by B. occurs in the edition "impressa Lugduni per Joannem Marion: Expensis nobilibus Viri Antonii Koberger Nurembergensis fliciter explicit. Anno nostre salutis Millesimo quingentesimo vigesimo."

KIRBY TRIMMER.

In Stephens's Vulgate, 1555, we have, in Luke xv. 8, *evertit*, *everrit* being given in the margin. *Evertit* had crept in early, see Greg. M., *Hom.* xxxiv. p. 603. Writers were formerly familiar with the variation:—

"We talk much," says Jer. Taylor (*Via Intelligentiæ*), "of reformation, and (blessed be God) once we have felt the good of it; but of late we have smarted under the name and pretension. The woman that lost her groat, *everrit domum*, not *evertit*; she swept the house, she did not turn the house out of doors," &c.

C. P. E.

BRADSHAW THE REGICIDE (3rd S. ii. 411, 458, 516; 5th S. vi. 47, 173, 217).—MR. COGAN should consult Ormerod's *Cheshire*, cited in an editorial note at the first reference. It appears that at vol. iii., p. 408, of that work there is a pedigree of the family. At 3rd S. ii. 458, it is said there is a monument to a son of the "regicide" in Jamaica. The lines quoted by MR. PICKFORD are written with a diamond on a window at Marple Hall.

MIDDLE TEMPLAR.

It was requested that the information should be sent to the inquirer. But it may be stated that the authentic source of such information is his will, which, in abstract, is printed in the "Memoir of John Bradshaw," in the *Trials of Charles I. and some of the Regicides*, in the *Family Library*, vol. 180, seq.; will, p. 201, note. The will was proved by his nephew, Henry Bradshaw.

ED. MARSHALL.

MARK TWAIN (5th S. vi. 228).—MR. BONE will find the story of the "Lay of a Tramway Car" on

the last three pages of *Scribner's Monthly*, for April, 1876.

J. CHARLES COX.

THE LATE LORD STANHOPE A LAY BISHOP (5th S. vi. 229).—"Lay bishop" is, I suppose, parallel to "lay rector," both improper terms, since no one can be a bishop or a rector of a parish except he be in holy orders. A lay bishop is, I imagine, the owner of a donative, that is, a "spiritual preferment, be it church, chapel, or vicarage, which is in the free gift or collation of the patron, without making any presentation to the bishop, and without admission, institution, or induction by any mandate from the bishop or other; but the donee may by the patron, or by any other authorized by the patron, be put in possession."—Burns's *Eccles. Law*, sub voce. There is a similar inscription on a monument, where some nobleman, I forget who, is styled "lay bishop," in a very curious little chapel near Kirk Hallam, in Derbyshire. The title "lay rector" is often, improperly, given to the lay owner of the great tithes of a parish. The proper title is "impropriator." E. LEATON BLENKINSOPP.

QUOTATIONS WANTED (5th S. vi. 230).—

"'Twas noon, and Afric's dazzling sun," &c., is the commencement of Mrs. Hemans's poem, *Marius among the Ruins of Carthage*. FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Acre-ocracy of England: a List of all Owners of Three Thousand Acres and Upwards; with their Possessions and Incomes arranged under their various Counties, also their Colleges and Clubs. Culled from the Modern Domesday Book. By John Bateman. (Basil M. Pickering.)

As Mr. Bateman apologizes for the cumbersome title of his book, we will refrain from taking objection to it. The book, as far as it goes, is of interest. Any one, however, with a quarter of an acre less than three thousand is rigorously excluded, though his acres may be worth more than twice the number in a less fortunate soil. To get a full understanding of the case, the present book should be supplemented by Mr. Purdy's two-shilling digest, the *Return to Parliament of Owners of Land, 1873—England and Wales* (Sanford). We must observe that there are no returns for the metropolis, nor for the Duchy of Cornwall; and there are several cases in which the real income from the land is much less than the sum at which it is set down. There is, at least, one distinguished foreigner holding land in England, namely, the Duc d'Aumale, who owns nearly five thousand acres in Worcestershire and Middlesex, yielding upwards of 10,000*l.* a year. The club and college of the landlord are given as possible indications of his politics and religion; but as many holders have neither club nor college, it is not to be concluded that they have no settled opinions as to politics and religion. Some of the owners are designated as holding land which has been owned by members of the same family from the time of Henry VII. at least. Among the newer men, we note Mr. Gladstone, with close upon 7,000 acres in Flint, Staffordshire, and Lancashire, the value of which is nearly 19,000*l.* a year. Out of the 7,008 acres possessed by Sir John Sebright, he is the owner of a single one in Surrey, the rental from

which is 736*l.*, whereas about 400 acres in Berks bring in only the half of that sum. How value is calculated in some instances puzzles us, as in the case of Mr. Walke, who out of 7,394 acres has "0" in Staffordshire, the rental of which zero of land is 199*l.* a year. So that it seems more profitable to have no land in Staffordshire than 400 acres in Lancashire, which bring Mr. Watson, of Colgarth Park, 26*l.* a year. Mr. Bateman has written a sprightly preface to his matter-of-fact volume.

Notes on Shakspeare and Memorials of the Urban Club. Comprising a Succinct Account of the Life and Times of the Great Dramatist; also, a History of the Urban Club, and an Account of the Boar's Head Feast and Ceremonies formerly observed at St. John's Gate. By John Jeremia*h.* (Clayton & Co.)

In addition to the varied contents named in the title-page of this bright volume, there are illustrations comprising a Shakspeare portrait, views of St. John's Priory, the Old Gate, &c. There is much occasional poetry, some music, and a good deal of miscellaneous matter having reference to Shakspeare and his works. Mr. Jeremia*h* has performed the office of editor very creditably.

BOOKS RECEIVED.—Under this head we have to acknowledge a revised edition of C. Cooke's popular *Journey Due East* (A. Hall), by the Preface to which we are sorry to find that a railroad from Jaffa to Jerusalem is among the things pronounced probable.—*The Offices of the Old Catholic Prayer Book* (James Parker), being a translation of a Catholic Ritual (published last year at Bonn) according to the decrees of the first two synods of the Old Catholics of the German empire. There is great interest in the comparison of the above offices with those of the Roman and old German Rituals.—*Biographical Notice of Ann Lee*, by W. E. A. Axon (Liverpool, Brakell). An excellent account of the Manchester foundress of the American Shakers.—*"The Cursing" Psalm* (cix.), by Kentish Bache (Hodges). A penny sermon, maintaining the consistency of the psalm with Christianity.—*English Landscape Art*, by Alfred Lawson, F.R.A.S. A second edition of a pamphlet in which a landscape-painter says a good (and very rough) deal against contemporary landscape-painting.—*Cardinal Manning and History*, by two Priests of the Diocese of Manchester (B. M. Pickering). A very able answer to the appeal by the Cardinal to the "History" of the Venerable Bede.—*Narrative of a Voyage to Kerguelen's Land*, by the Rev. S. J. Perry, F.R.S. (H. S. King). A reprint, from the *Month and Catholic Review*, of the details of a voyage made to observe the transit of Venus in December, 1874. Well told.—*Correspondence of Robert Marsham and Gilbert White of Selborne, 1790-93*. Reprint of the communications of the Rev. H. P. Marsham and Prof. Bell to the Norfolk and Norwich Naturalists' Society. The letters have never before been published.—*Church Innovations: Letter to the Archbishop of Canterbury* (B. M. Pickering). In this pamphlet the Rev. W. F. Hobson examines and pleads for tolerance of innovation in Church matters. Skillfully put.—*Last, though not least, Truth Unveiled*, by Henry Kilgour. Of the three parts of this essay, the most important is that which professes to be an "explanation, by the way of analogy or correspondence, of the great fundamental doctrine of the Divine Unity in the Divine Trinity." This is brief, but unveils nothing. The other parts are on the "Formation of Language" and "Church and State."

THE REV. R. SHILLETO.—In "N. & Q." for September 2, p. 190, there is a reply on the subject of Macaulay and Croker, which is signed CHARLES THIRIOLD. This is a pseudonym which (we regret to say) will never again appear in our columns. It was used by the well-

known and well-esteemed scholar, the Rev. Mr. Shilleto. This great scholar graduated at Cambridge in 1832, when he was placed second in the first class in the Classical Tripos, and being compelled, according to the faulty regulation of that time, to proceed in the Mathematical Tripos, he was bracketed with another for the last place, or "wooden spoon." Mr. Shilleto was one of the hardest workers and one of the most successful classical tutors in Cambridge. Very many eminent men were, in their school days, among his most distinguished pupils, the late Lord Lyttelton being one of them. In 1867 the Master and Fellows of Peterhouse honoured themselves by using a recently acquired privilege of making a married man, as Mr. Shilleto then was, a Fellow. He died, as all noble and indefatigable workers would choose to die, in full career of useful labour; and if the saying "orat qui laborat" be a true saying, Mr. Shilleto's whole life of manhood was a life of prayer. The rev. gentleman leaves a widow and a numerous family.

CHARLES THIRIOLD.—Only lately my attention was drawn to the articles from Cambridge bearing this signature, and displaying a scholarship rare in these days among contributors to periodical literature. With some little trouble I read the riddle. Your readers have now to lament the death of Richard Shilleto, Fellow of Peterhouse, to whose unwearied services, continued through forty years, Cambridge scholarship owes very much of its exactness. He died on Sept. 24, 1876, and died in harness. Your columns but a few weeks ago had a contribution from his pen, and two others will appear in the forthcoming number of the *Journal of Philology*.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

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Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

F. J. N.—We can help you only as far as this: see Jeremiah iv. 10, "Then said I, Ah, Lord God, surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace: whereas the sword reacheth unto the soul."

GREGG PROVERB (5th S. vi. 240, 253.)—P. J. F. GATILLON writes that the proverb is quoted by Cicero, Ep. Ad Divianos, ix. 7, and that no commentary to which he has had access says anything. Ernesti's *Clavis* calls it *Senarius notus*.

DOUBLE X.—We remember two Latin versions bearing much the same signification, "Ne sus Minervam" and "Delphinum natare doces."

DENNE DENNE.—The only further reply is in 3rd S. xii. 417. Send a communication on the subject, and it shall, if possible, be inserted. Name and address must be written on the back, not necessarily for publication.

AN OLD SUBSCRIBER.—"Noecitur & sociis."

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EDITED BY DR. DORAN, F.S.A.

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No. 145.

SATURDAY, OCTOBER 7, 1876.

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Notes.

REMINISCENCES OF STOURFIELD.

BY MR. DALE, OF TUCKTON.

(Concluded from p. 283.)

About this time Lady Strathmore's friend and companion's health began to decline, and continued to do so for some time, which caused her great grief, until her death, when she was buried in the Lady Chapel at Christchurch, near the east window. Her loss, mother said, she never could get over, it seemed to press so heavy on her mind. She never seemed happy afterwards, or wished to go out. Her only comfort after this time seemed placed in the happiness of her daughter, Miss Bowes, who was a splendid rider, and continually took rides on her favourite horses. She had two saddle horses, and had great attraction for the country people as she rode along. One hot day, as she came over Iford Bridge, she took her horse into the river; the flies were very troublesome, and, to get rid of them, the horse laid down and attempted to roll; fortunately the horse laid on his right side, consequently he could not turn over, as she was on the top of him, and had the use of her hands and feet. Old Sweetapple, who then occupied the cottage that Hibborne now lives in, said she used her whip very sharply about his head and neck; then the horse plunged up, and she held on, dripping wet as she was, and the horse took her home to Stourfield at

full speed. I have heard it was not an unusual thing for her to ride ten or twelve miles before breakfast, and I never heard of her falling off. The splendid manner in which she managed and sat her horses was the admiration of all of every degree, for at that time a good horsewoman was looked upon as an independent person, able to go anywhere. Not so with those who had to travel by carriage. Very often, to get to the same distance, one that could ride on horseback across country would arrive at the wished for destination in a third of the time it would take one who must use a carriage. Independent of these attractions to the poor, she had another, which is never forgotten by the deserving poor. Lady Strathmore supplied her with the means, and her own generous heart led her to be liberal as she passed the poor man's door.

Towards the close of the last century her ladyship, losing her friend and companion, made a will that was to annul all previous wills; as witnesses to that my father and mother and George White were called in. Shortly after, she began to fail in health and spirits, and often talked to mother about what she would like to have done when she died, as she had that confidence in her, that if possible her wishes would be complied with, and many presents of dresses, &c., were made to mother.

One particular request was that, when she died, she might be dressed in one of her court dresses, and everything else that was necessary to appear at court. One thing more was to be placed at her right side in the coffin, and that was a silver trumpet, which was shown to mother, with the place where it was to be found. I have heard that when the time came for screwing down the coffin all her wishes were carried out. She died in 1800. The London undertakers came down with hearse and three mourning carriages, and a whole staff of attendants, and took the coffin up to London, and I heard that it was placed in Westminster Abbey; soon after which arrangements were made, and the sale took place of the stock, furniture, &c. Her death caused the release of Mr. Bowes, as his confinement was for her life. His first attempt on recovering his liberty was to upset her will. After some time a trial of the validity of the will took place in London, and the witnesses to the will had to appear. Father and mother and George White were summoned to give their testimony respecting the will. After many days' trying the will was declared valid, and it was acted on by the executors of her ladyship. There never was a doubt but that she was very strange; and if she was not out of her mind it was a miracle. The treatment she received was the most brutal I ever heard or read of. I heard that after the trial Mr. Bowes was sued by his own lawyers for the expenses of the trial, and put into jail for the

debt. Be that as it may, it is certain that from her great kindnesses to the poor no person could be more respected and beloved than Lady Strathmore. It was her wish that poor families should be liberally supplied with soup two or three times a week, and her kind house steward properly attended to these things, and was much beloved by the poor for the great interest he took in their wants, and seeing them properly supplied.

It was natural for me, as a child, to be often at Stourfield, which was well supplied with fruit, to which I was always made welcome in almost any quantity, for I was a favourite with the gardener, Mr. George White, who was very liberal to my dear mother, by Lady Strathmore's orders.

I have no doubt some will say, on looking over this scrawl, "How could he know so much about this house or family?" I will make this remark: it was at Stourfield and Pokesdown that I spent a great part of my early life, and was there with a kind and faithful servant, in whom my dear mother had every confidence and I was dotingly fond of. We lived in our part of the farmhouse at Pokesdown about ten years; she died there, consequently that seemed to me as a home, and the old people about were always very kind to me, Mr. Barnes Pearce, Mrs. Tuck, Betty Burt, and John Troke. All the fruit trees round about I was supplied with. I was naturally attached to these kind people, who were good enough to answer all the questions I used to put to them, and from their answers to my questions have enabled me to write what little I have noted down on this subject.

1801. Sir Henry Harper, Bart., took Stourfield House on lease for twenty-one years, and brought a fresh establishment, except John Troke, his wife and family, who lived at the cottage ever since Mr. Bott's time, and were taken on by Sir Harry. I always understood that Sir Harry took Stourfield on account of its seclusion, as he was a very shy gentleman, and disliked meeting any one, and seldom spoke when he did. He wished to make a road by which he could drive his carriage on the beach. He employed men to cut the road from the front gate, nearly in the same line that it now is, so far as Captain Lamb's cottage; then in a south direction to the cliff, which took nearly two years to complete. In September of the second year, he was at Stourfield. One fine day his carriage and horses were taken down the cliff, and Sir Harry and his lady rode in their carriage along the beach, and were delighted to find they had succeeded in making a communication with the beach so near their home. Soon after there was a change from fine hot weather to wind and wet, and from that time to the present no other carriage ever went on the beach by Sir Harry's road, for that was the name it went by. The November following was a very rough month, succeeded by a

severe and squally winter, and by the following March the foot of the road was washed away and the cliff left perpendicular, about twenty feet high. This grieved Sir Harry very much, and he gave up all thought of ever making it a carriage road again. The part that was washed away he turned into a footpath, which he always used himself in going to the beach. When he left Stourfield he gave up the lease to Mr. Thomas Wilson, who, according to report, was a sergeant in the Guards, who was purchased out by the widow of a fishmonger, who afterwards became his wife. When they first came to Christchurch they took Church Hatch House, and lived there a few years until Sir Harry Harper left Stourfield, about 1805. They had two daughters and one son, who was called Tom, who turned out, as his cousin, Miss Wools, of Winchester, told me, a miserable reprobate, and brought the family into grief by his great extravagance. They all left Stourfield about 1809, and I never saw anything of them for some years. About twelve years ago, the eldest daughter came back to Pokesdown and took lodgings at Mr. White's, and I believe died about two years ago. When they first came, and as long as they lived at Stourfield, they kept their carriage and pair, with coachman, footman, and gardener, and a full staff of servants. He was very fond of shooting and fishing, and had boats, dogs, &c., to carry out his favourite amusements. He was considered to be, and went by the name of, Pot Hunter, and as I was often out with him as a boy, I know that he was justly entitled to that name. The farmers soon got quite annoyed at his way of going on, and forbade him to trespass on their farms. He had only the shooting over about thirty acres, that he rented with the house. Miss Wools told me of this, and many other circumstances, when she came to stay for a short time in this neighbourhood, and, whilst I was driving her about in a carriage, described to me how his reprobate son had brought his father to grief and poverty.

When Mrs. Wilson left, Colonel Maxwell took the house ready furnished. He had lost one arm in the service during the French war. He had a brother staying with him at times. They were very fast, and soon after they came Robert Heathcote, Esq., bought Boscombe Lodge. They were by all report well met, as far as fast living went. When I have been in the fields at Stourfield at work, we often heard them quite lost sometimes in high glee; at others the reverse, quarrelling, never, that I heard, up to fighting pitch. The servants at times did not know what to do with him (the Colonel). He had one animal that was kept in the stables, which was the only thing that he was afraid of. This was a wolf, perfectly under command of the Colonel's black servant; and when the Colonel was unmanageable, and would have his own way, and abuse them all in the house,

Darkey used to run out to the stable, untie the chain, bring the wolf into the kitchen, and into the passage leading up to the back staircase. The man-servant had then no more to do than follow the Colonel up to bed. He and his neighbour used to make early work of it, sometimes so early as eleven o'clock in the morning. He had but few to visit him, and his stay at Stourfield was very short, and nobody regretted him when he left that I heard of.

The next person that came to Stourfield was a Colonel Parker, who kept a small establishment of servants. His accommodation for moving was an Irish car, the first I ever saw. They had a family of young ladies. Their time was short at Stourfield. They left, and went to reside at Nea House. Stourfield was for a time unoccupied, about 1812. For the salmon fishing season, that is, from the beginning of June to the 20th of October, it was occupied by Lord Bolingbroke, his lady, two sons, and a priest as one of the household, with a governess and a staff of servants. During the mackerel fishing season we often met on the beach. Her ladyship* was very stout, which caused her some little difficulty in getting on the road at Mount Misery. Many times his ladyship has laughed heartily to see me, with a good round my shoulders and chest, pulling her up the road and over the cliff. It was quite sport for us sons and governess and others that were looking on. His lordship had quite as much as he could do to get himself up without assistance, he left it to others. Sometimes I was afraid I should make a mistake, and go down by the run, but fortunately we escaped. She often asked me many questions about our locality as a matter of course, about putting me at that distance which my others would have, and no doubt I ought to have done. We often held long converse about beauties that I fancied I could see, and I soon freed my mind pretty freely. She asked me one day how long I had resided here, and where I was born. I told her I was born here, and my father was born at Holdenhurst, close by here. "But," she said, "is the place I have read of, the strongest men in England are to be found there." I told her she would find the old men much stronger than the young.

About two years after, Stourfield was occupied by the Earl of Guilford. I believe he had the house of St. Cross, near Winchester, a living quite equal to some of the bishoprics.* He stayed the

This lady was the widow of Baron Hompesch, and second wife of George, third Viscount Bolingbroke, died 1824; the Viscountess in 1848.]

For forty years the Rev. Earl Guilford was Master of St. Cross. The income derived from the old hospital was enormous. The Earl employed a chaplain at 80*l*. and compelled him to pay rent for his residence. He was a member in and courts of law the Earl was a member, but all account of revenue was refused, on the

summer. From that time it was unoccupied for a few years, and got out of order. Mr. Harding, a West Indian planter, took it next, and put it into perfect repair, and lived there until slavery was abolished, and he was obliged to break up his establishment, and left. It was shut up, that is to say it was empty, and John Troke, the gardener, lived at the cottage, and occupied the garden, rent free.

It was then taken by John Corney Oliver, Esq., who had just married Mr. Park's daughter. Soon after they came nothing less than four greys, with carriage, quite in the old four-in-hand style, was seen going out and returning to Stourfield. Across the park, below the belt, is four acres (*sic*) to Pokesdown Lane. A very unaccountable circumstance took place one night. The carriage, horses, and coachman were in Christchurch, standing at Mr. Oliver's father's door, and, for some cause, the coachman was off his box, and the family were in the house. Suddenly the horses started off. The road was over Iford Bridge and Pokesdown Lane to the front entrance to the house. They stopped long enough to put down the ladies, then turned round, and up the back way to the stables, and stopped there until some of the servants came to them, without doing any damage whatever to anything. It was a difficult road to turn in the daytime, with a good coachman, and shows what instinct animals possess.

Mr. Oliver rented Stourfield farm at the same time with the house, and occupied them a few years. I think he gave the farm and all up in 1836, and left the county and went into Bucks, and when I last heard of him the four-in-hand had vanished with many other things. . . . It is a very old remark that has been made in this county, that ill-gotten wealth is very slippery and cannot be held. It was made from this being a great smuggling place, and from what I know of that class during the last sixty years it has been verified but with few exceptions.

After this, no one occupied the house for some time. Lieut. Johnson, of the 10th Native Bombay Regiment, was there some little time, and, unfortunately for myself and many others, started off for India, leaving many of his debts behind him. It was not occupied again until it was purchased and improved and occupied by that honoured and respected husband, and father of the present owners, who I hope may live to enjoy it for many years after I am no more. R. DALE.

[The venerable Mr. Dale's narrative throws considerable light on a hitherto unknown portion of the cele-

ground that St. Cross was a parish as well as a hospital, and that the Rev. Earl had never been canonically inducted as rector. In the end Parliament and law courts were too strong for him, and in 1850 he "resigned." He had then saved enough to pay off all the mortgages on his ancestral estates in Kent. He died in 1861, aged eighty-nine.]

brated Lady Strathmore's life. She had the fortune, or misfortune, to be the great Durham heiress, Miss Bowes, and to be an object for the pursuit of fortune-hunters. In 1762, Mrs. Montagu (*A Lady of the Last Century*, p. 110) writes:—"Report says the Prince of Mecklenburg, a very pretty man, with an agreeable person, has fallen desperately in love with Miss Bowes, — a prudent passion; and the girl has no ambition if she does not choose to be a Princess. I fancy, should she become such, he would be richer than the Duke his elder brother." She, however, became a Countess. The Earl of Strathmore married Mary Bowes, and took her name, in 1767. They had three sons and two daughters. The married life was not a happy one. The rich and wayward beauty was eccentric in her manner. But some of this eccentricity is said to have been owing to a fright, which totally unnerved her, on an occasion when she rushed between her husband and another gentleman who were fighting with swords, and the husband was stabbed as she held him in her arms. The Earl died in 1776; soon after, Mrs. Delany, in a note to Mrs. Boscawen, says:—"Yesterday I was told by a lady that she had met Lady Strathmore, with servants still in mourning, but wearing white favours in their hats, as at a wedding; also, that in the chaise with her sat an ill-looking man; from whence inference was made that she was married to some Italian." Whatever was her intention, an Irish fortune-hunter, one Anthony Stoney, married the heiress in January, 1777, at St. James's, Westminster, and added *Bowes* to the end of his other names. This union was altogether a wretched one. In the first year Stoney-Bowes sold 5,000*l.* a year of his wife's income for her life to procure himself 40,000*l.* "I believe," says Mrs. Montagu (p. 223), "this gentleman will avenge the wrongs Lord Strathmore suffered from her ladyship." The poor rich heiress defended her own, but Bowes treated her with cruelty and tried to prove she was mad, and he endeavoured to get the control of her property. The next step taken by her is recorded by Walpole, in 1785, who calls her the "veteran madwoman," and writes to Lady Ossory:—"The news of my coffee-house since I began my letter is that Lady Strathmore eloped last night, taking her two maids with her, but no swain is talked of." We owe to Farmer Dale the knowledge that she took refuge at secluded Stourfield to escape her husband's cruel persecution.

She there commenced a suit for divorce, which Bowes resisted, partly on the ground that, though she was induced by a stratagem to marry him, he was fraudulently kept unaware that her property was settled on herself (but he knew that she had intended to marry another man). Lord Chancellor Thurlow (in 1789) gave judgment by establishing the settlement against her husband, adding, in his rough way, "As to the morality of the transaction I shall say nothing. They seem to have been pretty well matched. Marriage in general seems to have been Lady Strathmore's object; she was disposed to marry anybody, so that, at the same time, she might keep her fortune to herself. But the question is, has there been a fraud upon the husband? It is impossible for a man marrying in the manner Bowes did to come into Equity and talk of fraud." She showed wit, rather than lack of it, in preserving control over her own fortune; and Thurlow's judgment enabled her to live in peace, with some of the children of her first marriage, at Stourfield. Farmer Dale is right as to Westminster Abbey. We learn from Col. Chester's noble work on the Abbey registers that the body of the Countess of Strathmore was deposited in the South Cross on May 10, 1800. Her husband, Stoney-Bowes, died in the Rules of the King's Bench in 1810, where, according to the journals of the day, he had been detained over

twenty years, at the instance of the Countess and her representatives. In 1785 Walpole called her "the veteran madwoman," but when she died in 1800 she was only fifty-two years of age! The silver trumpet at her right hand is mute, but she has it ready, says local tradition, to answer the first blast pealed by the Angel of the Resurrection.]

[See p. 300 for further particulars.]

A NEW WORK ON MARY, QUEEN OF SCOTS.

(Concluded from p. 242.)

M. Chantelauze's volume consists of two distinct parts. We have first the author's commentary on Bourgoing's journal, and then the journal itself, which must be read in connexion with the narrative of Sir Amyas Paulet. But if we would understand fully the value of these documents, and see how they affect the trial and execution of Mary Stuart, it is absolutely necessary that we should, in the first instance, become acquainted with the causes which led to the Queen's captivity, and with the several plots organized for the purpose of accomplishing her deliverance. This M. Chantelauze enables us to do in his introductory essay. He has studied thoroughly all the works published on Elizabeth's victim, beginning with the voluminous collection of despatches for which we are indebted to Prince Alexander Labanoff, and ending with the letter-books of Sir Amyas Paulet, edited two years ago by Father Morris. One of the most remarkable circumstances in the whole course of this painful history is undoubtedly the impudent, and often clumsy, manner in which documents were forged, altered, or suppressed, just as it suited the convenience of interested parties. A singular case is supplied by a letter on which M. Chantelauze comments, and which M. Hosack had already noticed in his learned and exhaustive work, *Mary, Queen of Scots, and her Accusers*. This letter purports to be from the pen of Babington himself; and it informs Mary that a plot has been made against the Queen of England, alluding to the plot as to a fact with which the prisoner was well acquainted, and to the death of Elizabeth as to a catastrophe respecting which the bare mention was more than sufficient. We need not follow M. Chantelauze through the details he gives to show that Babington's epistle, if not forged from beginning to end, was certainly altered by Gifford, Gregory, or Philipps. The copy produced during the course of the trial was amongst Walsingham's papers, and is open, therefore, to the strongest suspicion. If anything can be urged more specially to prove how conscious Elizabeth's agents were of the weakness of the charges they brought forward against Mary, it is certainly the frequency of the endeavours they made to compel her, so to say, to criminate herself. This mean course of action is illustrated in Bourgoing's diary, which gives us for the first time a narrative of the journey from Tixall to Fotheringay. Mary was afraid lest an

attempt should be made upon her life during the expedition ; and she accordingly sat in the carriage lent to her by the French ambassador with her back to the horses, in order that she might the more readily communicate with the driver, and also be on her guard against any sudden attack of the detachment of troops ordered to accompany her.

The melancholy procession had to spend the first night at Burton, and there it was that Gorge, whom Walsingham had directed to arrest Mary's two secretaries, Nau and Curle, endeavoured to take advantage of the Queen's fatigue and discouragement for the purpose of wresting from her a confession that she had connived at Babington's conspiracy. His efforts, however, were utterly wasted. Mary did not seek to deny having appealed for assistance and protection to the Catholic sovereigns in Europe, but she positively and firmly declared that she never encouraged Babington in his scheme for the death of the Queen of England. As a general remark on Bourgoing's journal, I may observe that there alone we find in all their detail Mary's answers to her accusers during the whole course of the trial ; the documents published under the influence of the prosecution either suppress them or are satisfied with giving a very brief summary, as if these answers were quite unimportant, and of such a character that they could in no wise invalidate the serious charges produced by Walsingham and Burghley. For instance, a great deal of stress was laid upon the evidence of Mary's secretaries, Nau and Curle. "Why," answered the Queen, "are not these two men examined in my presence ? They, at any rate, are still alive ; and if my enemies were certain of obtaining from them a confirmation of their pretended avowals, they would undoubtedly have brought them here." M. Chantelauze goes on commenting on this part of the prisoner's defence, which fills two pages of his book, and is not so much as alluded to by the writers on the English side. Nau's confession was placed before Mary, but she refused to acknowledge it as genuine. "Je vois bien," said she, "que même il n'a pas écrit et signé comme il a coutume de le faire, à supposer, comme vous l'affirmez tous, qu'il ait écrit de sa main."

That Bourgoing alone should have reported so important an episode of the trial proves clearly that the declarations of Nau and Curle, such as they were produced at Fotheringay, had been altered by Philipps, and that the case for the prosecution would have been thoroughly ruined if the two secretaries had appeared in court. On the second day, Burghley undertook alone the management of the trial, probably because he was dissatisfied with the bungling clumsiness of Bromley, Hatton, the Lord Treasurer, and the Queen's Serjeant. It will strike the reader of Bourgoing's journal that in this part of the affair, as well as in the course of

the examination during the first day, the French physician uniformly gives Mary's speeches verbatim, whereas the report published by Burghley's authority in the *State Trials* always abridges them, making use of the third person. All the particulars supplied with reference to the conclusion of the case are completely *inédits*, and it is not too much to say that two thirds, at least, of the journal for which we are indebted to M. Chantelauze's researches contain rectifications, additions, and disclosures most damaging to the theories put forward respecting the Queen of Scots by Messrs. Froude and Mignet.

The perfect agreement reigning throughout between Bourgoing's narrative and the letter-books of Sir Amyas Paulet is another fact which should not be lost sight of ; and, before bringing this notice to a close, I am bound to affirm that the volume reviewed must henceforth be taken into serious account by all those who are interested in the romantic history of Elizabeth's unfortunate victim.

GUSTAVE MASSON.

Harrow on the Hill.

PHILOLOGICAL ERRORS.—For a long time it was possible to write in the most incorrect manner upon Slavonic subjects without such statements being challenged. There has latterly, however, been a faint struggle for greater accuracy, and I was therefore the more surprised to find the following curious mistakes (which I select among several others) in the July number of *Fraser*, with which I have just met, and which contains an article (able in other respects) on Austria and Turkey.

1. The writer tells us, somewhat *ex cathedra*, that the Slovakian language bears the greatest resemblance to the Old Church Slavonic. This opinion has long since been utterly exploded. The authorities on the subject are divided into two parties—those, as Schleicher and Leskien, who consider it to be Old Bulgarian, and those, as Miklosich and Kopitar, who hold it to have been Old Slovenish.

2. It is insinuated that Jungmann forged the "Königinhof MS." In the first place this MS. was discovered by Hanka in 1817, who has repeatedly been accused of having fabricated it ; but the attacks have been well repelled in a masterly vindication by the Brothers Jireček. It was the Grünberger (Zelenohorsky) MS. that Jungmann was alleged to have forged, and Dobrowsky insinuated something of the kind. This is an accusation which no one believes now.

3. The writer evidently thinks that Schafarik and Palacky wrote only in German. Does he not know that the *History of Bohemia* and the *Slavonic Antiquities* were both published in Cech ?

4. What is his warrant for calling Jungmann a German ? He was born in Bohemia, and wrote his celebrated *History of Cech Literature* in the

national language. As regards his name, nothing is proved by it, as we know it was the custom in the days of their persecution for the Bohemians to Germanize their names, just as Irishmen removed the Mac and O. They are now again turning them into Cech.

5. What does he mean by speaking of Bohemian literature as if it were *created* this century? Does he not know that up to the end of the sixteenth century the Bohemians had a fairly copious literature? He has clearly never heard of Hus, Stitny, and Hajek, to say nothing of others.

6. The writer's orthography is amazing. He tells us he spells the words to adapt them to English pronunciation; but would "Purkynji" help us to the name of that distinguished man of science? And what, in the name of everything Slavonic, is "Gaglonitic" (*sic*)? These are only a few examples; one more must suffice. What are we to say of such a form as *Czeck*, which is neither Polish, German, nor Bohemian, but looks like a mixture of all three, and certainly would not assist an Englishman to the right pronunciation?

W. R. MORFILL.

THE "BREECHES BIBLE" AND CHAUCER.—I have never seen it noticed that the word used by the Genevan translators to express the garments made by Adam and Eve was used long before by Chaucer for the same purpose. Thus, in *The Persones Tale*:—

"And when they knewe that they were naked, they sowed of a fig-tree leves in maner of breeches," &c. Edit. 1775, vol. iii. p. 171.

E. E. A.

"EXPLICIT."—A term much used in ancient MSS. is an abbreviation of the word *Explicitus* (*liber*); that is to say, a book finished, examined and reviewed to the end. These books or MSS. were rolls of parchment which were unfolded while being read, and when the roll was unfolded to the end, the word *explicitus* was seen. This is clearly shown by this epigram of Martial, xi. 107:—

"Explicitum nobis usque ad sua cornua librum,
Et quasi perlectum, Septimiane, refers,"

and by this other, *Apophor.*, lib. xiv. :—

"Versibus explicitum est omne duobus opus."

The above I find in *Huetiana*, Amsterdam, 1723, p. 138, lxi.

J. LE BOUTILLIER.

Cincinnati, U.S.

NEW WORDS.—It is well to note new words when they spring up. I never before met with *suicide* used as a verb, and hope I may never come across it again. Did the writer of the following passage in the *Spectator* invent it?—

"The Sultan is still incapable of giving orders, but as the Divan cannot pass over the next heir without provoking armed insurrection, and as it is difficult to *suicide* him....."—Aug. 12, 1876, p. 997.

Dr. Whewell, it seems, used the word *tidology*, which, it is to be hoped, has not yet got into the dictionaries. In 1856 he said, in a letter to Prof. J. D. Forbes, "I look upon it as my great achievement in *tidology*."

It is pleasant to find his biographer stating that not even the authority of the late Master of Trinity can reconcile him to this "barbarous compound" (*Will. Whewell, an Account of his Writings*, by I. Todhunter, vol. i. pp. 79, 86).

In another place Whewell uses the good old local word *shippen*. He says, writing to the Rev. R. Jones, in 1829, from Realp, that his sleeping room was "over a *shippen* filled with pigs." The editor tells us that "*shippen* is a Lancashire word for a cow-house" (ii. 103).

A. O. V. P.

"THE HARMONIOUS BLACKSMITH."—If the following quotation be accurately quoted from Chaucer's *Dreme*, we have to go much further back than Handel for one theory concerning his famous tune. For, according to this verse, it was

"Lamech's son Tubal
That found out first the Arte of Song:
For, as his Brother's Hammers rong
Upon his Anvelt up and down,
Thereof he took the firste rown."

QUIVIS.

FRANCIS I. AT PAVIA.—In a contemporary article on Francis I. I note the survival of a superstition which I had believed long since dead. The monarch is popularly supposed to have written to his mother, "Madame, tout est perdu fors l'honneur." What he did write was, "Madame, pour vous faire savoir comme se porte le reste de mon infortune de toutes choses ne m'est demeuré que l'honneur et la vie, qui est sauvé," &c. Martin quotes the letter, *Hist. de France*, ed. 1860, tom. viii. pp. 67, 68.

LOUIS W. MONTAGNON.

Cheltenham.

FOLK-LORE: WEREWOLF.—Mr. Tylor, in his *Primitive Culture*, i. p. 283, mentions that the Danes still know a man who is a werewolf by his eyebrows meeting, and thus resembling a butterfly, the familiar type of the soul ready to fly off and enter some other body. Now, on the other hand, in the south of England it is currently said, "It is good to have meeting eyebrows, you will never have trouble."

WILLIAM GEORGE BLACK.

HARVEST HOME CRY.—In Herefordshire the harvest home cry is, "I have her; what have you? A mare, a mare." In Cornwall the cry is, "I have her; what have you? A neck, a neck"; and the bunch of wheat, profusely decorated, is hung up in the farmer's kitchen.

W. T. HYATT.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

DR. JOHNSTONE AND LORD LYTTELTON.—In Mr. Frost's recently published (*Tinsley Brothers, 1876*) *Life of Thomas, Lord Lyttelton*, mention is made of Dr. Johnstone. At p. 264 is printed an extract from a letter of his lordship's to an unnamed friend commenting upon the suicide of John Damer. Lord Lyttelton says to his correspondent:—

"When you are here, I will amuse you with a pamphlet which . . . is a complete physical or rather anatomical reply to those who defend the right of self-murder. It is a treatise on the Ganglions of the Nerves, by a Dr. Johnstone, a physician in my neighbourhood. It is written with the pen of a scholar, and possesses throughout a most perspicuous ingenuity. This gentleman attended my father in his last illness, and was not only his physician but his confessor."

I strongly suspect this Dr. Johnstone to be Dr. James Johnstone, of Annan, in Scotland, who settled in Worcester and died there, circa 1802. Allibone mentions that he "published a number of valuable professional works, in *Phil. Trans.*, *Med. Com.*, and *Memoirs Med.*, 1758-99. Among his works is *Hist. Dissert. on the Malignant Epidemic Fever of 1795*." I can, however, find no mention of the treatise which affected the profligate man of talent so powerfully. Can any of your readers help me to get tidings of it? Some benevolent contributor in the neighbourhood of Bloomsbury might turn it up in half an hour at the British Museum, and note date, place, and form of publication. We have only 100,000 volumes in our twenty-three-years-old library, and the *Ganglions of the Nerves* is not among them.

MARCUS CLARKE.

The Public Library, Melbourne, Victoria.

ST. AUSTIN'S STONE.—At the head of Drewton Vale, a picturesque and secluded valley among the Yorkshire Wolds, near South Cave, is a bold, projecting, pulpit-like rock, which bears the name of St. Austin's Stone. Can you give me any explanation of this name, and say whether there is any tradition attaching to the stone? Godmundingham, the scene of King Edwin's conversion by Paulinus, is within a few miles of the spot, but that event did not, if I remember aright, take place until after the death of St. Augustine. Can the name "Drewton" contain any allusion to Druidical worship? (Conf. Stanton Drew, Somerset, where a cromlech still exists.) H. F. P.

"LIKE JACK ROBINSON BETWEEN TWO LOOKING-GLASSES, AND A SERIES OF JACK ROBINSONS IN SECELA SECLORUM."—Somewhere in Coleridge's prose works the above expression occurs. Who is Jack Robinson supposed to have been, and what

is the meaning of the allusion to him in this passage? E. R.

PROF. WILSON'S ESSAYS.—In the four volumes of *Essays Critical and Imaginative*, which I take to be the complete edition of the collected essays of Christopher North, I can find no article on Spenser. Yet some speak of this as the critic's masterpiece. Can there be any confusion between the real fourth volume of the essays, and that on "Homer and his Translators," which constitutes the fourth in my edition? The latter used to be advertised in a separate volume. KIT.

IRETON THE REGICIDE.—Is there any record of the dates of the births and deaths of the five children of Henry Ireton, the regicide? What was the name of his youngest daughter, who is said to have married a merchant of Yarmouth named Carter? A. E. L. L.

"AC TOT ITT LIB TAT VOCAT VEL NUNCUPAT P' NOMEN DE IMPLEMENT."—In a grant from the Duchy of Lancaster, dated 12 Car. II., I find as above. Can you tell me where I can find any account of the rights and privileges comprised under the name of "Implement," and especially if it would give the right of appointing a coroner? C.

WILLIAM CROMWELL, 1786.—Can any of your readers tell me how to find out who was the father of the William Cromwell who is named in the following certificate, which I now have lying before me?—

"William Cromwell, of London, Mason, was admitted into the Freedom aforesaid and sworn in the Mayoralty of Thomas Wright, Esq., Mayor, and John Wilkes, Esq., Chamberlain, and is entered in the book signed with the letter A relating to the Purchase of Freedoms and the Admissions of Freemen (to wit) the 4th day of April, in the 26th year of the reign of King George the Third, and in the year 1786."

The above certificate is written upon parchment, and bears in the margin the initials of the notorious John Wilkes.

I cannot find in Noble's *Memoirs* the name of a William Cromwell alive after 1772; but was Noble able to trace from his rectory of Barming, in Kent, all the members of the family whose memoirs he professed to write? J. G. C.

St. Mark's College, Chelsea.

MAIDEN ASSIZE.—I recently came across an extract from a magazine of 1732, noticing a maiden assize, whereat the judges received white gloves, as no capital sentence had been pronounced, though three prisoners were condemned to transportation. Being under the impression that a maiden assize was and is so called in the total absence of prisoners, I should be glad to know how the fact stands. Were the present practice that of 150

years back, as above given, it would be good for the glove trade.
W. T. M.
Shinfield Grove.

THE "JEHAD."—A popular newspaper, Sept. 15, 1876, says: "When that city [Constantinople] ceases to be the Sultan's, Asia will only ask who holds it, to decide whether Islam shall cry the 'jehad' from Kashgar to Algeria." What is the "jehad," and what the mode of proclaiming it? How is the word pronounced?

JOHN MICROLOGUS.

COINS.—I should be glad to receive a notice of any coins struck during the reigns of William I., William II., Henry I., Stephen, Henry II., and Henry III., in England, which are not mentioned by Hawkins, Ruding, Snelling, Akerman, or in the *Numismatic Chronicle* to 1874. I am preparing for issue a catalogue of the coins of these reigns.

J. HENRY.

Devonshire Street, W.C.

THE LAST OF CERTAIN WILD ANIMALS IN ENGLAND.—I am trying to get information about the date of the disappearance of certain wild animals in England. When were the last wolves killed? They certainly existed on the borders of Wales in Edward I.'s reign. Also, when did the red deer disappear from the Surrey heaths? H. E. M.

CANDLES : RACK-RENTS.—

"Some wares in England are usually set to sale by the candle."—*Sermon*, temp. 1644.

"That he is seized of an...estate (in expectancy) of and in the third parte of the Lordship of Bolton, lying and being in the countie of Lancaster, being most candle and rack rents, and but 33 acres of landes of the yearlie value before these troubles, 22^l 16^s 9^d."—*List of the Property of Orlando Bridgeman, of Chester*, Nov. 21, 1646.

What is the explanation of these terms?

J. E. B.

SIR THOMAS LITTLETON, BART.—Is there any portrait or engraving of Sir Thomas Littleton, Bart., of Stoke Saint Milborough, in Shropshire, who died s.p. 1709? Sir Thomas was the third baronet, and Speaker of the House of Commons in the reign of Queen Anne. HUBERT SMITH.

ARMORIAL BEARINGS.—In the windows of a church, the date of the erection of which is unknown, but which was pulled down in 1792, were, according to Dr. Whittaker, the following arms:—1. Vaux quartering Dacre,* viz. 1 and 4, chequy, gules and or; 2 and 3, gu. three escallops arg.; 2. Dacre impaling —, viz. gules, three escallops ar., imp. arg. three water bougets sable; 3. —, viz. arg. a griffin salient, sable; 4. — impaling Dacre, viz. lozengy, argent and sable, impaling gu. three

* The Dacres were Lords of the Manor and patrons of the advowson.

escallops ar. On two of the bells in the same church, and which still exist, are the names "Johannes" and "Petre," with the letters "sce" or "sic," and a shield bearing the initials "T. B.," with the figure of a bell beneath, and an illegible device. Will some one kindly fill up the blanks in the list of the bearers of the above arms, and inform me what bell-founder used the device described as his mark?

ROSPEAR.

"TRISTRAM SHANDY."—Somewhere I once met with the assertion that the above work of Sterne's was not original. Where can I have seen it?

H. FORDE.

BURIAL IN WOOLLEN.—V. Pope, *Moral Essays*, i. 246; compare *Iter Boreale, with large Additions of several other Poems, &c.*, the author R. Wild, D.D., London, 1670, 12mo., p. 118:—

"Maist thou next send me what is worth thy Pen,
May I have brains to answer it agen,
May all that are of such good wishes cullen,
Live till their good Friends bury them in Woollen."

What was the origin of this expression? Can we connect it with Beatrice's exclamation?—

"Lord, I could not endure a husband with a beard on his face; I had rather lie in the woollen" (*Much Ado*, ii. 1, 33).

H. LITLEDAL.

Trinity College, Dublin.

[Burial in woollen, see "N. & Q.," *passim*.]

PREMONSTRATENSAINS.—Will any one favour me with information relative to the above order? There was anciently at Great Parndon, Essex, a convent for canons with this designation.

W. T. HYATT.

IRELAND AND BARBADOES.—I have noticed that West Indians (especially Barbadians) use certain words and phrases one never hears in England, but which are commonly heard in Ireland. Is this, partly at least, the result of the extensive transplantation of the Anglo-Irish to Barbadoes by Cromwell in the seventeenth century?

M. A. H.

GUILD OF THE HOLY GHOST, BASINGSTOKE.—It is stated in "Scenes from the Life of Latimer," in the *Sunday at Home* for 1869, that the chapel of this guild was one of many places to which pilgrimages were made. But, unless there was a building previous to the one of which I speak, which seems probable, I am inclined to think with Loggon, who, in his *History of the Guild or Brotherhood of the Holy Ghost, in the Chapel of the Holy Ghost, near Basingstoke, in Hampshire* (1742), states that this tradition is without foundation, the chapel "having been built so late as in the reign of Henry VIII., the reign wherein the Reformation began." But as I am anxious to know as much as possible of this institution, and the earlier building

(if any), I write this in the hope that some reader of "N. & Q." can give me some information. I am also anxious for information respecting the hospital founded by Walter de Merton in the reign of Henry III., some time previous to A.D. 1268.

H. G. C.

Basingstoke.

JAMES DODD, ACTOR.—Can any of the readers of "N. & Q." direct me to any book giving an account of the life and parentage of one James Dodd, an actor, who lived from about 1730 to 1800, and was the father of the Rev. James Dodd, a Master of Westminster School, who died 1820? The Rev. Mr. Lucas Collins, in his notice of the *Public Schools of England*, mentions James Dodd the actor as having been educated at Holborn. His parentage and any particulars concerning the same are desired by a descendant.

II.

"**JACK AND THE BEANSTALK.**"—Where shall I see this child's tale in its earliest English form?

A. O. V. P.

ARMS OF ROWE FAMILY.—Poinz (1795) quotes these, "Azure, three holy lambs or," whereas Burke quotes, "Gules, three holy lambs argent"; again, *Cassans* describes them as "A beehive beset with bees promiscuously volant." Which is correct? Is this family of Yorkshire origin? and, if so, from which part and from what does it derive its name? Any particulars would much oblige. ARROW.

HARD FROST IN IRELAND.—What is the exact date of what is known in Ireland as the "year of the hard frost"? IDONEA.

DIBBER : DIBBLE : DIPPER.—Such are the names applied variously to the simple instrument used for the purpose of transplanting seedling vegetable and flowering plants, &c., and after which the parsnep, or *Pastinaca* (derived from *pastinum*), is named, the latter signifying a "forked planting tool." But why "forked," as the parsnep is not generally so? Admittedly a dibber has several dibbles or branch planters upon it, but wherefore the use also of the term "dipper"? WILLIAM EARLEY.

ORNITHOLOGICAL SOCIETY.—Is there any such society now in London? If not, when did it cease to exist? The water-fowl in St. James's Park are said to have belonged to this society by Smith, in *the Streets of London*, i. 101, and Cunningham speaks it without acknowledgment. There is no such society in the present *London Directory*, under head of "Learned and Scientific."

C. A. WARD.

Mayfair.

COCK-CROWING.—The other day some friends of mine drove over to a farmhouse on the borders

of Shropshire and Montgomeryshire, and were welcomed at the door by the farmer's wife, who laughingly said, "I have just been telling the cocks not to crow, because we did not want visitors until after harvest." I want to know whether much crowing on their part is considered to be a sign of the advent of strangers in other places besides the one named. A. R.

Croeswylan, Oswestry.

"**SANGAREDE.**"—What is the meaning of this word? It appears in an old will, dated 1572.

M. D. W.

VISITATION OF CROSSBILLS IN 1593: MS. WANTED.—In Wats's edition of the *Liber Additamentorum* of Matthew Paris (London, 1640, p. 263) is an account in Latin of a visitation of the curious birds known as crossbills to England in 1593, from a MS. supplied to the editor by Sir Roger Twysden. Bewick (*Brit. Birds*, i. p. 155, ed. 1826) published an English translation of this, and afterwards Yarrell gave what seems to be a copy of the original MS. (also in English), with which he says he was "favoured by the Rev. L. B. Larking, of Ryarsh Vicarage, near Maidstone." I shall be greatly obliged to any one who will give me information whereby I may be enabled to see this MS. if it is still in existence (as is most probably the case), so as to collate the printed version with it, and, if possible, ascertain its date. ALFRED NEWTON.

Magdalene College, Cambridge.

FATHERS CAMPIAN AND HOLT.—I should be glad to know the place of birth and parentage of Fathers Campian and Holt, who were actively employed in England and Scotland during the reign of Elizabeth; the former was executed. Possibly some one of the readers of "N. & Q." may be able to give me information on both these points; if so, I shall be obliged. JOHN H. CHAPMAN, M.A. Woodgreen, Witney, Oxfordshire.

AUTHORS AND QUOTATIONS WANTED.—

"*Ara artium omnium conservatrix.*" By whom was this phrase first used? JNO. S. Iowa City.

"*Ait Sempronius, negat Titius.*"

"For you never will meet
With a tune half so sweet
As that played by the feet
Of your own hobby-horse."

"The dearest, noblest, loveliest
Are always first to go."

W. T. M.

Shinfield Grove.

"Thou art gone to the grave, but we will not deplore thee."

The above was said to have been written on the death of the Rev. George Walker, the defender of Londonderry. H. FORD.

Tenby.

"Nimis remediis irritantur delicta."

Probably Tacitus?

J. E. BAILEY.

"And those who remained fought and drank as of yore,
But the land of their hearts' hope they never saw
more," &c.

"I saw the double-featured statue stand
Of Memnon or of Janus, half with night
Veiled," &c.

ALFRED JEWELL.

Replies.

MISSING ANCIENT HINDU ROYAL GRANT.

(5th S. vi. 187.)

The Gáhirwár Rájás of Fort* Kúntit, originally Karna Tirath, on the Ganges, fifty miles south-west from Benáres, claim descent from Karna,† the son of Súraj, Ráhtór of Kanouj, by Prithá‡ or Kúnti, the adopted daughter of Kúntbhója of Kotwál, or another village near Gualior mentioned by Wilford. He was the elder half brother of the five famous Pándava princes, Yudhisthira, Bhima Séna, Arjuna, styled Dhanan-jáya, Nakúla, and Saba Déva; and the date of the missing grant, if it can be recovered, I should say is not at all likely to be at variance with the solar§ eclipse of the Gauja Agrahár grant, Sunday, April 7, 1521, made at Harihara by his great grandnephew, Janamé-jáya, on the occasion of the burning of the Sarpa captives, of which a translation by T. H. Colebrooke, Esq., is published in the ninth vol., *Asiatic Researches*, 1810. The grant was no doubt secreted in the well where it was found by Rája Chait Singh, during the insurrection at Benáres in 1781, when he made his escape from the supposed pursuit of Warren Hastings,|| and let himself down the steep bank of the river by means of a rope made of turbans tied together. Chait Singh and Ausán Singh, his successor, are both described as being Bhúmi-hár¶ Bráhmans, the former being of the Sarwari, and the latter of the Gautama Gote. The class appellation Bhuinhár, originally Bhúmi-hár, meaning lands lost or forfeited, is applied to them on account of certain estates bestowed upon them by

the great Bráhmaṇ conqueror Parasu* Rám, which he afterwards resumed on finding that they were unable to manage them, and that their incapacity led to disturbances.

According to popular Hindu accounts current in Bengal, Parasu Rám, so called from the Pharsa, or axe which he used in battle, having a narrow blade, lived in the Mohasthán† Nagar in the Dinajpur district. He, it is said, was conquered and put to death by a still mightier personage, the Mahumadan saint Sháh Hazrat Auliya, apparently the one of this name buried at Rasula-ábád,‡ A.H. 800 (A.D. 1475), perhaps the same as Makdúm Sháh, of whose shrine at Máhim,§ near Bombay, an account is given by Emma Roberts in her *Journey through France and Egypt*, who says that the tomb does not appear to be of any great antiquity, but that the people, not the best chronologists in the world, fancy it to be of very ancient date.

The missing grant by Karna would be valuable in throwing light upon Hindú history about the time of the Reformation in Europe, and I wish much that I could assist W. E. in any way in effecting its recovery. When associated with an old and valued friend, Lieutenant, now Colonel, F. Maisey, in archæological inquiries in Bundelakhanda, upwards of twenty years ago, I made repeated applications for information to different authorities at Benáres about it, but entirely failed in finding out how it had been disposed of: if I recollect rightly, the college authorities sent me a grant by Jáya Chandra, Ráhtór of Kanouj, which, of course, did not give the required information. I lent my copy of the ninth vol. of *Asiatic Researches* some years ago to a friend, by whom it has unfortunately been mislaid, and I am unable now to refer to it. Sir Edward Colebrooke was with Warren Hastings as Persian interpreter during the insurrection at Benáres in 1781. Has search ever been made for the missing grant among the papers of either?

R. R. W. ELLIS.

Starcross, near Exeter.

WATER CLOSETS (5th S. vi. 248).—I think that I must claim on behalf of my ancestor, Sir John Harington, of Kelston, near Bath, the merit, if such it be, of having introduced into a private residence the convenience referred to by your correspondent. In "An Account of Sir John Harington," by Mr. Park, prefixed to his edition of the *Nugæ Antiquæ*, or the Harington Papers, is the following:—

"Another literary production, which is now very scarce, made its appearance in 1596, and is entitled *A New Dis-*

* Maurice's *Ancient History of Hindústan*, vol. ii. p. 91.

† Buchanan's *Eastern India*, edited by Montgomery Martin, vol. ii. p. 609.

‡ *History of Gujardt*, translated by Bird, p. 211.

§ *Asiatic Journal*, N.S., vol. xxxiii. p. 176, 1840.

* *Map of North-West Provinces according to the Ayin Akbari in A.D. 1596; Supplemental Glossary*, by the late Sir Henry Elliot, edited by John Beames, Bengal Civil Service; Gladwin's *Akbery*, vol. ii. p. 27, *Tukseem Jumma*.

† *Kshatras Prakrits, being a History of the Búndelas*, translated by Major Pogson; Wilson's *Mackenzie Collection*, vol. ii. p. 111, *Kavi Priya*, by Késava Déa.

‡ *French Translation of the Hari-vansa Purána*, by M. A. Langlois, vol. i. pp. 460 and 493.

§ *Charts of the Solar Eclipse*, April 6-7, 1521, by the Rev. G. B. Gibbons, B.A., and Sir G. B. Airy, K.C.B., Astronomer Royal; British Museum.

|| *Memoirs of Warren Hastings*, by the Rev. G. R. Gleig, M.A., vol. ii. p. 411.

¶ *Hindú Tribes and Castes*, by the Rev. M. A. Sher- ring, M.A.; Elliot's *Glossary; Aqwám ul Hind, Tribes of India*, in Urdu, by Kishór Lal.

course of a *State Subject*, called the '*Metamorphosis of Ajax*,' otherwise a *joke*. It was occasioned, as Mr. Harrington reported, by the author's having invented a kind of water-closet for his house at Kelston. In this little work we find extensive reading and infinite humour, combined with the satiric grossness of Swift; but several of the persons alluded to, and intended to be satirized, are unknown to us at this time."

Mr. Park adds in a note, quoting Mr. Steevens, in his edition of Shakspeare, that "a licence was refused for printing this book, and the author was forbid the Court (though the Queen was his god-mother) for writing it. Notwithstanding these inhibitions, the tract was actually thrice printed in the course of one year, and two of the editions bear the name of the publisher" (*Nugæ Antiquæ*, Preface, vol. i. p. 11). A copy of Sir John's work is before me, and, though I cannot venture to quote the "wit and pleasantry" contained therein, I may extract the following as bearing on the immediate subject before us:—

"Though I called myself an admiral, by metaphor, for the water works, yet I assure you this devise of mine requires not a sea of water, but a cesterne, not a whole Thames full, but half a tunne full, to keep all sweete and savorie: for I will undertake, from the peasant's cottage to the Prince's Pallace, twice so much quantity of water as is spent or drunk in the house, will serve the turn. And the devise is so little cumbersome, as it is rather a pleasure than a pain, a matter so slight that it will seeme at the first incredible, so sure that you shall find it at all times infallible. For it doth avoid at once all the annoyances that can be imagined, the sight, the savour, and the cold, which last, to weak bodies, is oft more hurtful than both the other, where the houses stand over brooks, or vaults, daily cleansed with water. And not to hold you in too long suspense, the devise is thys: You shall make a false bottom to that privy that you are annoyed with, either of lead or stone, the which bottom shall have a sluice of brass, to let out all the filth, which, if it be close plastered all about it, and renced with water, as oft as occasion serves, but specially at noon and night, will keep your privy as sweete as your parlour, and perhaps sweeter to, if Quale and Quando be not kept out. But my servant Thomas (whose pencil can perform more in this matter than my penne) will set down the form of this by itself in the end hereof, that you may impart it to such friends of yours as you shall think worthy of it, though you put them not to so great penance as to read this whole discourse."

Well, his servant Thomas, or some one else, has favoured us with a sketch, the character of which may be imagined, but cannot be given or described in the pages of "N. & Q." E. C. HARRINGTON.
The Close, Exeter.

I have been informed and believe, but can give no authority for the opinion, that water-closets were invented some time late in the last century. I have personal knowledge of several large and well-finished houses built about the middle of the last century, to which the water-closets are evidently additions that have been made after the houses have been finished. The sixth *Report of the Deputy Keeper of the Public Records*, Appendix ii. p. 148, contains mention of a specification

of a patent, bearing date 1799, relating to an improvement in these machines. The entry is as follows:—

"Thomas Binns, of Great Barlow Street, in the parish of Saint Mary le Bone, Middlesex, water-closet maker: Specification of an invention of a machine or apparatus answering the several purposes of a portable water-closet, &c., which together are comprised in one third of the space or room occupied by portable water-closets now in use, and which from its lightness and size is particularly calculated for travelling, or for camps and ships."

It is evident that at this time water-closets were sufficiently common for the making thereof to be a recognized trade.
A. O. V. P.

There was once a newspaper paragraph in a century-old scrapbook I have, which showed that these things, though probably not in common use, were known at a time which I should suppose was about 120 years ago. I have always heard that we owe them, and our consequent visitations of typhoid, to Joseph Bramah. If he could have foreseen the results of his very delectable invention, I think he would have left us to "pluck roses," as Pope, Swift, &c., call it.

C. F. S. WARREN, M.A.

Bexhill.

ADDISON AND STEELE (5th S. vi. 249.)—Perhaps the subjoined cuttings from the *Western Mail* of the 5th Sept. last with respect to Steele may be deemed worthy of a corner in "N. & Q." :—

"The annual report of the general and parochial charities connected with the parish of St. Peter [Carmarthen] for the past year . . . The report opens with an address from the vicar, the Rev. Latimer M. Jones, B.D., and the announcement that a memorial tablet is to be placed over the burial-place of Sir Richard Steele, the essayist. . . . It will gratify not merely a parish but the literary world to know that Mr. Davis has determined to erect a brass mural tablet in memory and in honour of Sir Richard Steele. It bears the following inscription:—

SIR RICHARD STEELE, KNIGHT,
Author, Essayist,

First Chief Promoter of the Periodical Press of
England.

Born in Dublin, March 12, 1671.

Buried in this church and below this tablet.

Extract from the Register of Burials, 1729:—

'Sep. 4, Sir Richard Steel.'

(*Certified*) LATIMER M. JONES, Vicar.

This monument was erected at the suggestion and expense of Valentine Davis, Esq., August, 1876.

. Hitherto no tablet or stone has marked the resting-place of the distinguished author who was interred in the church. Sir Richard Steele, although little public notice has been taken of the fact, was intimately associated with Carmarthen and the neighbourhood. His second wife was a daughter of Mr. Jonathan Scurlock, of Llangunonor, and Sir Richard lived at a place known as Tygwyn, White House. It was not, however, there that he died. His death occurred on the 1st September, 1729, in a house he occupied in King Street, Carmarthen, upon the site of which now stands the public assembly rooms. After his death a monument was placed to his memory in Llangunonor church, by a gentleman named

William Williams, who was the author of a work which attained some popularity, entitled *Primitive History*. The inscription is so striking in its character and so peculiar in its nature, that it is well worth reproducing. It runs as follows:—

'This stone was erected at the instance of William Williams, of Ivy Tower, owner of Penddaylwn Vawr, in Llangunor, part of the estate there once belonging to the deservedly celebrated Sir Richard Steele, Knight, chief author of the essays named "Tatlers," "Guardians," and "Spectators." And he wrote "The Christian Hero," "The Englishman," and "The Crisis," "The Conscious Lover," and other fine plays. He represented several places in Parliament. Was a staunch and able patriot. Finally, an incomparable writer on morality and Christianity. Hence the ensuing lines in a poem called "The Head of the Rock":—

Behold Languor leering o'er the vale,
Portrays a scene to adorn romantic tale,
But more than all the beauties of its site,
Its former owner gives the mind delight.
Is there a heart that can't affection feel
For lands so rich as once to boast a Steele?
Who, warm for freedom, and with virtue fraught,
His country dearly loved and greatly taught,
Whose morals pure, the purest still conveys,
T' instruct his Britain to the last of days."

R. & —.

GAMBADOES (5th S. vi. 189).—On referring to Johnson's *Dictionary* (8vo. edit., 1756), I find "gambados" defined as "spatterdashes" and Dennis cited as authority. "Spatterdashes" Johnson defines as "coverings for the legs by which the wet is kept off," and derives from *spatter* and *dash*. According to the great lexicographer, therefore, "gambados" would seem equivalent to "gaiters," or perhaps rather to "leggings," neither of which words is given in this edition of Johnson. Richardson (2nd ed., 1844) gives "gaiter" (noting, however, that "the word is of no great antiquity in England"), "gambado," and "spatterdash"; "legging" he does not notice. Richardson classes together *gambauld*, *gambauding*, *gambadoes*, and *gambol*, and refers to "Fr. *gambader*, -iller; It. *syambettare*, which Men. derives from It. *gamba*; Fr. *jambe*; Low L. *campā*, a leg, and this from Gr. *καμπή*, a joint. Est tibi *gambæ capri* is rendered by Fuller, Gamb'd like a goat (Cornwall)."

In Smart's *Walker* (3rd ed., 1849) I find "legging," "gaiter," "gambado," and "spatterdash." "Gambadoes," says Walker, "are spatterdashes attached to the stirrups, a kind of boot," which seems somewhat to agree with P. P.'s notion of the meaning of the word. Spatterdashes he defines as "coverings for the legs to keep them clear of mud, gaiters." MIDDLE TEMPLAR.

In Bullokar's *English Expositor*, 1663, they are thus described:—"A thing made of leather to set the foot in, hanging in the place of a stirrup in riding." Johnson, in 1755, considered it identical with "spatterdash," but this was probably not quite correct, as it would appear that the gambado had

a sole, whilst the spatterdash had none. Phillips's *New World of Words*, 1706, gives:—"Spatterdashes or spatter-splashes, a sort of light boots, without soles." The earliest reference to the use of the word which Johnson and Bailey give is in 1707 by Dennis (see his *Letters, Familiar, Moral, and Critical*, 1721, vol. i. p. 130), "The old pettifogger ambles to her in his gambadoes once a week." Blount, *Glossographia*, 1674, describes the gambado as "a kind of leather instrument affixed to the saddle, in the place of stirrups, wherein we put our legs when we ride, to preserve them from dirt and cold." EDWARD SOLLY.

I think they went out of fashion about 1834-6, when the "Antigropelos" superseded them. They were of two kinds, the older variety being used without stirrup irons. It resembled half of a clumsy jack boot, divided vertically, and had sometimes spurs screwed into the leather; a stupid arrangement, as the horse was liable to be pricked by them when being led about. The second kind was a leather shield of oblong form, and used with stirrup irons. I have ridden with both, when a boy, on muddy days in London.

W. J. BERNHARD SMITH.

Temple.

CROMWELL FAMILY (5th S. vi. 229).—The last male descendant of the Protector was also an Oliver Cromwell, and he published a work, which ran to three editions, called *Memoirs of Oliver Cromwell and of his Sons Richard and Henry, with Original Letters and other Family Papers*, 1820. This book would yield not only some direct information, but would furnish hints from which more might be found. Mrs. T. A. Russell, of Cheshunt, was his daughter.

Richard Cromwell, the son of the Protector, had two children, who survived him; Henry Cromwell, the fourth son of Oliver, had five sons and two daughters, who all but one survived him: consequently they might ramify very widely. Noble's *Memoirs* would contain something to the purpose.

There was a Samuel Cromwell who wrote a treatise on *Tumours in Geneva*, published in 1682 at Leyden; whether he was of the family or not I do not know.

Thomas Cromwell published a book entitled *Oliver Cromwell and his Times*, Lon., 1821. It is common enough, and may be got for about 3s. 6d. or 5s. This would prove useful to J. G. C., because it devotes nineteen pages of the appendix to Oliver's descendants, closing with a genealogical tree, at 1821, with the death of Oliver Cromwell, the last male descendant of the Protector, but saying that Mrs. T. A. Russell, of Cheshunt, his daughter, has a numerous family. I believe that none of these Russells are now resident in Hertfordshire, but probably if a letter were addressed to the Rev. W. Kirby, Vicar of Cheshunt, he would

indicate members of the family who would give further information.

C. A. WARD.

Mayfair.

"MUNERARI," NOT "NUMERARI," IN THE "TE DEUM" (4th S. xii. 84, 155, 194, 258, 336).—See the edition of the *Te Deum* by Dr. J. H. Todd in *Journal of Classical and Sacred Philology*, i. (from an Irish MS. of the tenth century or earlier). Dr. Todd's opinion on such a point is so weighty that I quote his words (pp. 276, 277):—

"The common text, as given in the Roman Breviary, and translated in our English Prayer Book, is 'Æterna fac cum sanctis tuis in gloria numerari,' 'Make them to be numbered with thy saints in glory everlasting.' But the *Antiph. Benchor*, and every copy of the *Te Deum* which I have seen, in any MS. older than the sixteenth century, have 'Æterna fac cum sanctis tuis gloria *munerari*' [footnote: Very many MSS. insert *in before gloria*], which the old English versions published by Mr. Maskell render, 'Make hem to be rewardid with thi seyntis: in blisse, with everlasting glorie' [*Monum. Rit.*, vol. ii. p. 14], or 'Make hem to be rewarded with thi seyntes in endeles blisse' [*ib.*, p. 230, 232]; and every one acquainted with the black-letter writing of the fifteenth century will at once see how easily *munerari* may be mistaken for *numerari*. That the former is the true reading can scarcely, I think, admit of a doubt."

He quotes Daniel, who traces *numerari* no higher than the Italian breviaries of the end of the fifteenth century. A note on p. 278 (I think by the late Archd. Hardwick) adds another authority from the beginning of the eleventh century at latest: "It is worth noticing that the Cambridge MS., Ff 1 13, p. 525, . . . contains also a copy of the *Te Deum*, and that the reading which it furnishes is *munerari*."

JOHN E. B. MAYOR.

St. John's College, Cambridge.

THOMAS GIBBS (5th S. vi. 88, 154, 237).—I am obliged for the particulars which MR. H. H. GIBBS has supplied of his namesake, "Thomas Gibbes, Gentleman"; but I think he is not the man inquired for. The latter was a minister, and probably published a sermon. His name, however, is not found in Watt, Lowndes, or Allibone. Ant. à Wood (*Athen.*, ii. 420, ed. Bliss) refers to "one Gibs" as the opponent of Richard Carpenter in the matter of baptism, already referred to (p. 88, *anted.*). This Gibs may be the preacher who attempted to get into the favour of the tenants of the Savoy in 1642 (see my forthcoming *Sermons of Fuller*, vol. i. p. ccxcii). The annexed note may refer to the same man. On Nov. 7, 1644, the House of Commons ordered—

"That Mr. *Sallwey* [M.P. either for Worcestershire or for Appleby: both were King's Judges] do desire Mr. *Gibbs* to preach before the Commons, at St. Margaret's, Westminster, the next public Fast Day [27th Nov.]; Mr. *Langley* [qy. the Schoolmaster of St. Paul's School], formerly desired, being, upon extraordinary Occasion, gone out of Town."—*Commons' Journals*, vol. iii. p. 689, col. a.

It is, however, noticeable that for preaching the sermon a Mr. *Gibson* receives the usual formal thanks of the House (*Ibid.*, p. 707a), a mistake due perhaps to the modern transcriber of the records.

JOHN E. BAILEY.

"A NEW TERROR TO DEATH" (5th S. vi. 126, 195, 236).—I was paying a visit to Lord Lyndhurst when a gentleman called, who had just then edited some memoirs, in a note to which he had given a version of the anecdote above alluded to. Lord Lyndhurst immediately said this note was incorrect, and he stated to the following effect:—

The late King of Hanover paid a visit to England, and, being for a short time the guest of Sir Charles Wetherell, was entertained at dinner by the Benchers of the Inner Temple. It had been agreed that on this occasion no allusion should be made to politics. After dinner Sir Charles Wetherell made a speech, in which he kept clear of politics; but seeing Lord Campbell present, he launched out into a violent attack upon Lord Campbell's *Lives of the Chancellors*, in the course of which he declared that for all Lord Campbell's contemporaries he had added another sting to death, in the fear of having him for a biographer.

F. B.

PRECEDENCE OF ENGLISH AMBASSADORS AND MINISTERS (5th S. vi. 109, 155).—As this is a question appertaining to the "law of nations," I venture to supplement your correspondents' replies by two quotations from authorities, for I think it is more in accordance with the object of "N. & Q." to verify all opinions by reference to authorities:—

(1.) "The honour of Precedency amongst Christian Kings is often disputed by their Ambassadors and Commissioners representative at General Councils, Diets, publick Treaties, and other Honourable Assemblies at coronations, &c., which by the best information I can get is thus stated; As to England, next to the Imperial Ministers, the French take place, as being the largest realm in Christendom, and most Noble, since Charles le Mayne, their King, obtained the Imperial Diadem; the second place in the Western Empire was indisputably the right of our English kings, as enjoyed for hundreds of years, till Spain, grown rich and proud by the addition of the Indies, claimed the priority, yet could not gain till their Charles the Fifth was elected Emperor; but after his resignation the Controversie renewed upon the treaty of Peace between Queen Elizabeth and Phillip the Third, King of Spain, at Boloign in France, Anno 1600. Our Ambassadors were Sir Henry Nevil, John Harbert and Thomas Edmonds, Esquires; and for Spain, Balthazer de Coniga, Ferdinando Carillo, Jo. Ricardett, and Lewis Varreyken. The English challenged precedency as due to them before the Emperor Charles his time, as doth appear by Volatteram in the time of our Henry the Seventh, when the like difference being in question, 'twas joyntly referred to the Pope, who adjudged to England the most Honourable place: But the Spaniards refusing to stand to that old Award, or to admit of an equality, the Treaty of Peace broke up; neither hath any certain Resolution been hitherto taken in the matter, as ever I heard of."—Guillim's *Display of Heraldry*, part ii. p. 23, temp. Charles II.

This gives the history of the question to the reign of Charles II.

(2.) "By the Convention of Vienna of 19th March, 1815, diplomatic agents rank among themselves in each class according to the priority in date of the official intimation of their arrival at a particular Court, reserving the precedence granted to the Papal Nuncio in Catholic States."—*Martens' Précis*, vol. ii. p. 99, note.

"To avoid unseemly disputes about precedence among nations, the principle of alternation has been frequently adopted. At the Congress of Vienna all treaties and public acts were signed in the alphabetical order which the French language assigns to the different nations."—Lord Mackenzie's *Roman Law*, fourth edition, p. 73.

The different classes alluded to are (1) Ambassadors, (2) Envoys and Ministers Plenipotentiary, (3) Resident Ministers, (4) *Chargés d'Affaires*. G. LAURENCE GOMME, F.R.Hist.S.

See *Pepys's Diary*, vol. i. p. 307:—

"To Mr. Bland's, the Merchant, by invitation; where I found all the officers of the Customs, very fine grave gentlemen, and I am very glad to know them; viz., Sir Job Harvy, Sir John Wolstenholme, Sir John Jacob, Sir Nicholas Crisp, Sir John Harrison, and Sir John Shaw: very good company. And among other discourse, some was of Sir Jerom Bowes, Ambassador from Queene Elizabeth to the Emperor of Russia; who, because some of the noblemen there would go upstairs to the Emperor before him, he would not go up till the Emperor had ordered those two men to be dragged downstairs, with their heads knocking upon every stair till they were killed," &c.

F. B.

K. H. B. will find, in D'Israeli's *Curiosities of Literature*, art. "The Diary of a Master of the Ceremonies," some very curious observations touching the reception and precedence, the treatment and audience, the punctilios and contests of foreign ambassadors in the reigns of James I., Charles I., and Charles II.

FREDK. RULE.

"PLAYING THE BEAR" AS A WORCESTERSHIRE EXPRESSION: THE BEARCROFT FAMILY (5th S. v. 485; vi. 36).—As a Worcestershire man I must demur to the statement of W. M. M. as to "playing the bear," as if confined to the peasantry of Worcestershire, and also to his explanation of Bearcroft. The expression "playing the bear," as applied to wanton, or indeed any, mischief, whether done by man, animals, or the elements, is commonly used, if not over all England, certainly all over the midland and western counties, and even by tradesmen in the metropolis itself. If some stupid thing has been done, causing injury, I have often heard the expression, "He has played the bear with it." It is assuredly a very far-fetched explanation to suppose that "in primæval times a bear escaped from a croft"; nor do I believe that the Beauchamps, Earls of Warwick, originated this remarkable phraseology, or exhibited brutal conduct more than other earls, except in their armorial bearings. It is not shown that even in Wor-

cestershire this was a proverbial expression as far back as Norman times, or one might have imagined it to have arisen from the conduct of surly Urso, the first Norman sheriff of Worcestershire, who really "played the bear" with the property of the Church, and was threatened with "God's curse" by Bishop Wulstan if he did not restore what he had seized. But if a conjecture may be hazarded on the subject, I should rather believe that the simile arose from some dancing bear in comparatively modern times having escaped from its Italian keeper, frightened people, and done more or less mischief before it was got into safe keeping. This, indeed, has often occurred, and would keep the idea of the bear well in the minds of those who had witnessed his proceedings. No doubt, however, the connexion of a bear with brutish conduct or wanton mischief may be found in the literature of all nations where the bear is known.

As to the name of Bearcroft, I believe that bruin is not responsible for it either in primæval or mediæval times. It is simply *bare*-croft, that is, a piece of ground bare of vegetation, of which no doubt there was a considerable quantity in early times, and bare crofts could be pointed out even now. Thus we have in Worcestershire the Barland or *Bare-land* pear, a variety originally found growing on bare or waste land.

Just opening Baker's *Northamptonshire Words and Phrases*, I see it there stated that market gardeners say, "A wet Saturday plays the bear with us," that is, spoils and injures their goods. It is doubtless a general phrase.

EDWIN LEES, F.L.S.

Worcester.

ULSTER IRISH (5th S. vi. 146).—The Ulstermen, I think, are not so far out as S. T. P. supposes about the Irish equivalent of *John*. It cannot be *Eoghan* (an old native name probably signifying "well born"), but is, in modern Irish at least, a word very near it in sound—*Eón*, genitive *Eóin* (pronounced "owen"). It would be easy to produce any number of examples to show this, but I will give three, and will not go to such books as O'Donnell's Testament, where *Eón* is used to translate "John," but use instances drawn from the living Irish speech of the people. 1. The copies of the beginning of the Gospel of St. John, which are sometimes hung by mothers round the necks of their children, are always known by the name *Leabhar Eóin* (lit. the "Book of John"). 2. The 24th June is *Féil Eóin* ("John's Feast," the nativity of St. John the Baptist). 3. In Ireland, as in almost every other European country, the older country people have a formula employed to avert the dangers once universally believed to attend *meeting*. In the county of Limerick when a child sneezed the mother cried *Dia leat* (Deus tecum!).

If the sneeze was repeated, the words were *Dia's Muire leat* (Deus et Maria tecum !). But if there was a third sneeze—the most dangerous—the words were *Dia's Eón Báistidhe leat* (Deus et Ioannes Baptista tecum !).

It is correct that "John in the South is called" colloquially "Shawn" (Seán) ; but this is a mere adaptation of "John," the English word, as *Seamus* (pr. ahámus) is the Irish way of expressing "James."* S. T. P. will find some remarks on these changes, on the forms which words of Latin origin (e.g., *sagart*) assume in Irish, and on the testimony thus offered to the old pronunciation of Latin, in *Fraser's Magazine* for August, 1872.

DAVID FITZGERALD.

Hammersmith.

To *strange* = to wonder. A *lock* or a *lash* = a lot = great quantity. To *manner* land = to till ; probably from *manure*. In Yorkshire, manure is called *tillage*.

S. T. P.

BRITISH SUBTERRANEAN DWELLINGS (5th S. vi. 207.)—Virgil, in this passage, is not "speaking of the Britons of his own time," or any other. And it is marvellous, when he himself has so distinctly marked the locality, that any reader should so strangely mistake it. Let any one compare lines 349–351 with 381, 382, and he will see at once that they refer to the northern part of Scythia, or the country lying to the north of the Euxine.

Pomponius Mela, in his account of the Sarmatians, sometimes confounded with the Scythians, describes their manner of living in almost the words of Virgil, from whom perhaps he may have borrowed. He says :—

"Ob sæva hyemis admodum assiduæ, demersis in humum sedibus, specus aut suffossa habitant."—Lib. ii. cap. 1.

EDMUND TEW, M.A.

STONE FROM CARTHAGE IN STEPNEY OLD CHURCH (5th S. vi. 208.)—This stone, reputed to have been brought from Carthage, still occupies the same position on the north wall in the western porch. The inscription differs slightly from the transcript given by Mr. NASH. It reads thus :—

"Of Carthage wall I was a stone,
Oh mortals, read with pity.
Time consumes all, it spareth none,
Man, mountain, town, nor city.
Therefore, oh mortals, now bethink
You, where unto you must,
Since now such stately buildings
Lie buried in the dust.

THOMAS HUGHES. 1663."

G. PERRATT.

See Leigh's *Picture of London*, ed. 1822, p. 198.

S. M. DRACH.

[F. A. EDWARDS and several other kind correspondents are thanked for similar communications.]

* So the Welsh turn "John" into *Sion* (shôn).

LORD STANHOPE A LAY BISHOP (5th S. vi. 229, 279.)—The tablet at Depedale has certainly been given a wrong date. For 1875 substitute 1855, also for "bishop" substitute "abbot," and the errors are corrected. L. L.

WOODBASTWICK CHURCH, NORFOLK (5th S. vi. 229.)—SS. Fabian and Sebastian are associated together in the Roman and Sarum Missal and Breviary on January 20, and also in the Litany of the Saints. *The Calendar of the Anglican Church*, published by Parker in 1851, after mentioning St. Fabian under Jan. 20, says :—

"St. Sebastian is also commemorated in the Roman Calendar on this day, and the only church in England retaining the name of St. Fabian is Woodbastwick, Norfolk, which is dedicated in the joint names of SS. Fabian and Sebastian, who have no connexion with each other beyond being honoured on the same day."

C. J. E.

St. Fabian and St. Sebastian were commemorated on the same day, January 20. In the Roman, Old English, Sarum, Scottish, French, and Spanish Calendars, the notice is :—"Jan. 20. SS. Fabian and Sebastian, MM." (F. C. Husebeth's *Emblems of Saints*, p. 290, Lond., 1860). The former suffered in the Decian persecution, the latter in the persecution under Diocletian (Baronius's *Martyrolog.*).

ED. MARSHALL.

There would probably be a difficulty in assigning the reason for the dedication of this church to St. Fabian and Sebastian, though none in accounting for their being associated. In the Western Church these two saints were commemorated on Jan. 20. In the Calendar of the Book of Common Prayer the name of only one saint, Fabian, has been retained, following the general rule in such cases—e.g., Feb. 7, the name of St. Perpetua is retained, that of St. Felicitas rejected (see also Oct. 1, Nov. 11). In the Eastern Church separate days are assigned to these saints, St. Fabian being commemorated on August 5, St. Sebastian and his companions on Dec. 19.

JOHNSON BAILY.

Pallion Vicarage.

EDGAR ALLAN POE'S "RAVEN" (5th S. vi. 108.)—"Lewis Gidley," the translator of Poe's poem into Latin, is an English clergyman, now chaplain to, and residing at, St. Nicholas's Hospital in Salisbury. The translation appeared as a pamphlet entitled—

"Poema, Anglicè, The Raven; Latine, Corvus. Exeter, High Street, William Clifford, 1863";

and again in 1866 in a *Fasciculus* of Latin poems by Lodovicus Gidley and others, published by Parker, of Oxford and London.

A. B. MIDDLETON.

The Close, Salisbury.

THE LAST ABBOT OF BURY ST. EDMUNDS (5th S. vi. 123) was John Reve, or Reeve, better known as

John de Melford, from the place of his birth. He was buried in St. Mary's Church, as the following extract from the parish register shows:—

"1540, Apryll. John Noell, otherwyse Reve, late Abbott of Bury; seco'de day."

Weever, in his *Funeral Monuments*, gives the Latin epitaph which was placed over his grave, but by mistake quotes the name as Kemis instead of Revis, or Reves. Probably your correspondent D. K. T. has been misled by Weever.

E. M. D.

MARTIN MADAN'S "THELYPHTHORA" (4th S. xii. 500).—See W. Cowper's *Works*, ed. Benham, xxx, xxxii, xliii-xlv, 330-335; Tyerman's *Wesley* (first ed.), ii. 283-285, 448, 605; Edw. Burnaby Greene's *Whispers for the Ear of the Author of Thelyphthora in Favour of Reason and Religion, aspersed throughout that Work*, 1781, 8vo. A Dutch version of *Thelyphthora* appeared at Amsterdam in 1782, 8vo.

STEPHEN GOFFE (2nd S. ix. 246; 4th S. xii. 408.)—See Cosin's *Works*, iv. 464; MS. Baker, xxxv. 106; Lord George Digby's *Cabinet and Dr. Goff's Negotiations, . . . taken at the Battle of Sherborne in Yorkshire*, October 15, 1646; Laud's *Works*, vi. 349, 529; letter to Goffe from Ludov. de Dien in *Epistolæ celeberrimorum virorum . . . ex scriniis Jani Brantii*, Amst., 1715, 8vo.; *Grotii Epistolæ*, 883b; G. J. Vossii *Epistolæ*, 250a, 259b (ad fin.), 260a, 273a, 274b, 286b, 289a, 290a, 416b (ad fin.); *Clarorum Virorum ad Vossium Epistolæ*, 125b, 134a, 160a. He is probably the Coffe of *Sussex Archæol. Coll.*, xi. 23. See, too, D. Y. *Legenda Lignea*, 1653, p. 150.

H. PRICE, THE POET (4th S. xii. 369, 455).—His poems written from 1717 to 1746, autograph MS. in 4to., with dedication to Mrs. Trenchard, sold in Mr. W. H. Black's sale (at Sotheby's, July 31, 1873), lot 1574. JOHN E. B. MAYOR.

St. John's College, Cambridge.

BOOKS ON CARICATURE (5th S. vi. 181).—There is an excellent illustrated article on caricature by Mr. Richard Grant White in one of the earlier numbers of *Harper's Magazine*, and within two years the same publication has contained a series of copiously illustrated articles by Mr. James Parton, much of the matter in which was derived from Wright and Champfleury.

J. BRANDER MATTHEWS.

New York.

"CLAM" (5th S. vi. 246).—A normal "clammer" in North Devon is a wooden bridge across a stream with steps, ladder fashion, on either side. It is thus raised sufficiently above the winter floods. Such a bridge is obviously a "clammer" or "climber," as distinguished from one with a gradual ascent from either bank, since to use it you must climb or clamber up one side and down the

other. Examples are common on the Barle and Exe, near Withypool and Dulverton.

GEORGE TUGWELL.

Southcliffe, Ilfracombe.

HEATH ON CHELSEA COMMON (5th S. vi. 212).—J. R. S. C. says:—"We know [heath] grew plentifully on Chelsea Common." May I ask on what authority he bases his assertion, as the plant is not thus localized in the *Flora of Middlesex*?

JAMES BRITTEN.

THE OLD VOLUME OF POEMS (5th S. vi. 249) inquired about is probably the one of which I possess a presentation copy, with some of the author's corrections in pen and ink, entitled—

"Sympathy, and other Poems, including Landscapes in Verse, and Cottage Pictures, Revised, Corrected, and Enlarged. By Mr. Pratt. With Engravings by Cardon, after Drawings by Loutherboung and Barker. London: Printed for Richard Phillips, 6, New Bridge Street, Blackfriars, &c., 1807."

Bound up with this volume are twenty-four separate pages entitled—

"The Contrast: including Comparative Views of Britain, Spain, and France at the present moment. In Two Parts, addressed to an English Nobleman. By S. J. Pratt, Esq., Author of 'Gleanings in England,' &c. London: Printed for C. Cradock & W. Joy (successors to T. Ostell), Ave Maria Lane, Paternoster Row. 1808."

The nobleman here referred to was the fifth Earl of Shaftesbury, whose return "from detention in France afforded the author an opportunity of contrasting the state of that country with our happy island, as well as of displaying in the most amiable colours the character of that gentleman," &c. (*Monthly Review*, October, 1808, "Critiques").

The author, Mr. Pratt, was, as I have been told, an occasional visitor at the house of a farmer in this neighbourhood, where some of his poetical descriptions of rural scenes were inspired.

T. W. W. S.

Cranborne.

BIBLIOGRAPHY OF "PUNCH AND JUDY" (3rd S. ii. 387, 476).—I have in my possession—

"The Wonderful Drama | of | Punch and Judy | and their | Little Dog Toby | As Performed to | Overflowing Balconies at the Corner of the Street | Corrected and revised | from the original manuscript in the possession of the King of the Cannibal Islands, | By Permission of His Majesty's Librarian, | with notes and references, | By Papernose Woodensconce, Esq. | With Illustrations by 'The Owl.'" London, Ingram & Co., 1854, square 12mo.

This publication is not to be found in Bohn's (1861) revision of Lowndes. "The Owl's" illustrations are admirably humorous. Who was he? The book is excellently calculated to be childhood's delight.

MIDDLE TEMPLAR.

"THE CROUGH AND CROW," &c. (5th S. vi. 167, 258).—I am not enough versed in French poetry to know whether JABEZ is right in his conjecture

as to the origin of the words of Bishop's glee. But he is surely most unfortunate in the two passages which he quotes as "inaccurate." He can know but little of the habits of the owl, if he imagines that this bird never sits on a tree after the other birds are gone to roost. "Bower" signifies properly any *enclosed* place, and is used commonly by the poets, from Chaucer downwards, to denote "a private apartment," more especially a bed-chamber.

F. NORGATE.

Bedford Street, Covent Garden.

JABEZ has, apparently, been misled by the mistakes of the composer of the music to this well-known ballad by Joanna Baillie. True it is that the words, as he quotes them, are those given with the setting by Bishop, but in the original verses I find, instead of "infant charity," "helpless infancy," and instead of "murky way," "miry way," making, as your correspondent will see, a great difference in the meaning. "Our opening day" is, if I be not mistaken, an expression to be found in songs much older than those of Miss Baillie's era. How the discrepancies have crept into the two versions remains to be explained.

J. H. I.

The third act of Joanna Baillie's tragedy of *Offa* opens with this glee, which is introduced into the operatic play called *Guy Mannering*; or, *the Gipsy's Warning*, music by Sir Henry Bishop, I believe.

HUGH A. KENNEDY.

SPLITTING THE PAPER OF VALUABLE BOOKS AND MSS. (5th S. iv. 366.)—As much mystery has been associated with this simple process, I enclose you two examples showing that ordinarily practised by skilled bookbinders.

The leaf to be split is first securely pasted between two somewhat larger pieces of linen, and, when thoroughly dried, they are pulled apart. Given a moderate amount of practice and skill, it will be found that the two printed or outer surfaces of the leaf will continue to adhere to the inner surfaces of the linen, and the leaf will split evenly into two sheets, each representing half the thickness of the original. When thus split, the subsequent processes consist in soaking the split paper off from the linen, washing, sizing if necessary, and remounting.

RICHARD BIRDSALL.

Northampton.

"REALITIES" (5th S. vi. 68.)—According to *Men of the Time*, eighth edition (1872), Mrs. Eliza Linton (then Miss Lynn) published the story with this name in 1851. In her recent works this lady styles herself "E. Lynn Linton."

F. A. EDWARDS.

"CAROLOIADES" (5th S. vi. 129.)—The author of this poem was the Honourable Edward Howard, fifth son of Thomas, first Earl of Berkshire, and brother-in-law of John Dryden. He wrote bad

plays, and still worse poetry, which was ridiculed by Lord Dorset in a short satire, "in which," says Lord Macaulay, "thought and wit are packed as close as in the finest passages of *Hudibras*." *Caroliades* does not appear to have met with a ready sale in 1689, for in 1695 the remaining stock was reissued with the addition of an "Epistle Dedicatory" to the Princess Anne, signed by the author, and with a new title-page, "*Caroliades Redivivus*; or, the War and Revolutions in the Time of K. Charles the First. An Heroick Poem. By a Person of Honour." Copies of both issues are in the library of the British Museum.

R. E. GRAVES.

"A | TRUE RELATION | OF A | DEVILISH ATTEMPT | TO FIRE THE TOWN OF | BARNET," &c. (5th S. vi. 169.)—A copy of the above is in the Library of the Corporation of London, *Political Tracts*, 1655-1706, No. 20.

G. PERRATT.

RUSHBEARINGS (5th S. vi. 144, 186.)—I ought to explain that my information as to the dates of certain rushbearings was given on the authority of a kinsman of mine, a Lancashire man and not unacquainted with the Rochdale country. He undertook to procure the dates for me, and after making inquiries, he sent me the statement of them which I submitted to "N. & Q." Such a correction as this may seem trivial, but it is important that every statement made in "N. & Q." should be as accurate as the sender can make it.

One thing my note has done: it has brought me the grievous news that rushbearing, even at Rochdale, is extinct, lost amid the beer and skittles of a modern holiday.

A. J. M.

"RAMPING" (5th S. vi. 6, 115, 275) is in common use in East and West Cornwall, also in Somersetshire; thus *ramping* mad=raving mad. I have heard it used in West Cornwall by a person who complained of children "*ramping* (i.e. running) up and down stairs." In North's *Plutarch* (circa 1612), recently edited by the Rev. W. W. Skent, "*ramped* =jumped," is given. A person *ramping* may be one who jumps or throws himself about.

W. NOY.

SAMUEL ROWLANDS ANTICIPATED BY LUTHER (5th S. i. 245, 313; v. 490.)—The story of the china-breaking by "an eccentric Scotch nobleman," referred to by S. A., is told in Willis's *Current Notes*, a most interesting series of bibliographical, antiquarian, and biographical matter connected with the three kingdoms. So far as I recollect, it is told in Willis that "the eccentric" nobleman was the Hon. Wm. Maule, afterwards Baron Panmure (father of the Hon. Fox Maule, who succeeded to the title and estates, and who afterwards, on the death of his cousin, the celebrated Marquis of Dalhousie, became Earl of Dalhousie), and "the old woman"

who was retailing her earthenware was the mother of no less a man than the late Mr. Joseph Hume, M.P. The affair occurred at Montrose, Mr. Hume's birthplace. But I write from memory, and am unable to give the date of Willis's *Current Notes* in which the story is told. It occurs to me that it was there given upon the authority of one who witnessed "the scene," and under some such title as "Joseph Hume."

A. J. B.

DR. HARTWELL (5th S. v. 488 ; vi. 77).—MR. EGLESTONE gives no reason for thinking that the Rev. Wm. Hartwell was of the Irish family, and as there was formerly an ancient family of the name in Northamptonshire it is unlikely. But probably the Irish family branched from that, whose pedigree may be seen in Bridges's *Northamptonshire*, terminating with a Sir Robert, son of Jasper Hartwell, *temp.* Elizabeth. Now, a Jasper Hartwell appears in the English Commons' *Journals* in 1642 as recommended to the Lord Lieutenant of Ireland for a commission in Ireland; but he cannot have been a direct ancestor of the baronets, though he may have been collaterally related. Sir Bernard Burke begins the pedigree with Captain Humphry Hartwell, who had a grant under the Act of Settlement in 1666. But there was an older, viz., Lieutenant Humphry Hartwell, after whose death an inquisition was taken in 1664 for the King's County, as may be seen in the printed list of *inquisitiones post mortem* published by the Record Commissioners in their report (1819), p. 445. The baronets' arms are not exactly such as your correspondent states. They are disfigured by the addition of a lion, probably in consequence of the first baronet not showing descent by legal proof from the Northamptonshire family.

A. Z.

"FACCIOLATI ET FORCELLINI LEXICON" (5th S. vi. 107, 214).—I have for many years consulted Bailey's edition, and found it most satisfactory. It gives all the examples of the Italian original, and some additional ones. It has also a copious "Auctarium" by the English editor, besides other important matter. The small, clear type, and the great thickness of the two quarto volumes, account for its containing more than the three Italian folios. A new edition, printed in Italy a few years ago, was shipped for London, and wholly lost at sea. But an excellent scholar, who had examined it, assured me that it was very inferior to the first edition, having been greatly mutilated in the editing.

S. T. P.

COIN OF QUEEN ELIZABETH (5th S. v. 228, 394 ; vi. 176).—The gold fragment inquired for by MR. MARSHALL is now in the Medal Room of the British Museum, and is exactly like Ruding's engraving, Supplement, Pt. ii. Pl. 3, No. 7 ; but, after a careful examination of the original piece, I certainly think

that it is a modern forgery. The maker seems to have cut a piece out of the centre of a genuine sovereign of Elizabeth. Leaving the reverse untouched, on the obverse he has elaborately "tooled up" the face and crown of the queen, altering the features to the representation of a very old woman. This side of the coin looks very suspicious ; the design is in higher relief than usual, the crown is different in pattern from that on the other sovereigns, and the smooth portions have too brilliant an appearance, as if chased and burnished by hand.

HENRY W. HENFREY.

COW FOLK-LORE (5th S. v. 349 ; vi. 109, 138).—There was a man called Butler, at Ballagadoon, who one day came on a *Luprachán* busy making shoes, and singing a sweet, enchanted sort of a song in Irish. Butler seized hold of the treasure-dwarf, and carried him home with him. He asked him to stay and help him, and the *Luprachán* said he would dig half an acre of stubble land for him every day, if he gave him the milk of the black cow (*Bainne na Bó Duibhe*). Butler did so ; and the little fellow kept his promise, working hard for his master. They say that Butler had been at low water before, but that now the luck returned to him. He bought another cow beside Blackie, this time a red one. The dwarf after this said he would make shoes enough for all the house, if they gave him the milk of the red cow (*Bainne na Bó Deirge*). Again the farmer complied, and the *Luprachán* made brogues enough to last them nearly all their days. At last he got uneasy, and begged the man of the house to let him go ; and as the latter was thankful to him for all the work he had done for them, he one day let him depart, and never saw him after.

DAVID FITZGERALD.

Hammersmith.

JOHNSON'S "DICTIONARY" (5th S. v. 188, 355 ; vi. 157).—Dr. Johnson *did* take the hint of the Attorney-General. The offensive words complained of as a libel upon the Excise, and upon which a legal opinion was taken Nov. 29, 1755, were at once withdrawn from the next edition of the *Dictionary*, in 2 vols., 8vo., 1756. The meaning of "Excise" there stood, "a hateful tax levied upon commodities, and adjudged not by the common judges of property (Marvel)." It may be observed that, in giving the meaning to his words, the Doctor gets quit of a certain amount of responsibility, as he invariably gives his authority. As the objectionable "libel" is found in the quarto of 1806, it must have been reinserted from the first edition. As the Excise laws had the sanction of Parliament, the definition could not have been the correct one in his day.

J. B. P.

Barbourne, Worcester.

WENTWORTH, EARL OF STRAFFORD (5th S. v. 468, 523 ; vi. 98, 179).—H. P. has answered my

queries about Lady Strafford, and Mr. J. HENRY has kindly offered to lend me a rare account of the trial, imprisonment, and death of Strafford. I now, therefore, desire much some new information upon the life of this statesman, particularly between the year 1614 and the year 1639. Christopher Wandesforde is always spoken of as having been the schoolfellow of Wentworth. This was not at Cambridge, for they belonged to different colleges. I conjecture that they were schoolfellows at Well School, in Yorkshire, where C. Wandesforde was educated. Can any reader of "N. & Q." tell me if my conjecture is right, or give me any information about this school in Wandesforde's time?

FRANCESCA.

"GRASVILLE ABBEY" (5th S. vi. 188).—When a boy of about the same age as your correspondent I read this tale. I never saw it in the *Lady's Magazine*, but in three volumes, which I discovered stored away in a box, with other old books, in an aunt's lumber-room in the country. The principal incident, I remember, was the mysterious disappearance of one of the personages of the story while he was exploring at night the half-ruined abbey which gave the book its title. About twenty years ago, I accidentally lighted upon a second copy, in a circulating library here that is now closed. On getting the volumes home (whether they were two or three I am not quite sure), I soon found that the tale was even worse trash than I had feared it would turn out to be. But I fear I returned it somewhat precipitately, for the influence of very early associations leads me now and then to regret that I did not buy the book, disappointing as it proved on a second reading. I think it by no means impossible that your correspondent might obtain a copy by advertising for it in one of the literary papers.

Bath.

G. H. W.

It was published by G. G. & J. Robinson, Paternoster Row, in the year 1797. ANON. is welcome to the loan of my copy on his forwarding name and address. EVERARD HOME COLEMAN.

71, Brecknock Road, N.

SCOTCH HEREDITARY OFFICES (5th S. vi. 149, 257).—The following are from Camden (Bishop Gibson's edition, 1722):—

"Sheriff of Selkirk or Ettrick Forest, Murray of Fala-hill; Sheriff of Tweedale or Peblis, Baron Hay of Vester; Keeper of Linlithgow Palace, Bailiff of the King's Bailiury, Constable of Blackness Castle, Earl of Linlithgow; Bailiff of Kirkliston, Sheriff of co. Linlithgow, Baron Abercorn; Steward of Annandale, Maxwell of Annandale; Bailiff of Carrick, Earl of Cassilis; Bailiff of Kyle, Cambel of Loudon; Sheriff of Lauerick, Duke of Hamilton; Sheriff of Fife, Earl of Rothes; Governor of Stirling Castle, Earl of Mar; Chamberlain of Scotland, Earl of Wigton; Steward of Menteith, Earl of Murray; Steward of Lorn, Duke of Argyll; Bailiff of Braidalbin, Earl of Braidalbin; Sheriff of Forfar, Baron Grey; Sheriff of Murray, Dunbar of Westfield; Sheriff

of Nairn, Cambell of Lorn; Sheriff of Inverness, Duke of Gordon."

None of these are mentioned in Debrett, and the greater part of them must have become extinct with the titles of their possessors.

HIRONDELLE.

Miscellaneous.

NOTES ON BOOKS, &c.

Macmillan's Magazine, October, No. 204.

CHINA seems to be a favourite theme this month. *Fraser* has an article on "The Chinese in the Straits of Malacca," and *Macmillan* another on "English Influence in China." The latter is further entitled "An Additional Chapter to *Greater Britain*," and is by the author of the last-named work, Sir Charles W. Dilke, Bart., Member for Chelsea. This is a very important article, and from it we take the following extracts as most suitable to the columns of "N. & Q." :—

"The history of dollars would be a very curious one. The Chinese look doubtfully upon all that do not bear the name of some well-known Chinese firm stamped upon them, as we write names across the back of a bank-note, except they are of one kind: Mexican pillar dollars, the two pillars of which are described in their Chinese name, 'Twopiecey-canneltick' dollars, that is, two candlestick dollars. A note in the history of dollars that I propose would have to record the fact that our expeditionary force to Abyssinia had to be supplied with Maria Theresa dollars, of which none were to be obtained in the market, these being the only coins received by the natives of that country. The Austrian Government had to be applied to by the British Government, and the coins had to be specially struck for us at the Vienna mint."

"English influence in Canton is seen in one way, as to which there may be some difference of opinion. Our excellent and able Consul, Sir Brooke Robertson, has for many years been in the habit of drilling a battery of Tartar artillery and a brigade of Tartar infantry, belonging to the Chinese Government, to serve as his guard; but it is doubtful whether the Imperial Government has not taken advantage of his kindness, and of the services of his clever sergeant-major, to pass through Canton a large number of troops who have received European training in this way. The Tartar troops at Canton are armed with Sniders; they are splendid men, and as solid as our Guards. It is to be hoped that English troops may not have to face them in any future war. Should such a war at any time unfortunately take place, I believe that it would be necessary that we should take China under our care, so far as her army and customs are concerned. Instead of taking Peking, and levying a war contribution upon China, it would be wiser to hold the ports, to collect the Customs by English officers, and to continue to support the throne of China, by whatever dynasty it might be occupied, as the only symbol of order by which it would be possible to prevent anarchy and protect trade. I have used the words 'whatever dynasty might occupy the throne,' because the secret societies which are spreading throughout the Chinese Empire are believed to intend to set a native dynasty upon the Tartar throne. The wearing of pigtails by the Chinese is, as is well known, an emblem of their subjection to the Tartar dynasty, and the cutting off of pigtails, which is spreading through the Empire like a mysterious epidemic, is supposed by many to be the work of the White Lily Society, and to indicate the coming of a revolution. The policy of China would, however, I believe, be much the same were a native sovereign to be crowned at Peking in place of a Tartar emperor."

The above samples will doubtless induce readers to seek the fuller measure.

DR. RIMBAULT.—One of the oldest and, as far as health would permit, one of the most constant of the correspondents of "N. & Q.," Dr. F. RIMBAULT, is now to be numbered with those who, in the significant words of the old Saga, "have gone out of the story." He was as learned as he was willing to put his learning at the service of all who needed his help; and to a general knowledge of all things interesting to minds like his, he added a perfect knowledge of music, its history, and of every matter in any way connected with it. A most pleasant way, too, Dr. RIMBAULT had of telling a story, *visâ voce* or by writing; few had a pleasanter. He was one of those who have died in harness, but he was as a wounded soldier, stricken early in the battle of life, stout of heart to join at intervals in the struggle, and long a-dying. His memory will be a precious possession to all who loved him.

STONEY-BOWES AND THE COUNTESS OF STRATHMORE.—Andrew Robinson Stoney was an Irish adventurer, who made his first appearance in Newcastle-on-Tyne, about the year 1763, as ensign of the 30th Regiment. Marrying an heiress of the name of Newton, he treated her abominably till she died. On the death of the Earl of Strathmore in 1776, Stoney laid siege to the Dowager Countess. Lady Strathmore, though a person of some literary taste, was weak and frivolous in the extreme. Letters relating to her conduct immediately subsequent to the death of her husband were published in the *Morning Post*, then edited by the Rev. Henry Bate, afterwards Sir Henry Bate Dudley. These communications, some of which were supposed to have been written by Stoney himself, so annoyed the Countess that she is said to have declared she would give her hand to the man who would challenge and fight the editor. Stoney thereupon challenged Bate, and a duel took place at the Adelphi Tavern on the 13th of January, 1777. Both parties were wounded in the encounter. Four days after the duel, and nine months after the death of the Earl of Strathmore, the Countess and the adventurer were married. Within a month after his marriage, Stoney (who had now taken the name of Bowes, and was not the lady's cousin) offered himself as a candidate for the representation of Newcastle. Stoney-Bowes's subsequent career is one of unparalleled infamy. He squandered his wife's property; he seduced his wife's maids; he ill used and even attempted to murder the poor creature herself. Owing to some more than usually violent conduct on the part of Bowes, the Countess's friends at last interposed on her behalf. The result of this intervention was that the adventurer was sentenced to pay a fine of 300*l.* to his Majesty, to be imprisoned in the King's Bench for three years, and at the end of that term to find security for fourteen years, himself in 10,000*l.* and two sureties of 5,000*l.* each. Further, the Countess obtained a sentence of divorce from Doctors' Commons. The remainder of Bowes's life was spent either in prison or within the rules of a prison. Lady Strathmore died on the 20th April, 1800; Bowes, on the 16th of January, 1810. All this, and much more of an extraordinary character, is related by a surgeon named Foot, who, acting as medical attendant to Stoney-Bowes for upwards of thirty years, had unusual opportunities of becoming acquainted with the facts.

Newcastle-on-Tyne.

W. E. ADAMS.

STATISTICS OF THE REVOLUTIONARY TRIBUNAL OF PARIS.—The *Intermédiaire* has published the following analysis of the condemnations to death pronounced by the above tribunal. The authority rests on the original documents, which were examined and arranged by

M. Prudhomme. The result tends to show that the greatest sufferers were not, as generally supposed, the uppermost and most enlightened classes:—

Peasants of Poitou and Brittany, "brigands de la Vendée," executed	3,193
Workpeople, masons, carpenters, wheelwrights, tailors, blacksmiths, &c.	2,212
Small proprietors, annuitants, &c.	1,273
Labourers, ploughmen, &c.	773
Priests, members of religious orders	767
Soldiers	715
Women, girls, serving-maids, dressmakers	708
Nobles, <i>émigrés</i>	639
Barriers, attorneys, notaries, &c.	565
Manufacturers, merchants, shopmen	539
Men-servants, cooks, valets	244
Innkeepers, publicans, wine-dealers	156
Physicians, surgeons	76
Sailors	73
Teachers	49
Literary men	46
Actors	21
Rag-pickers	2

12,076

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A LADY asks for prompt reply to the following:—"What constitutes an heiress with the right to a shield of pretence? She must not have brothers; but must she be the daughter of an eldest son, or is landed property necessary?"

A S. asks if any Warwickshire correspondent can inform him whether George, Lord Greville, who sat as member for Warwick from about 1768 to 1773, when he succeeded his father as Earl of Brooke and of Warwick, was educated at Oxford or Cambridge, or, if at home, what was the name of his tutor?

J. W. J.—"Cagg Magg" in Lincolnshire = tough old goose. With some variation in the spelling, the word is a popular one applied to inferior meat, and is not confined to the Nottingham butchers.

REGINALD STEWART BODDINGTON ("All on one side, like Bridgenorth election," 5th S. v. 407, 456; 5th S. vi. 176) writes:—"J. H. Browne" given by H. W. should be Isaac Hawkins Browne, of Badger Hall, Shropshire."

"FRENCH HYMNOLOGY."—See the hymns of Madame de la Roche Guion, translated by Cowper; very suitable for the purpose.

IGNOTUS.—The Cross of St. Patrick is a cross saltire, gules on a field argent. A cross saltire is a diagonal cross.

W. T. M.—"Great let me call him, for he conquered me," is part of Zanga's great speech in Dr. Young's tragedy, *The Revenge*.

G. S. B. should refer to Mr. Palmer's *Perilustration of Great Yarmouth*.

JABEZ.—He is a brother of Lord Chief Justice Colridge.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 25, Wellington Street, Strand, London, W.C.

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Life Assurances may be effected either with or without participation in profits.

Copies of the Actuary's Report on the Quinquennial Valuation to the 31st December, 1875, also of the Accounts, pursuant to the Life Assurance Companies Act, 1870, may be obtained on application.

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 after this date, and without which none is genuine.

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 CROSSE & BLACKWELL, London; and Export Oilmen generally.
 Retail by dealers in Sauces throughout the world.—November, 1874.

LONDON, SATURDAY, OCTOBER 14, 1876.

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Notes.

TRANSMISSION OF IDEAS.

An incident occurred to me very recently which I think tends to throw some light on this subject, and may at least be suggestive and of interest to some of your readers.

I was one of a party of eight—three ladies and five gentlemen—assembled in the drawing-room of the house where I had been dining. A *séance* was improvised at the instance of one of the ladies, who had, I believe, never witnessed one before. A lady's work-table was then produced; three of the party sat down to it, and the table was soon *en rapport*. I was shortly afterwards invited to take my turn, which I accordingly did with one of the ladies and a gentleman, the rest of the party sitting or standing and conversing quite apart. After a few immaterial demonstrations, a question—following, I believe, usual precedents—was asked, whether there was any spirit present who knew me. The answer was yes. His name? One was given wholly unknown to me. Had he any message to me? Yes. What was it? Then followed the letters p-h-r-o—here there was a general exclamation that there must be some mistake, and that they had better begin again, but I requested them to proceed—n-e-m-a-l-o-g-o-u, *φρονιμα λογου*. The *séance* was then broken up. So much for the facts; and now for the attending circumstances and the inference.

The characters and dispositions of all the persons present rendered anything like complicity impossible.

Having been considerably perplexed some ten or twelve years ago at a like *séance* in Liverpool, I certainly took my place at the table in the hope of discovering something about the matter. I had never paid any attention to the subject since that former *séance*, and the present one was wholly unexpected by me.

It was known to several at least of the party present on the occasion now spoken of, that I had for some time taken great interest, and even some slight part in assertion of the personality of the Creator, in the theological questions of the day. I very frequently read and sometimes think in Greek. I have ascertained that none of the company present except myself knew or remembered anything of that language. I was certainly conscious of a wish to receive what is known as a message, and of a passing thought of what might be a likely one for me to receive from a spirit, on the theory of there being one present, but nothing definite; and I cannot trace the word or idea *φρονιμα* as having occurred to me, but it might have done so. When that word was once out, the idea that it might perhaps be followed by *σαρκος* out of the Thirty-nine Articles certainly did occur to me rather distastefully, and that may have suggested to my mind the word *λογου* as a sort of counterpoise.

The inference, then, I take to be perfectly clear, that the "message" came wholly from my own mind, and that there was nothing supernatural in the case.

That there are some unexplained means by which ideas may be and often are transmitted from mind to mind seems to be generally acknowledged, and some minds (mediums) may be more susceptible in this respect than others.

I believe that the clew to these manifestations is to be found here, and that one person may under favouring circumstances lead the answers at a *séance*, and any one who chooses may try this for himself. I trouble you with this because I think it will be found that a dangerous belief in these spiritual visitants prevails far more widely than is generally at all suspected.

R. H. S.

JOTTINGS IN BYE-WAYS, NO. V.

"A PASTORAL AEGLOGUE UPON THE DEATH OF SIR PHILIP SIDNEY": ITS AUTHOR.

This pastoral is signed L. B., and of Warton's conjecture that these initials might stand for Lord Brooke, it may not only be said with Todd and Mr. Collier that it "cannot be supported," but that it is impossible; for the poem was published in 1597, and Fulke Greville was not created Lord Brooke until 1620. The common belief is that it

was written by Ludovick Bryskett, but if one may judge by one of the late editions of Spenser, there is some unnecessary doubt on the subject.

In the poem *Lycon* the author, addressing himself, says:—

"Where is become thy wonted happie state
(Alas!) wherein through many a hill and dale,
Through pleasant woods, and many an unknown way,
Along the banks of many silver streames,
Thou with him yodest? and with him didst scale
The craggie rocks of th' Alpes and Appennine,
Still with the Muses sporting, while those beames
Of virtue kindled in his noble brest,
Which after did so gloriously forth shine."

On this Mr. J. P. Collier annotates, "Hence we learn, perhaps, that Bryskett had travelled with Sydney in Italy." But if words mean anything, they decisively prove that the writer had accompanied Sydney through some part at least of his youthful continental tour (1572-4). Now, from the correspondence between Sydney and Languet, Bryskett did so accompany him. Writing on Dec. 4, 1573 (misprinted, I think, 1574 in Pears, from whose translation I quote), Languet says: "Pray give my service to him [Coningsby] and to Master Brusket too, to whom I am greatly obliged for conducting you to Venice in safety." Other references are—"I return my warmest thanks to Master Brusket for his very kind letter" (Jan. 22, 1574); "Greet Master Brusket and your other attendants from me" (April 23, 1574). Altogether in Languet's letters between December and May there are five references, in Sydney's letters up to June other five, and in two instances, as before, Bryskett is coupled with Coningsby, who afterwards married one of Sydney's cousins, a daughter of Sir W. Fitzwilliam, Lord Deputy of Ireland. One also of Sydney's references shows the Christian name to be Ludovick—"Meus Ludovicus se quam officiosissime tibi commendat" (May 7, 1574). Of any other Ludovick than Bryskett among Sydney's attendants there is no record nor hint.

B. NICHOLSON.

SHAKSPEARIANA.

"BUSYLESS," *Tempest*, Act iii. sc. 1 (5th S. iv. 181, 223, 365; v. 105; vi. 25, 104, 185, 226).—MR. J. BEALE'S proposed emendation is but a colourable variation on that of Mr. A. E. Brae, published in the *Review*, entitled "Collier, Coleridge, and Shakspeare," 1860, p. 134. He reads, "But these sweet thoughts do even refresh my labour's most busy *hest*, when I do it." This is infinitely preferable to "my labour's most busy *haste*," for it naturally refers to *hest*, and *hest* is a word almost peculiar to *The Tempest*. (It does occur also in 1 *Hen. IV.* ii. 3.) I may here remark that Mr. Fleay has recognized (what occurred to me many years ago) that there are chronometric words in almost every play—words which Shak-

speare used at a certain period more than at any other. *Hest* is such a word in *The Tempest*: "most busy *hest*" means "very severe injunction." I suppose conjecture has pretty well exhausted the possibilities of the "busy lest" *crux* in *The Tempest*; so it may be useful to sum up what has been done. I will not cumber the columns of "N. & Q." with the list recorded by the Cambridge editors (Camb. ed., vol. i. p. 41), merely correcting one error in that list. They give "most busy-blest" as the emendation of the Collier MS. This MS. is in fact the annotated or corrected folio, 1632, variously called the Collier Folio, the Perkins Folio, and the Devonshire House Folio, 1632. Now the MS. correction here is simply "most busy blest," which we should write (with Mr. Collier's *List*, 1856) "most busy, blest." The hyphen is not on the margin of the folio, nor was it introduced by Mr. Collier in his *Notes and Emendations*, 1853, where the reading is given in this form: "Most busy—blest when I do it." This mode of referring to the MS. notes and emendations, if not a *suppressio veri*, was at least a *suggestio falsi*. The Cambridge editors did not examine either the Bridgewater House Folio, 1623, nor the Devonshire House Folio, 1632, for themselves, but relied upon Mr. Collier's accounts of them, and that in the teeth of published assertions that those accounts were not trustworthy. Thus it came to pass that they assign to a MS. authority a multitude of conjectures which they took bodily from printed sources; and impute to the print of one of the annotated folios several readings which were derived from erasure or manuscript alteration in it. This is a serious charge; but I make it after obtaining irrefutable evidence in support of it.

The list of the Cambridge editors, in respect to the "busy lest" *crux*, is to be supplemented as follows:—

L. 15—"Most busy left," Jackson, conj. (a conjecture which anticipates one assigned to the Cambridge editors); "most busy when least I do," anon. conj. ("N. & Q.," and Blackwood's *Magazine*).

Ll. 14, 15—"Labour's most business," Taylor, conj. ("N. & Q."); "Labour's most busy *hest*," Brae, conj.; "Labour, most busy rest," Wetherell, conj. (*Athenæum*); "Labour's most busy *haste*," Beale, conj. ("N. & Q."); "Labours most, busy; least, when idlest," Wellesley, conj. (based on Mr. Spedding's brilliant emendation, "most busiest when idlest," "busiest" being Holt White's reading *vice* "busy lest"). I will only add that Dr. Wellesley's reading, "But these sweet thoughts do even refresh my labours most, busy; least, when idlest," overcharges the passage, and introduces a most awkward ellipsis: for by this reading he meant to say, "most refresh *when I am busy*; least when *I am idlest*." But, worse, it reverses the appropriate reflection of Ferdinand; for he is

obviously excusing himself for his idleness, on the ground that it gives room for sweet thoughts which refresh him for after-labour; so that they refresh him most when he is idle, and least when he is busy.

I pronounce no positive opinion on this collection of conjectural readings, beyond expressing my admiration of the acuteness and ingenuity shown by Messrs. Brae and Spedding, and my own preference for the modest but effectual emendation of Mr. Bullock.

Athenæum Club.

JABEZ.

With regard to the point raised by JABEZ, whether the active verb *busy* is transitive, English grammar, with whose rules we have to do, distinctly says, "A verb active is called transitive; a verb neuter, intransitive"; so that when an English verb is grammatically active it must be grammatically transitive. When I strike myself, my hand strikes my body, or matter strikes matter. When I busy myself, my understanding busies my personality, or mind busies matter. When I say, "It busies me," I evidently mean that one thing busies another thing. Therefore, as this discussion busies my mind, exercises my intellect, employs my pen, I can causatively say, JABEZ busies me. Such are my present views. I should now like JABEZ to busy his brains to prove that when any English verb is grammatically active it is not also grammatically transitive, it being doubly incumbent on him to prove that the verb *to busy* is not both active and transitive, according to English grammar; as, when he is thus busily engaged, I can say, actively, It busies him, and then, transitively, I busy JABEZ; for grammar is not so much concerned with real as with grammatical properties.

J. BEALE.

[This discussion is now closed.]

"O THAT SHE COULD SPEAK NOW, LIKE A WOOD WOMAN," *Two Gentlemen of Verona*, ii. 3, 29.—Singer and Dyce were not justified in altering *she* to *shoe* and *the shoe*. The folio of 1623 has *she* and *would*, and no parenthesis. Pope substituted *ould*. Wode is frequently used in Chaucer. In old English *wood*, *wode*, meant crazy, frantic, with grief, distracted from any other cause, mad, wild. Grose gives *wode*, angry, almost mad with rage; and Halliwell has "*wode*, mad, furious; *wood*, mad, furious, also famished or raging with hunger." The word is derived from the A.-S. *wōd*, mad, insane, possessed (Plat. *wood*, madness; D. *woode*, rage, fury; M. Goth. *wods*, Marc. v. 18, *dæmoniācus*). Conf. O.G. *wut*, which Wachter renders *ferus*, *fero similis*; *wüten*, *furere*, *insanire*. The root of all may be *φωρος*, insanity, rage, frenzy; as an adj., raving (*ὀν φούρω φρεων*, *Æsch. S. Th.*, 643); *φούρω*, to be mad, to rave.

R. S. CHARNOCK.

"KING LEAR" (5th S. vi. 225).—I suggest that, in keeping with the general text, Shakspeare wrote "devil-cover'd," and that in

"Thou changed and devil-cover'd thing, for shame,
Be-monster not thy feature"

—the sense in which "cover'd" was used is to be understood by the "for shame," "See thyself, devil!" and so on.

J. BEALE.

The proper reading is a term connected with the law of marriage:—

"Thou changed and self-cover't thing, for shame!
Be-monster not thy feature."

JOHN BULLOCK.

Kintore Place, Aberdeen.

JONSON ON SHAKSPEARE.—The following early allusion to Ben Jonson's famous lines prefixed to the four folios of Shakspeare may interest some of your numerous readers. It occurs in some commendatory verses attached to Ralph Winterton's translation of *Drexelius on Eternity*. The writer is one Richard Williams. Winterton's dedication to Mr. E. Benlowes is dated "From King's Coll June 1, 1632," and I believe the book was published in that year, though my copy is of an edition "Cambridge, printed by Roger Daniel," 1666. It will be perceived that it was thus printed in the same year (1632) as the *second* folio of Shakspeare. Ben Jonson's lines had appeared in the *first* folio, 1623, and it was probably in that edition that Mr. Richard Williams had read them, which makes the allusion more interesting. Jonson laments that the graver could not "draw his wit as well in brass as he hath hit his face," and then adds:—

"But, since he cannot, Reader, looke
Not on his Picture, but his Booke."

Which Mr. Richard Williams thus imitates:—

"But what's *Eternity*? Good Reader look,
Not on my verses, but upon this *Booke*."

Who Mr. Williams was I know not, but it is to his credit to find that he was probably a reader of Shakspeare in the first folio.

RICHARD HOOPER.

Upton Rectory, Didcot.

JOHN LOCKE.—Gravelled by Limborch's argument against free will (Whiston's *Mem. of Clarke*, 133, 134); approves of Calamy "On Nonconformity" (Calamy's *Own Times*, ii. 30); letters to Prof. Mapletoft in *Europ. Mag.*, 1788 and 1789; notices of in Humphr. Prideaux's *Letters to John Ellis* (Camd. Soc.); Lord Clarendon recommends him for the degree of M.D., Nov. 3, 1666 (*Europ. Mag.*, xlix. 6, *Gent. Mag.*, Apr. 1850, p. 393); letter to Jo. Alford, Esq., Ch. Ch., June 12, 1666 (*Gent. Mag.*, lxvii. 97); verses by (*ibid.*, viii. 483); his *Human Understanding* a text-book at Cambridge in Pitt's time (Tomline's *Life of Pitt*, 8vo. ed., i.

12); R. P. Gerdil Barnabite, *L'Immortalité de l'Âme démontrée contre M. Locke*, Turin, 1747, 4to.; many letters to Dr. Covell (*Catal. of MSS. in Camb. Univ. Lib.*, iv. 419, 420); letters to him from Dr. Covell (*ibid.*, 413); E. Schärer, *John Locke, seine Verstandestheorie und seine Lehren psychologisch historisch dargestellt*, Leipz., 1860, 8vo., 5s.; "John Locke als pädagogischer Schriftsteller" (*Herrig's Archiv für das Studium der neueren Sprachen*, l. 347); G. Hartenstein, *Locke's Lehre von der menschlichen Erkenntnis in Vergleich mit Leibnitz' Kritik derselben*, Leipz., 1861, 8vo.; *Life*, by H. R. Fox Bourne, 1876, 2 vols. 8vo.; Jo. Brown, M.D., *Locke and Sydenham*, Edinb., 18—, fcap. 8vo., 7s. 6d.; three autograph letters to Ant. Collins (Oct. 29, 1703, Feb. 21, 1703/4: "I desire you to stop your hand a little and forbear putting to the press the two discourses you mention; they are very touchy subjects at this time, and that good man who is the author may, for aught I know, be crippled by those who will be sure to be offended with him right or wrong"), sold by Sotheby & Wilkinson, April 15, 1875 (Jo. Young's sale), arts. 677, 678, 679; *Gent. Mag.*, 1798, pp. 583a, 761a, 1016; *J. L. über Glaubens- und Gewissensfreiheit*, Braunschweig, 1827, 8vo.; *Gedanken über Erziehung der Kinder*, Leipz., 1761, 8vo.; *De Intellectu Humano Libri cum Effigie*, Lips., 1709, 8vo.; *De Int. Hum. Latine vertit G. H. Thiele*, *ibid.*, 1741, 8vo.; *Vom menschlichen Verstande, aus dem Englischen von H. E. Poley*, Altenb., 1757, 4to.; *Versuch über den menschlichen Verstand, aus dem Englischen und mit Anmerkungen von Tennemann*, Jena, 1796-7, 3 vols. 8vo., 3½ thlr.; *Essai Philosophique concernant l'Entendement Humain, traduit par Coste*, Amst., 1742, 4to., 1755, 4to.; J. Locke, *Paraphrase on Proverbs and Ecclesiastes*, with Notes by W. H. Black (MS. in Black's sale, art. 1424, at Sotheby's, July 31, 1873); E. Tagart, *John Locke: his Writings and Philosophy Historically Considered, and Vindicated from the Charge of Contributing to Hume's Scepticism*, 1855, 8vo., 12s. We still want a critical collection of letters to and from Locke, and contemporary papers relating to him. Will not Oxford at last appease the manes of its outcast son by this graceful offering? Mr. Spedding and Mr. Bliss, the one for Bacon, the other for Laud, have supplied admirable models of the work to be done. JOHN E. B. MAYOR.

FYNNEY FAMILY OF STAFFORDSHIRE.—In Mr. Sleight's *History of Leek*, p. 201, is a pedigree of Fynney of Fynney Lane, taken from Jacobs's *Peerage* and other sources, in which that family is made to descend from William Fynes, third son of Sir John Fenys (son and heir of Richard, Lord Dacre) and brother of Thomas, Lord Dacre. And it is added that this William Fynes "inherited the Fynney estate in Staffordshire, and ob. there

16th January, 1584." Collins and Courthope state that Richard Fiennes, Lord Dacre, was succeeded by his grandson Thomas, the son and heir of Thomas (not Sir John) Fiennes, who died *vid. patris*; and no other sons of the said Thomas are mentioned. It is further stated (in *The History of Leek*) that "the Fynney estate . . . was a gift of William the Conqueror to his kinsman Fenis"; the authority for which statement is "William of Worcester's papers, at the end of the Black Book of the Exchequer, vol. ii. p. 324."

At this reference in Hearne's *Liber Niger* I simply find a copy of the Roll of Battle Abbey, and among the names on the page referred to is "Fenis." This "Fenis" is not stated by William of Worcester to have been a kinsman of the Conqueror, nor is there any mention of the gift to him of the "Fynney estate."

Mr. Sleight mentions, in a foot-note (p. 201), that "on the publication of this pedigree ensued an angry and personal correspondence as to its authenticity, in subsequent numbers of the *Gentleman's Magazine*."

I have referred to this "angry correspondence." L. writes (*Gent. Mag.*, li. 365) that the Fynneys are of no higher origin than that of common husbandmen, that the first of the family he ever heard of was a William Fynney who built a small farmhouse in a lane in the parish of Chedleton, co. Stafford, and he and his descendants were called "Fynneys o' th' lane," &c.

In reply, A et Ω writes (p. 503) a very angry letter, in which he states (*inter alia*) that all that he has asserted may be "fully proved from deeds and other authentic vouchers now *penes* Fielding Best Fynney, surgeon, of Leek," which the Earl Marshal, the Kings of Arms, &c., "or any other real gentleman interested in the affair, may see."

Whether L. accepted the challenge does not appear. No doubt the pedigree, as given from William Fynney who died 1584, could be authenticated by these deeds, vouchers, &c.; but is it a fact that this William was a brother of Lord Dacre?

It appears from Mr. Sleight's book, p. 62, that a John Feny was one of the servants at Dieulacres Abbey, and that he received a gratuity of vijs. vjd. on its dissolution, *temp.* Henry VIII.

It seems to me probable that he was the true ancestor of Fynney of Fynney. As this correspondence took place a century ago, and the family appears to be extinct, there can be no impropriety in reviving the discussion. H. S. G.

OBSELETE AND SEMI-OBSELETE WORDS.—In a recent number of *Fraser's Magazine* there is an amusing article on "Last Century Magazines." Several words which appear in these publications between 1700 and 1760 are said by the writer in *Fraser* to have become obsolete, amongst others

"overset," now "upset"; "machine," the old slang term for a conveyance, the modern one being "trap"; "tissick" for "asthma"; and "foot," used in measurements where we should now say "feet." Although these words may be obsolete in England, they are still commonly used in Ireland by the not quite uneducated classes as well as by the ignorant peasantry. You may frequently hear country squires and people in the provincial towns, if not in Dublin, say "overset" for "upset"; ask a friend to lend them a "machine" to drive to the meet or the "fair"; describe one man who suffers from chest disease as "tissicky," and another as being "six foot high." The first-mentioned word seems better than its modern equivalent; as to the second, one piece of nonsense is as good as the other; but "no defence" must be written against the last two. "Tissicky" is a manifest corruption from phthisic, and six of anything but sheep and deer must be plural in print or MS. But, like Pope's rhyme of "obey" to "tea," the truth seems to be that what we are accustomed to think a blunder or a peculiar Irish corruption of the English language is often merely genuine, old-fashioned English, which was held correct or even elegant in its day, but which, as fashion rules the wise as well as the weak in literature, language, and dress, is now pronounced "vulgar," "Irish," and obsolete. I.

LORD MACAULAY ON BOCCACCIO.—Some weeks ago, the editor of "N. & Q.," in reply to a correspondent, expressed an opinion about the moral character of the *Decameron* which I certainly shall not dissent from. But in this connexion it may be interesting to note what Macaulay, then a schoolboy of fourteen and the son of a Puritan father, wrote to his mother concerning the Italian masterpiece:—

"I have in the first place read Boccaccio's (*sic*) *Decameron*, a tale of an hundred cantos. He is a wonderful writer. Whether he tells in humorous or familiar strains the follies of the silly Calandrino, or the witty pranks of Buffalmacco and Bruno, or sings in loftier numbers "Dames, knights, and arms, and love, the feats that spring

From courteous minds and gentle faith," or lashes with a noble severity and fearless independence the vices of the monks and the priestcraft of the established religion, he is always elegant, amusing, and, what pleases and surprises most in a writer of so unpolished an age, strikingly delicate and chastized. I prefer him infinitely to Chaucer."—*Life and Letters of Lord Macaulay*, by his nephew, G. O. Trevelyan (London, Longmans, 1876, 2 vols. 8vo.), vol. i. p. 57.

One knows not what most to wonder at: that the paternal Zachary or his deputy, the schoolmaster at Aspenden Hall, should have permitted fourteen-year-old Thomas to read such a book; that Thomas himself should have written to his mother on such a subject; or that said Thomas should so much admire Boccaccio's "delicacy." Of a truth, *purs*

omnia pura; but it is hard to conceive how the story of the Nightingale, the relation of the manner in which a certain hermit and his female convert "put the devil in hell," or that particular "folly of the silly Calandrino," where his friends persuaded him that he is with child, can have seemed "strikingly delicate and chastized."

MIDDLE TEMPLAR.

"GOING OUT WITH THE TIDE."—The writer of this note is reminded of the *Chronicon Mirabile* of the late Sir Cuthbert Sharp. Among his extracts are two from the parish register of Hesleden, in the county of Durham, recording the burial of Mr. Henry Mitford (Sheriff of Newcastle in 1582-83, and Mayor in 1584-85) and of his widow, Mrs. Barbara Mitford. In each case allusion is made to the state of the tide. In the one it was low; in the other it had reached its height, and the ebb was at hand. The two burials were separated by an interval of some few years, but Sir Cuthbert connects them together in one paragraph thus:—

"The xi. daie of Maie, at vi. of y^e clok in the morninge, being ful water, Mr. Henrie Mitford, of Hoolam, died at Newcastle, & was buried the xvi. daie, being sondae, at eaveninge prayer. The hired preacher maid the sermon.—The xvii. daie of Maie, at xii. of y^e cloke at noone, being lowe water, Mrs. Barbarie Mitford died, & was buried the xviii. daie of Maie, at ix. of the cloke in y^e morninge. Mr. Holsworth maid the sermon. 1595."

Richard Holdsworth was Vicar of Newcastle from 1585 to his death in 1596.

At the close of this communication a quotation may appropriately be made from the September number of the *Atlantic Monthly*. In "Deephaven Excursions" occurs a lone funeral by the sea; and one of the neighbours of the dead man, present at the ceremony, says:—

"He faded right out, and didn't know anything the last time I see him; and he died Sunday mornin', when the tide began to ebb."

C. J.

Newcastle-upon-Tyne.

NIL NOVUM.—Anno Domini 1709 a dog-show of two-legged bloodhounds was announced in the *Tatler*. No less pernicious were they, in either sense of the term, than their precursors, the "Hæreditpetæ," recorded nearly a thousand years earlier by Petronius Arbitrator, or their later successors the sham army agents, who parade their office in our own daily newspapers. One of these, preferring the poorer classes as his borrowers, and happening to anglicize the name as well as the nature of the Horatian reptile, avowed at the inquest on a starving suicide, from whose husband he had exacted the weekly interest of a shilling on the loan of a pound:—

"Quem vero arripuit tenet occiditque legendo,
Non missura cutem nisi plena cruoris hirudo."

This signal exposition of Mr. Leech's arithmetic may be better comprehended if we imagine ten pounds, borrowed on the like terms for a year, realizing to its lender two hundred and sixty pounds interest!

How the like engagements are to be prevented, or even modified, while promissory notes, acceptances, and bonds are made payable to order, and in such cases enforced by a member of the money-lending gang as an innocent holder, must be left to the ingenuity of some parliamentary practitioners.

E. L. S.

PITH HATS.—Most of your readers, no doubt, have heard of the "pith hats" or (so-called) "solar *topees*" worn by our fellow-countrymen in the East; but it is not so generally known that the more correct form of the name is *sola* hats, referring to the material of which the head-dress is composed, and not to the protection afforded from the sun's rays.

During some of our recent hot summers these hats have been found very acceptable in this country, at Wimbledon, for example. From the following extract from Albert Dürer's diary in the Netherlands, 1520-21,* we may, I think, gather that the use of such hats was not uncommon in Europe (perhaps in Italy) some three hundred years ago. He thus records of the generous and hospitable Tomasin, of Lucca:—

"So many times have I dined with Tomasin *iiiiiii*.
.....Also Tomasin has given me a plaited hat of elder-pith."

A. FERGUSSON, Lieut.-Col.

U.S. Club, Edinburgh.

THE UPRIGHT PIANO.—Hancock, who invented the upright piano, an idea doubtless taken from the upright harpsichord, was a musical instrument maker in Westminster (*Penny Cy.*, s.v. "Piano"). Where did he live, and when? He was a man of ingenuity. He afterwards invented a portable grand. It was useful, but the subsequent semi-grands have thrown it out of vogue. Bartolomeo Christofali, the inventor of the piano, has just had a monument erected to him in the church of Santa Croce, at Florence (*Pall Mall Gaz.*, May 29, 1876). Was he probably the inventor? The idea of the square piano was taken from the clavichord by Viator, a German mechanic. Brande says that the pianoforte was invented by a German named Schroeder at the beginning of last century. He refers to an "excellent article on it in the *Brit. and Foreign Review* for 1839." If practicable, it would be very desirable to put upon record in "N. & Q." something a little more authentic than all this.

C. A. WARD.

Mayfair.

* Vide *Hist. of the Life of Albrecht Dürer, of Nürnberg*, p. 269, by Mrs. Heaton.

"TATTERDEMALION."

"Numbers of poor French *tatter-dimallians*, being as it were the scum of the country."—Howell, *Instructions for Foreign Travel* (1642), p. 84, cited by Todd.

"Scattergood. I salute you according to the Italian fashion.

Bubble. Pah! the Italian fashion! the *tattered-demallian* fashion he means."

Green's "Tu Quoque," *Ancient British Drama* (1810), ii. p. 568.

This word "tattered-dimallian" seems to be formed by metathesis from "tattered-mandilian." The word *mandilian*, or *mandilion*, Nares derives from the Italian, and tells us it means a soldier's cloak; he then gives the following description of it from Randle Holme: "A loose hanging garment, much like to our jacket or jumps, but without sleeves, only having holes to put the arms through; yet some were made with sleeves, but for no other use than to hang on the back." It is obvious that such a cloak, with hanging sleeves, when tattered, would give the wearer exactly the appearance which we wish to indicate when we use the word "tatterdemalion." I borrow from Nares another example of the word:—

"A Spaniard, having a Moore slave, let him goe a long time in a poor ragged *mandilian* without sleeves."—Copley's *Wits, Fits, and Fancies* (1614).

F. J. V.

AMERICAN SENSITIVENESS.—The following passage from Mrs. Grote's *Memoir of the Life of Ary Scheffer* is worth reproducing and indexing in "N. & Q." as a memorial of a state of feeling which we may hope, somewhat confidently, has passed away for ever:—

"An engraving from Scheffer's large picture of 'Le Christ Consolateur' has been, I am informed, published in the United States; but the slave does not appear on the print! The feelings entertained in America towards the negro race are strikingly exemplified by this fact. I suppose it would have been regarded as offensive to introduce a slave to the presence of the Redeemer."—P. 164.

K. P. D. E.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SAINTS' SYMBOLS.—What is the best book on this subject, so necessary to the right understanding of the pictures by the old Italian masters? St. Jerome, for instance, is represented with a blue cardinalial hat, studying a large folio volume, and with a lion stretched on the floor near to him. St. Luke is given with painting materials, or pictorially engaged upon a Bambino. The absurdity of this was pointed out by Manin in 1776, for the arts were well developed in the Rome of Luke's day, and artists were an abhorrence to the

Jews. St. Sebastian is bound to a tree, naked, and pierced with arrows, or sometimes with a sheaf of them in his hand, presenting them to heaven. St. Francis is shown by the stigmata, or by a lily, or a trampled globe. Ignatius is given with the monogram I.H.S. on his breast, or with these letters in the sky encircled with a glory: Fairholt says, because the mystery of the Trinity was thus miraculously divulged to him; but, if so, one would expect a quite different symbol. I suppose Mrs. Jameson's work, *On the Legends of the Monastic Orders as represented in the Fine Arts*, published some twenty-five years ago, is the most popular, but I fancy that work is not very complete. Why is St. Julian represented as ferrying travellers across a river? I think a dictionary of saints' legends, with illustrations exhibiting pictorially their usual symbols, is a desideratum in the fine arts. C. A. WARD.

Mayfair.

BIBLIOGRAPHY.—I shall feel much obliged if any one will inform me who wrote the following pieces. They are contained in one volume in 8vo., paged consecutively throughout, 1 to 460:—

1. Judging for Ourselves; or, Freethinking the Great Duty of Religion. In two Lectures delivered at Pleisterer's Hall. By P. A. Minister of the Gospel. Printed for the Author and Sold by T. Cox, London, 1739.

2. The History and Character of St. Paul Examined. By a Moral Philosopher, in a Letter to Theophilus. Sold by E. Page, London. (Not dated.)

3. Supernaturals Examined. In Four Dissertations. Answers to Gilbert West, Mr. Jackson, &c. E. Page, London. (Not dated.)

4. Social Bliss considered in Marriage, Divorce, &c. R. Rose, London, 1749.

5. The Resurrection of Jesus Considered, in Answer to *The Trial of the Witnesses* [by Bishop Sherlock]. By a Moral Philosopher. Printed for M. Cooper, London, 1744.

6. The Resurrection of Jesus Re-considered, being an Answer to the "Clearer" and others. By a Moral Philosopher. Printed for the Author and Sold by M. Cooper, London, 1744.

7. The Sequel of the Resurrection of Jesus Considered, in Answer to *The Sequel of the Trial of the Witnesses*. Revised by the Author of the *Resurrection Considered*. R. Rose, London. (Not dated.)

8. The Resurrection Defenders strip of all Defence, in Answer to Mr. Sylvester, the Clearer, Mr. Chandler, and Mr. Jackson. By the same Author. Printed for the Author, London, 1745.

D. WHYTE.

BURLEY-MEN.—The parish books of Lenton, in Nottinghamshire, from the earliest period from which they are extant down to the year 1765, contain memoranda of the annual appointment of two of the inhabitants as burley-men. What were their duties? They do not appear to have been overseers either of the poor or of the highways, as the appointments of those parochial officials, as well as the churchwardens and burley-men, are duly recorded. A. E. L. L.

LONDON WEEKLY PAPERS, 1815-1825.—I am anxious to know what London weekly paper was commonly read by the people in the north of England, who took a London newspaper at all, between the years 1815 and 1825. I want the information for a literary purpose, that I may consult the file of it in the British Museum Library. The *Morning Chronicle*, I believe, was the daily that had the widest circulation in the North in those days; but then none, except the very rich, ever thought of indulging in a daily newspaper.

A. O. V. P.

"TIN WEDDING-DAY."—On Tuesday, Sept. 27, 1876, among the birth notices in the *Times*, was one of a child born on her parents' "tin wedding-day." I know the *golden* and the *silver* anniversaries of such occasion, and so, I suppose, does everybody; but can anybody give an earlier reference to the *tin* wedding-day, or is it a bold invention *pro re nata*?

W. T. M.

Shinfield Grove.

ELIZABETH BERNAKE.—Sir James Byron, *temp.* Ed. III., married Elizabeth, daughter of Sir William Bernake. Can you inform me whether this lady was a daughter of Sir William Bernake by Alice, daughter and heiress of Sir Robert Dryby, co-representative through Tateshal of De Albini? The dates seem to tally, but I should like proof of the identity of the husband of Alice Dryby with the father-in-law of Sir James Byron.

C.

PLASTER CASTS OF SHAKESPEARE'S FACE.—In the South Kensington Museum there is a plaster cast of Shakespeare's face mounted on black liais. I have been told that six of these casts were taken immediately after the poet's death, and that all were mounted in the same way. If this be correct, in whose possession are the other five? J. G.

LEONARDUS, ARCHBISHOP OF SALZBURG, 1502.—Wanted his family name. Family arms, a turnip. Was it Pixendorf? NEPHRITE.

THE ENTHRONIZATION OF THE BISHOPS OF LINCOLN.—When did the custom cease of a newly consecrated Bishop of Lincoln being obliged to walk "barefoot" from the Priory of St. Catherine's to the Cathedral to be there solemnly enthroned? Any particulars connected with this singular custom will be thankfully received. A. M.

MAIL COACH HALFPENNY.—I have a piece so called, struck to commemorate the establishment of mail coaches. On the obverse is the following inscription within a wreath of palm-branches:—

"To J. Palmer, Esq., this is inscribed as a token of gratitude for benefits received from the establishment of mail coaches. J. F."

The initials "J. F." are in script. Rev., in the centre is a coach and four, horses in full gallop, with guard blowing his horn. Above this the words, "Mail coach halfpenny"; and underneath, "To trade expedition, and to property protection. Payable in London." There is no date. Who was Mr. Palmer? and in what way was he instrumental in the establishment of mail coaches?

H. W.

Shrewsbury.

[Mr. Palmer was a gentleman of property at Bath, in the last century, when the old stage coach took two days and a night to reach that city from London. His proposal to construct a coach that should do the journey in a day was treated as that of a madman, and it was only after a struggle against powerful and universal opposition that he was able in August, 1784, to start a mail coach which left London at 8 A.M., and reached Bristol at 11 P.M. The system was soon applied to the whole kingdom. As a reward to the projector, Government bound itself to give Mr. Palmer 2½ per cent. on the saving in the transmission of letters, which was proved to amount to 20,000*l.* a year. Parliament voted 50,000*l.*, which seems to have gone to his son.]

"EMBRACING THE CHURCH."—What was the origin of the custom of "embracing the church," as in Shropshire? On one particular day a boy used to blow a trumpet until enough boys were collected to "embrace the church."

W. T. HYATT.

"CLOCK."—What is its origin as applied to the figured work or embroidery about the ankle of a stocking?

T. C. PETER.

Bedruth.

"COLCHESTER'S TREASURES: affecting and afflicting city and country, dropp'd from the sad face of a New Warr, threatening to bury in her own ashes that woful Town, faithfully collected, drawn out into a moderate relation and debate, humbly presented to all free-born Englishmen. By several persons of Quality. London: Printed for John Bellamy, at the Three Golden Lions, in Cornhill, near the Royall Exchange, 1648."

Who wrote this tract? A writer in the *Saturday Review*, Aug. 12, 1876, quotes it as if it were authentic and worthy of notice.

JOHN PIGGOT, F.S.A.

THE ENGLISH VERSION OF THE VULGATE.—When does the present text of the English version of the Vulgate date from? It is different from that of the edition of Rheims, in 1582, as published in Bagster's *English Hexapla*. The version now used, as printed for Burns & Oates, has the imprimatur of Card. Wiseman, Sept. 29, 1858. Does that imply that a revision of the version was then made for use in England? ED. MARSHALL. Oxford.

THE GUELPH CURSE.—Where can I obtain full particulars of the curse said to rest on the Guelph family, and of the legend appertaining to it?

PERSEUS REX.

GOVERNOR J. Z. HOLWELL: PETER HEYWOOD.—Can any of your readers give me the pedigree of Governor John Z. Holwell, of Black Hole celebrity, and also the pedigree of the Heywood family? Peter Heywood, one of the officers of the Bounty at the time of its mutiny, was of this family.

H. DEERING.

Portland, Me., U.S.A.

"THE RODIAD."—In Mr. Cooper's book, entitled the *History of the Rod*, he makes use of a long extract, as he says from a poem of George Colman the younger, entitled the *Rodiad*. I have looked through the works of George Colman, and am unable to find any poem of that name, or any verses referring to the rod. If you or any of your readers could kindly inform me where the said poem is to be found, or if George Colman is the author, I should be extremely obliged, as it seems to me that the author of the *History of the Rod* has unintentionally made some error in his quotation.

CANTAR.

BRIDPORT AN EPISCOPAL SEE.—In a MS. in Jesus College, Oxford, published in Morris's *Old English Miscellany*, edited for the Early English Text Society, p. 145, I find the following:—

"On Excestre wes eke two bispricke; other on Cornwale, and the stol (qr. seat) wes at seynte Germane, the other stol at Bridyport."

This fact is new to me. Was Bridport ever an episcopal see, or is there not an error on the part of the transcriber?

JOSEPHUS.

THE GRAND ST. BERNARD.—Can any of your readers refer me to any works, either historical or anecdotic, on the monastery of the Grand St. Bernard?

J. L. C. S.

"PADDINGTON SPECTACLES."—What is the meaning of the following allusion, in *Poor Robin's Almanack* for Aug., 1694?—

"If those who are troubled with Newgate cramps and Tyburn convulsions would wear the Paddington spectacles for half an hour, they would be cured."

E. WALFORD, M.A.

Hampstead, N.W.

NAPOLEON'S HEART was taken from his body, by his own wish, to be sent to the Archduchess Maria Louisa. After it had been examined by Drs. Arnott, Burton, &c., before his burial at St. Helena, Dr. Rutledge placed it, with some spirits of wine, in a silver case, made by him for the purpose. This case, closed up, together with several other things, was put into a tin case, which was placed in a wooden one, which was again covered with lead. When the body was removed to France, what became of the heart? was it laid beside his body in the Invalides? DACCARP ACTRONE.

"HEROIC REMEDIES."—Who is credited with the first application of this now extensively

used (medical) term to political measures? I recollect employing the expression myself, and had certainly no suspicion at the time that I was not making an original adaptation of the words, in a letter which appeared in a local paper on the subject of the disestablishment of the Church of Ireland. The date of my letter is June 7, 1869.

H. M. W.

THE POPES' HOUSE, NEAR HATFIELD.—Does it still exist? Richard West, Gray's friend, died there in 1742.

MRS. WILLIAMS, WEST'S SISTER.—Can you tell me anything about her subsequent history? Mrs. Boscawen mentions in one of her letters that "Miss Hannah More lately met the sister of R. West at the house of the Dean of Gloucester (Josiah Tucker); that she was a widow and fast drifting to penury when he had found her, and brought her to his house." Did she survive her protector?

K. L.

TAX ON BIRTHS.—For centuries past a portion of the income of the bellman of St. John's Church, Perth, was derived from a fee of 2d. levied on the parents of every child born in the city. Latterly the bellman and his fee of 2d. came to be considered a nuisance, and in not a few cases payment was refused; but on the sheriff being appealed to, the claim of the bellman was invariably held to be valid. A few months ago the bellman died, and at a meeting of the town council, recently held, it was agreed that his successor should be appointed at a fixed salary, and that the impost on births should be abolished. Does this custom exist elsewhere?

EVERARD HOME COLEMAN.

71, Brecknock Road.

MILITARY HATS.—Can any of your readers inform me whether the conical hats or shakos, such as those represented on the heads of the Guards in Hogarth's "March to Finchley" (A.D. 1745), were in use in the British army as far back as the time of William III.? I have sufficient authority through prints of the time that they were worn by several of the continental regiments, both cavalry and infantry, of that period, but have as yet been unable to trace them in any representation of William's English Guards.

E. M. W.

FRENCH HYMNOLOGY.—Can you supply me with sources from which such a work as *Hymns Ancient and Modern* in our language could be compiled in French? Are there any hymns, medieval, modern, or translations, of a like character?

O. W.

* CANON bread and wine first given to the mayor and officers against the feasts of Christmas and New Year.—In *Izacks's Remarkable Antiquities of the City of Exeter*, under the date 1424, I find the

above note. What were these gifts? Why were they given?

ENILORAC.

Replies.

THE SUPPOSED CHANGE OF A GERMAN INITIAL *W* AND OF A LATIN *V* INTO *GU* OR *G* IN FRENCH AND ITALIAN.

(4th S. xi. 480.)

In my former note I considered only the first of these two supposed changes, viz. that of a German initial *w* into *gu* or *g* in French and Italian, and I endeavoured to show that the *g* was not the result of a change of the *w*, but that it represented the well-known German prefix *ge* (O.H.G. *ga*), which had existed in the Old German words at the time they were introduced into French and Italian, and then afterwards been dropped. I still hold to this view of mine, and believe it to be true in a large number of cases, though I am inclined to think that in some instances the *g* may have been due to another reason, which I will now endeavour to explain.

I was led to seek this other reason through noticing that the explanation which I have given above was inapplicable to those cases in which a Latin *v* has become *gu* or *g* in French and Italian; as in *vagina* (sheath), Ital. *guaina*, Fr. *gaine*; * *ve* (woe), Ital. *guai*; *vulpen* (fox), Ital. *golpe*, Fr. *goupil*, *goupillon* (the last two from the dim. *vulpeculum*†). Compare also *vadum*, Ital. *guado*, Fr. *gué*; *vastare*, Ital. *guastare*, Fr. *gâter*; and *vespa*, Fr. *guêpe*; though these are less sure, as Max Müller derives them altogether from the German, and Diez and Scheler admit German influence, whilst apparently preferring to derive them from the Latin.

Gw is also found beginning a great number of words in Welsh and Breton,‡ as may be seen at a glance on reference to a Welsh and Breton dictionary, and there are some of these words which are apparently cognate to Latin words beginning with a *v*. Thus, *Gwener* in Welsh and Breton means Venus, and is evidently akin to *Venerem*; *gwîn* in W. and B. is *wine* (*vinum*); *gwae* (W.) and *gwâd* (B.) mean *woe*, Lat. *væ*, Ital. *guai*; *gwynt* (W.) and *gwent* (B.) mean *wind* (*ventus*); *gwel* (B.) is a *sail* (*velum*); *gwera* (W. and B.) is a *verse* (*versus*); *gwîr* (W. and B.) is *true* (*verus*); *gwân* in B. is *weak* and *vain* (*vanus*), and in W. means *weak*. It may be said that some of these Breton words are rather derived from the French

* It must not be thought that the Lat. *v* has been changed into a *g* in this word. No doubt this word was once written *guaine*, and in this the *v* would represent the Lat. *v* and the *g* be added.

† An irregular form for *vulpecula*.

‡ In Irish and Gaelic this initial *gw* does not seem to occur.

than cognate to the Latin, but if so this does not affect my argument in the slightest degree, as will be seen by-and-by. Indeed, I was going to point out that there are a few words in Welsh beginning with *gw* which correspond to English words in *w*, and probably have been derived from them. Thus, we have *guarant*=warrant, *gwerth*=worth, and *gwael*=wall.

I had been seeking about for an explanation of this addition of a *g* before *w*, but in vain, when I happened to notice that a young English girl, who paid a long visit to my house, always said *jes* (*j* as in *James*), instead of *yes*. This put me upon the track, and when, some time afterwards, a young Italian lady stopped in my house, and I found that she too, in one or two instances, turned the Eng. *y* into a *j*,* and that she also sometimes dropped an initial *w* when followed by a vowel,† then the truth flashed all at once upon my mind.

It is generally known that many nations have a difficulty in pronouncing *two consecutive consonants when beginning a word*, as in *smith* and *psalm*, but I do not know that it has ever been pointed out that many people, and I may perhaps also say nations, have a difficulty also in pronouncing *two consecutive initial vowels*; yet this is undoubtedly the fact, and this was why a *g* was added to a Lat. *v*‡ in Italian and French, and to a *w* (corresponding to a Latin *v*) in Breton and Welsh, and why my two young ladies turned their *y*'s into *j*'s, and one of them dropped the *w* in *woman*.

In my note upon "Feringhee and the Va-

* Thus she pronounced *young*, *joung* (*j* as in *James*).

† Thus she pronounced *woman*, *ooman*, as we hear it pronounced in vulgar English. Why she did this I do not understand. The Ital. *u* in *womini*, *wopo*, *uovo*, has very much the sound of our *w*, and it would at all events have been very much nearer the truth to pronounce the *w* in *woman* like this Ital. *u* than to drop it. Similarly, it would have been far better to pronounce the *y* in *young* like the *i* in *io*, than to change the *y* into *j*.

‡ It is now generally allowed that the Lat. *v* was pronounced very much like our *w*, and this addition of the *g* is a strong confirmation of the view. If it had been pronounced like our *v*, it would have been absurd to add a *g* to it, for *gv* would be much harder to pronounce than *v* alone. The Fr. *ouais* is said to be the Lat. *væ* (see Scheler), and, if so, the sound which the Lat. *v* is believed to have had is well preserved in French. Max Müller, however (see his *Science of Lang.*, Second Series, 1864, p. 266), is of opinion that (as a Lat. *v* nearly always remains a *v* in the Romance dialects), in the very few cases in which it has been replaced in Ital. and Fr. by *gu* or *g*, the "Latin words had first been adopted and corrupted by the Germans, and then as beginning with German *w*, and not with Lat. *v*, been readopted by the Roman provincials." This is a very plausible view, but it does not affect my theory, which covers both Latin and German, in the very slightest degree. Indeed, if, as I am inclined to believe, the Lat. *v* was pronounced like our *w*, then that this *w* sound has become a *v* in the Romance dialects is only another illustration of my theory. The vowel or semi-vowel *w* was found difficult to pronounce before another vowel, and so it was changed into the thoroughly consonantal *v*.

rangians" (4th S. xii. 456), I pointed out that *three expedients* had been adopted for getting rid of the difficulty of the *two initial consecutive consonants*, and these were:—1. The introduction of a short vowel between them, as in the Hung. *Ferenc* (pron. Ferents)=Frank. 2. The addition of a short vowel before them, as in *Ismith*, used by the natives of Calcutta for our *Smith*. 3. By dropping either the first or second consonant, as in *psalm* (*ps=s*), *schism* (*sch* (Gr. *σχ*)=s). Similarly, four expedients have been adopted for the removal of the difficulty of the *two initial consecutive vowels*, and these are:—1. The change of the first vowel into a consonant. 2. The change of the second vowel into a consonant. 3. The addition of a consonant before the two vowels. 4. The dropping of the first vowel.

Examples of (1) are: *jes* and *joung* given above; the Ital. *giovene* and Fr. *jeune*=Lat. *juvenis* (prob. pron. *yuenis*); our *John*, Ital. *Giovanni*, Sp. *Juan* (pron. *chuan*, *ch* as in Germ. *Loch*)=the Lat. *Johannes*, Gr. *Ἰωάννης*. It may be objected that *y* is not a vowel; but if it is not, it is so like one that it was found necessary to change it into a more decided consonant. Examples of (2) are Ital. *ovest* (from the Fr. *ouest* or Germ. *West*), Ital. *ovata* or *ovatta* (from the Fr. *ouate*), Russ. *Ivan* (cf. the Sp. *Juan*)=*John*. Examples of (3) are: the cases enumerated above, in which *g** has been added in Ital. and Fr. to a Lat. *v*, and to a *w* (corresponding to a Lat. *v*) in Breton and Welsh, and which gave rise to this article, and also perhaps some of the cases in which a Germ. *w* corresponds to a *gu* or *g* in Italian and French. Here again it may be objected that our Eng. *w*, to which I have compared the Lat. *v*, is not a vowel any more than *y*. Strictly speaking, no doubt it is not; but how very near it is to a vowel may be seen by comparing our *west* with the corresponding Fr. *ouest*. Examples of (4) are: *ooman*, given above=*woman*, and *un*, vulgarly used for *one*. This expedient was not infrequently made use of in the Scandinavian languages. Thus, our *wool*, *wolf*, *wonder*, *word*, and *worm*, are in Dan. *uld*, *ulv*, *under*, *ord*, and *orm*, whilst *young* is *ung*, the *u* in all these cases being pronounced like our *oo* in *fool*.†

I could write at great length on this subject,

* How was it that *g* was the letter chosen? Well, however it may be explained, there is some affinity between guttural consonants and labial vowels. Thus, in Latin, *q* has frequently taken unto itself a *u* (as in *quando*, *quam*, *quis*, &c.), for Corssen tells us that this *qu* has developed itself out of a simple *c=k*. It is just the converse which has taken place here. An original *w* (nearly=*u*) has taken unto itself a *g* hard, which belongs to the same class as *k*.

† In Swedish these words are *ull*, *ulf*, *under*, *ord*, and *ung*, there being no corresponding word for *worm*. In Icelandic I find *ull*, *undr*, and *orð*, corresponding to three of them.

and give very numerous illustrations ; but then I know that my note would be, and rightly so, rejected.

F. CHANCE.

Sydenham Hill.

[Balthazar Gerber, a native of Antwerp (1591-1667), in his correspondence with his friend and master, Villiers, Duke of Buckingham, always spells York House, "*York House*"; and we know a native of Hamburg who always pronounces *y* before *o* as a *j*, but never so when the *y* precedes any other vowel.]

THE BERKELEY PEERAGE (5th S. vi. 269.)—The Berkeley peerage by tenure is not the earldom, which was created by Charles II. in 1679, but the barony, which was presumably conferred by Henry II. in the first year of his reign upon Robert Fitzharding, by the charter in which he grants him the great manor of Berkeley, having previously covenanted to build for him a castle there. This venerable deed is still extant at Berkeley Castle, and was shown, with some other ancient documents, to the members of the Bristol and Gloucestershire Archæological Society at their recent visit to the castle. All the early Lords Berkeley enjoyed this barony, and took their place and precedence in Parliament as barons from the date of the charter down to 1484, when William, Lord Berkeley, was created a viscount by Edward IV. In the rolls of summons throughout the reigns of Henry VI. and Edward IV., down to 1484, the Lord Berkeley's name appears as the premier baron. This ancient barony was claimed in 1829 by William Fitzhardinge Berkeley, he being then, under his father's will, in possession of the castle and all the lands constituting the barony ; but the House of Lords did not then come to any decision on the claim, and the petitioner was created Baron Segrave in 1831 and Earl Fitzhardinge in 1841. As he died unmarried, and these titles were limited to issue, his brother and successor, Admiral Berkeley, again claimed the ancient barony by tenure in 1858 ; but on this occasion the Lords decided against him. He was, however, created Baron Fitzhardinge in 1861, and his eldest son now inherits that title. As regards the earldom, it was, as a matter of course, claimed on the death of the last earl in 1810 by his eldest born son, William Fitzhardinge Berkeley ; but it is not correct to say that "the House of Lords ignored the claim, and pronounced that there was only one marriage, that of 1796, whereby," &c. The House of Lords, as may be seen by the evidence, only "pronounced" upon the question before them, *i.e.* the claim of William Fitzhardinge Berkeley to be Earl of Berkeley, which they simply decided that he had not proved. J. H. C.

MACAULAY'S NEW ZEALANDER (5th S. v. 45, 214, 338.)—It may be interesting to some of the admirers of that famous New Zealand artist and archæologist, who "shall, in the midst of a vast

solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's," to hear something of a relative of his, whose speciality is to be literary criticism rather than the laws of form. The artist's kinsman, the critic, was born in the year 1811, while the artist himself, delaying his entrance into the world twenty-nine years longer, first saw the light in 1840. P. B. Shelley was the prophetic father of the critic, and, needless to say, T. B. Macaulay claimed paternity of the artist. Whether the fathers were related or not, I think we shall find that the children undoubtedly were. Listen to Shelley's account of his offspring :—

"When London shall be a habitation of bitterns ; when St. Paul's and Westminster Abbey shall stand, shapeless and nameless ruins, in the midst of an unpeopled marsh ; when the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream ; some Transatlantic commentator will be weighing, in the scales of some new and now unimagined system of criticism, the respective merits of," &c.—Dedication of *Peter Bell the Third*.

Let us look at the proofs of consanguinity between these heroes of the future : (1) Both shall flourish "in the midst of a vast solitude," the critic amidst the screams of the heron tribe ; (2) both shall take a deep interest in the dilapidated bridges of the Thames, the artist fancying the "broken arch" of London Bridge, and the critic the "jagged shadows" of the "piers of Waterloo" ; (3) both shall feel a romantic love for the remains of cathedrals, the critic adding the "shapeless and nameless ruins of Westminster" to the artist's "ruins of St. Paul's" ; and (4) each shall be a representative of the westward movement of civilization, although the New Zealander expresses a further development of the occidental tide, easily accounted for by the fact of his being born in prophecy twenty-nine years later than the "Transatlantic commentator." I have not hitherto seen in "N. & Q." any notice of the intimate relationship of our future visitants.

J. M. DANSON.

Aberdeen.

QUARTERINGS (5th S. vi. 268.)—INQUIRER confuses quarterings with quarters. Foreigners understand by the former, as we do here, arms which may be quartered with the paternal coat on account of the person quartering them being descended through heiresses from the families to whom they appertain. "Quarters" in French, German, and Italian heraldry mean "descents," be they noble or plebeian. The eight descents on the father's side, and the same on the maternal, required to be shown by candidates for the Spanish military religious orders, for that of St. John of Jerusalem, &c., must be "noble," *i.e.* each person recorded in the genealogy must have borne authorized armorial bearings. The "seize quartiers,"

frequently mentioned by Germans, are so many descents from families bearing arms, styled "noble" abroad ; and one so descended is more considered than a titled person of plebeian paternity. Quarters, then, are understood to be noble or gentle descents from the immediate ancestors, paternal, maternal.

C. G. H.

I have been told that at foreign Courts, where it is necessary that in order to hold certain appointments a person should be able to prove his "seize quartiers," it is held sufficient in the case of an applicant of English origin that his sixteen ancestors should have been entitled to bear arms.

Great confusion arises from the mistranslation of "quartiers" into "quarterings." It should be translated "quarters," as the phrase refers to the sixteen quarters whence a man's blood is derived. A man might be entitled to a shield of several hundred quarterings without being able to prove his sixteen, eight, or even four quarters. Of course, quarterings may be borne in any odd number, but quarters must go doubling back in each generation. In the twelfth generation every person must have had 4,056 ancestors ; though practically this would not be so, owing to the frequent recurrence of the same families which would almost certainly be found. If INQUIRER cared, I could show him many pedigrees exhibiting seize quartiers and a book attempting 4,056.

EDMUND M. BOYLE.

14, Hill Street, W.

I have no more modern treatise on heraldry than Mr. Thompson's in the *Encyclopædia Metropolitana* ; and, as I believe one of "N. & Q.'s" correspondents (I forget his name) once gave me a snub for referring to it, I won't commit such a sin again ; but to the best of my belief INQUIRER'S view is perfectly correct.

C. F. S. WARREN, M.A.

Bexhill.

DUCHESSE DE CHATEAUXROUX (5th S. vi. 88, 234).—Since writing my note (p. 234) I met with the following, which conclusively disposes of the accusation of poison :—

"Mais ces accusations contemporaines n'étaient que des suspicions ou des préventions passionnées. Les lumières que l'histoire possède aujourd'hui donnent à l'historien le droit et le devoir d'en faire justice. Il suffira pour cela de rapporter l'opinion et le témoignage du médecin de madame de Châteauroux, Vernage. Aux insinuations d'empoisonnement, Vernage haussait les épaules. Il racontait qu'au retour de Metz, il avait prescrit à madame de Châteauroux un régime rafraîchissant, de la distraction, de l'exercice. Mais la duchesse n'avait point voulu suivre ses recommandations.....Quinze jours avant sa mort, à la prière des amis de madame de Châteauroux, Vernage avait en avec elle une longue et sérieuse conversation sur sa santé. Il lui avait dit : 'Madame, vous ne dormez pas, vous êtes sans appétit, et votre poulx annonce des vapeurs noires ; vos yeux ont presque l'air égarés ; quand vous dormez quelques moments, vous vous

réveillez en sursaut ; cet état ne peut durer. Ou vous deviendrez folle par l'agitation de votre esprit, ou il se fera quelque engorgement au cerveau, ou l'amas des matières corrompues vous occasionnera une fièvre putride.'.....Ce grand retour de fortune, la réconciliation avec le Roi, les débordements de la joie et de l'orgueil, les imprudences amoureuses dans un moment dangereux, amenaient la réalisation des prévisions de la médecine : c'était une fièvre putride, avec transport au cerveau, qui enlevait madame de Châteauroux. L'autopsie venait encore confirmer le dire de Vernage : elle ne révélait d'autres désordres intérieurs que la dilatation et le gonflement sanguin des vaisseaux capillaires de la tête."—Edmond et Jules de Goncourt, *Les Maîtresses de Louis XV.*, vol. i. p. 171 (Paris, F. Didot, 1860, 2 vols. 8vo.).

The authors give as references, *Mémoires de Madame du Hausset*, publiés par M. F. Barrière ; *Lettre adressée à M. de Marigny se trouvant avec les Cahiers de Journal de Madame du Hausset* ; *Mémoires Historiques de M. de B...*, Jourdain, 1807, vol. ii. ; *Vie Privée de Louis XV.*, Peter Lyton, 1785, vol. ii. HENRI GAUSSERON.
Ayr Academy.

VALENTINE PELL (5th S. vi. 188).—The Pells were a respectable family in Norfolk, seated at Dersingham, and possessed of the manor of Shaildham Priory and other lands in that township in the 36th of Henry VIII. The Valentine Pell whom Mr. ROBINSON inquires about was third son of John Pell, of Dersingham, by Margaret, daughter and heir of William Overend, Esq., whose eldest son, William Pell, Esq., though twice married, died *s.p.*, and was succeeded by his brother, Geoffrey Pell, who died in 1615. According to Blomefield this Valentine Pell was an attorney at Lynn, and died in 1623. I suspect Blomefield's dates are wrong, for I find in the Subsidy rolls of the 7th James I. for the hundred of Frebridge, "Wm Pell, gen.," assessed on his lands at Dersingham, and again in the 21st James I., "Willm. Pell, Esq.," "Valentine Pell, Esq.," "John Pell, gen." Blomefield falls into hopeless confusion in his account of the Pells (*Hist. Norfolk*, viii. 397), but I think he is right as to the Valentine Pell being an attorney at Lynn. Whether he were the same man as "Valentine Pell, Esq.," who was living at Dersingham in 1624, is another question. Valentine is a name which occurs more than once in the Pell pedigree. There was one Sir Valentine Pell, Knt., who was High Sheriff of Norfolk in the 20th Charles I. I happen to have his account for money due from the gentlemen of the county who were "Popish Recusants." The last Valentine Pell bequeathed his Dersingham estate to Robert Walpole, Esq., father of the great Sir Robert. AUGUSTUS JESSOPP, D.D.

Norwich.

PRONUNCIATION OF SOME ENGLISH NAMES (5th S. vi. 189).—Perhaps, if some other correspondent does not send you a more ample list, or refer to some printed one, the following additions to the

four names given by S. L. M. F. L. may be of some use :—Ruthven, pronounced Riven ; Leveson-Gower, Lewson Gore ; Mahon, Mahoun ; Hobart, Hubbart ; Brougham, Broom ; Vaux, Vaux (as if an English word) ; St. John, Sinjin ; St. Clair, Sinclair ; St. Maur, Seymour ; Wemyss, Weems ; Glamis, Gláms ; Herries, Harris ; Reay, Ray ; Mackay, Mackie ; and, strangest of all, Menzies, Ming-is. D. C. BOULGER.

See a bright little paper on *Chumley for Cholmondeley, &c.*, and on like American mispronunciations, in the "Gossip" of *Lippincott's Magazine* for September, 1876.

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

EARL OF ORRERY AND PLINY (5th S. vi. 187).—The reference to Pliny may be to *Pliny's Letters, with a Dissertation on the Life of Pliny and Observations*, by John, Earl of Orrery, Lond., 1751, 4to., 2 vols.

ED. MARSHALL.

"FODDERHAM" (5th S. vi. 187).—*Apocryphos* of MR. RATCLIFFE's last sentence, I may just mention that "fodder," as an alternative form for "fodder," is to be found in Richardson, *in voce*.

MIDDLE TEMPLAR.

Fodderham, or rather fotherum, a room in which fodder is stored, is a word in constant use in North Lincolnshire. The word has, perhaps, not got into books yet, but has occurred frequently in our local newspapers.

MABEL PEACOCK.

Bottesford Manor.

UMBRELLAS (5th S. vi. 202).—At the above reference MR. PICTON quotes an entry of payment for an umbrella made by the churchwardens of Prestbury in 1745. The Priory Church of Cartmell possesses a parochial umbrella, still to be seen there, which appears even older than 1745. It is of great size, like a carriage umbrella ; it opens and shuts (if I remember aright) in the modern way, and is very heavy, being made of stout leather. It is never used now, I believe ; but no doubt it was meant, like that at Prestbury, to protect the bareheaded minister at funerals.

I do not know whether the churchwardens' accounts mention it.

A. J. M.

MR. PICTON justly remarks that Jonas Hanway's umbrella was preceded by those of the ladies in pattens, who, as shown by Gay, pattered along the London streets about 1712. A quarter of a century earlier than the date of *Trivia*, there is a notice, among "absurd classifications" at picture sales, of one at the "Blue Goat" Coffee-house, St. Swithin's Lane :—"Roestraaten's incomparable paintings : likewise a fine parcel of umbrellows, with other curiosities."

Still, Jonas Hanway may have been the first

man who had the hardihood to adopt this style of covering himself from the weather with one of these "curiosities." No doubt it was the idea of effeminacy or eccentricity associated with the first use of it by *men* which connected the name of the meek Quaker with the umbrella. This feeling had not entirely died out in the country in my recollection.

M. P.

Cumberland.

I do not think that Jonas Hanway is said to have been the first to use an umbrella in London, but the first *man* who did so. Gay, in his *Trivia* (bk. i. 217), a few lines below those quoted by MR. PICTON, seems to imply that in England it was used by none but women, and by them only in winter :—

"Britain in winter only knows its aid
To guard from chilly show'rs the walking maid."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

ALL-FLOWER WATER (5th S. vi. 107).—Not a horticultural production but an animal secretion, *urina vaccæ*, which, it appears, was formerly administered as a purgative.

KINGSTON.

BOWER FAMILIES OF THE SOUTH OF ENGLAND (AND OF SCOTLAND) (5th S. vi. 183).—The name of Bower, it appears, has travelled north, for in the city of Aberdeen I remember, in my schooldays, an eminent teacher of that name, a neat, dapper little gentleman, who for a long time enjoyed the patronage of the chief citizens. His school, in Long Acre, had also the honour of receiving the future Lord Byron until he went to the higher grammar school in the Schoolhills. Mr. Bower's son, the Rev. John Bower, afterwards became a master in Gordon's Hospital, and minister of Mary Culter, a parish in the neighbourhood of Aberdeen, and died a few years ago in the high esteem of all who knew him. A Mr. Bower wrote also the *History of the University of Edinburgh*, and another, the well-known *History of the Popes*.

J. MACRAY.

Oxford.

In Palmer's *Perlustration of Great Yarmouth* some mention is made of Richard Bower, who appears to have been a confidential agent of Government in correspondence with Secretary Williamson.

A. G. P.

"RESPICE FINEM" (3rd S. vi. 417).—This was made the subject of a query, when a long editorial notice summed up what was known about it at the above reference. But it was not traced to its source. It is in the last line but one of the fable "De Accipitre et Columbæ," in "Anonymi Fabulæ Æsopice," *Fabulæ Variorum Auctorum*, p. 503, Francof., 1560 :—

"Si quid agas prudenter agas, et respice finem,
Ferre minora volo, ne graviora feram."

I was led to this by Binder, *Nov. Thes. Adag. Lat.*, p. 349, Stuttgart, 1866.

The phrase "Tene mensuram et respice finem" was the motto of Maximilian I., A.D. 1493-1519. Prideaux, *Introd. to Hist.*, Oxf., 1682, p. 243.

ED. MARSHALL.

Oxford.

"TALENTED" (4th S. xii. 427; 5th S. i. 33, 58; vi. 18).—The following account of the conversation Macaulay had with Lady Holland is taken from Trevelyan's *Life and Letters of Lord Macaulay*:—

"In the drawing-room I had a long talk with Lady Holland about the antiquities of the house, and about the purity of the English language, wherein she thinks herself a critic. I happened, in speaking about the Reform Bill, to say that I wished that it had been possible to form a few commercial constituencies, if the word constituency were admissible. 'I am glad you put that in,' said her ladyship. 'I was just going to give it you. It is an odious word. Then there is *talented*, and *influential*, and *gentlemanly*. I never could break Sheridan of *gentlemanly*, though he allowed it to be wrong.' We talked about the word *talents* and its history. I said that it first appeared in theological writing, that it was a metaphor taken from the parable in the New Testament, and that it gradually passed from the vocabulary of divinity into common use. I challenged her to find it in any classical writer on general subjects before the Restoration, or even before the year 1700. I believe that I might safely have gone down later. She seemed surprised by this theory, never having, so far as I could judge, heard of the parable of the talents."

JOSIAH MILLER, M.A.

GUILD OF THE HOLY GHOST, BASINGSTOKE (5th S. vi. 288).—There was certainly an ancient church adjoining the beautiful chapel erected or repaired by Lord Sandes about 1516, when, in conjunction with Fox, Bishop of Winchester, he founded the guild or brotherhood. In fact, the south wall of this older church then constituted the north wall of the chapel of the Holy Ghost. The foundations of the old Saxon church were discovered and excavated in 1817; they had a length of 134 feet by a breadth of 24 feet. In that year, too, the monument of a Knight Templar was found in a recess in one of the walls. Much interesting information respecting the old church, the more recent chapel, and the guild, may be found in *The History of the Holy Ghost Chapel, Basingstoke*, published by S. Chandler, at Basingstoke, in 1819. In this book also is given some account of the hospital founded, in 1261, by Walter de Merton, and dedicated to St. Mary and St. John the Baptist.

EDWARD SOLLY.

Sutton, Surrey.

H. G. C. may see a notice of the foundation and history of this hospital in a *Sketch of the Life of Walter de Merton*, by Edmund (Hobhouse), Bishop of Nelson (Oxford, Parker & Co., 1859), pp. 2-4. The price of it is two shillings. The Kilner MS. in Merton College Library probably contains some information on the subject.

ED. MARSHALL.

JAMES DODD, ACTOR (5th S. vi. 289).—See Genest, *Hist. of British Stage*, vol. vii. 255; and *Theat. Biog.*, 1772; the *Dramatic Censor, passim*; *Their Majesties' Servants*, vol. ii. 317; the *Theatrical Dictionary*; do not rely on the *Georgian Era*, and put no trust in Donaldson's *Theatrical Portraits*. Dodd was on the London stage from 1765 to 1796, in the September of which latter year he died. As for this charming actor's descendants, I read in one of the above-named works that Dodd and the beautiful Mrs. Bulkeley "went into housekeeping together, like Booth and Sarah Mountfort; but the nymph was faithless, and there was a scandal and a separation."

ED. D.

SHIELD OF PRETENCE (5th S. vi. 300).—An heiress is the inheritor of the representation of her father's blood, and it is unnecessary that she should possess an acre or a shilling. She is not an heiress (genealogical) should she have a brother, even if an estate be devised to her by, say, her mother, an heiress; but in this rare case the Herald's College could allow her husband her paternal and maternal arms on a shield of pretence, but no quarterings from either side. The only daughter or co-heiress of a second or younger son has a right to her father's shield with all its quarterings, differenced in the centre of the coat or achievement by the proper mark of cadency. The only daughter of a second son by his wife, the only daughter of a third son, would have a right to her parent's arms, together with all quarterings belonging to either side, differenced by a crescent in the centre of the shield. In this case, presuming the parents to each have coats quarterly of four, the achievement would be quarterly of eight, and the crescent for difference would be placed on coat No. 1 and the mullet on No. 5.

C. G. H.

The lady must be a member of a family (lawfully bearing arms) in which there is not *one* male member alive.

NEPHRITE.

"J. E. MAIN. TAIN. DRAY" (5th S. vi. 268).—This motto of William III. appears under his arms in the east window of Lincoln's Inn Chapel. It would seem as if he had some misgivings as to the use of the ordinary mottoes, for

"on his colours displayed at his landing in England, the mottoes were, 'The Protestant religion and liberties of England'; and under the royal arms of England, instead of 'Dieu et mon droit,' was, 'And I will maintain it.'"—Willement's *Royal Heraldry*, 1821, p. 97.

J. T. F.

Hatfield Hall, Durham.

S. N. will find the information he wants in Brewer's *Phrase and Fable*. "Je maintiendrai" was the motto of the House of Nassau, and consequently of William III., who, on his accession to the British throne, retained and explained it,

adding, "I will maintain the liberties of England and the Protestant religion." W. T. M.
Shinfield Grove.

[Sir Sibbald D. Scott and many others are thanked for similar replies.]

THE PARISH OF PRESTBURY (5th S. vi. 201).—In addition to MR. PICTON's notes on Prestbury, I send the following, which I copied recently from gravestones in the same churchyard. The term *bachelour* for *spinster* is amusing. We must presume the inscription was not first submitted to the minister:—

"Here lyeth Interred the body of James Pickford, of Mottram, who departed this life the first day of Jan^y anno domini, 1691. Alsoe Sarah Pickford, Sister to the abovesaid James Pickford, was here interred August y^e 17, anno dom. 1705, and died a *bachelour* in the 48 years of her age."

"Mary, Wife of Thomas Pickford, of Mottram, aged 51, interred Jan. y^e 10, 1703:—

A pious Christian during life,
A nursing mother
And a loving wife,
A grateful neighbour
Most can tell,
Which gives us hope
Her soul is wel."

G. H. A.

Pendleton.

"LAUNDERS" (5th S. vi. 206).—A very old term, and yet in constant use in Derbyshire, for the kind of aqueducts described by MR. PENGELLY. Less than fifty years ago no other kind of spouting for houses was used in country places. These were most commonly formed out of long branches of willow trees, split, and then scooped out with an instrument for that special purpose. Others were made by nailing three long battens or boards together. While a child I never heard the name of "spouting" given to them, it was always "launders" or "landers," and any one about to put spouting to a house would say he was "going to put some landing up." Perhaps I may be allowed to say that "landing" seems to me a far more expressive name than "spouting." This name for spouting is not known here.

THOS. RATCLIFFE.

Workshop.

MISGIVINGS (5th S. vi. 205).—Outside the Exhibition building in 1851 was a tent, the work, I believe, of some reclaimed Thugs. I have a perfect recollection of a lady assuring me that she understood this tent to contain a large gun, heavily loaded with grape, and so laid as to rake the aisle of the great Exhibition, if necessary!

W. J. BERNHARD SMITH.

Temple.

MEMORIAL OF G. F. HANDEL (5th S. vi. 207).—Many years since I was shown a ring exactly corresponding to that described by A. L. G. The gen-

tleman in whose possession it then was informed me that it was one of the rings made for George III. and the directors of the commemoration of Handel in 1784. It was accompanied by a copy of the silver medal also described by your correspondent. I cannot enlighten A. L. G. as to the painter of the miniature, but the names of the directors of the commemoration may perhaps assist him to a knowledge of the source whence his ring came. They were the Earls of Exeter, Sandwich, and Uxbridge, Sir Watkin Williams Wynne, and Sir Richard Jebb. I apprehend the issue of the medal was not confined to the directors, as I have seen several copies of it. W. H. HUSK.

BARDOLPH (5th S. vi. 203).—I do not know what Lower says about the matter (I suppose it is in his book on surnames, but I have not got that), but if the pedigrees in Burke's *Extinct Peerage* may be trusted, it was a mere chance that the first ancestor of the Fitzhughs had Bardolph for a Christian name, and there was no more connexion between the two families than there is between me and a man I know very well whose name is Warren Adams. By-the-bye, the arms of Bardolph were cinquefoils, not quatrefoils.

C. F. S. WARREN, M.A.

PORTRAITS OF DEFOE (5th S. vi. 229).—I do not know whether any portrait has been found recently, but there are plenty of portraits. There is one prefixed to his *Jure Divino* (see Bromley, p. 290), dated 1706, by Vander Gutch: Bromley does not say which, and there were no less than four, but probably it was the work of Michael Vander Gutch, the first of them. Then Vander Gutch engraved him again, 8vo. size, from a picture by Taverner, the proctor, a grand amateur. Then there is an oval of him by Medland, and another oval prefixed to the folio edition of his *Union of England and Scotland*, by W. Skelton.

Here it is worth while to record that Stanley's *Bryan's Dictionary of Painters* mentions a Wm. Skelton, born 1763 in London, died Ebury Street, 1848, of the family of the old Skeltons of Cumberland. This Skelton's father's name was also William, and even he could hardly have been the artist who painted Defoe. It must have been his grandfather, for Defoe died in 1731. The father is incidentally mentioned as being a guardian of the Infant Orphan Asylum, but Bryan does not say that he was an artist. A vein of talent seems to run through all the Skeltons, from John Skelton, also of Cumberland, the satirist of Wolsey, to him who went out from us but as yesterday in Pimlico, and was buried on a Saturday in Brompton, at the cemetery by St. Mark's. *Eheu fugaces*.

C. A. WARD.

WOOD-CUTTING (5th S. vi. 245).—MR. KILGOUR is not accurate in saying Psalm lxxiv. 5 may be

said to be omitted in the Prayer Book version. Verse 2 in the Authorized Version is divided into verses 2 and 3 in the Prayer Book, and the corresponding verse to the one quoted (6) reads thus: "He that hewed timber afore out of the thick trees was known to bring it to an excellent work."

W. C.

"A man was kent, as he rax't fu' heigh (Heb. aixes) an aix on the tanglet tree."—*The Psalms: frae Hebreu intil Scottis*, by P. Hatley Waddell, LL.D., Minister (Edinburgh, J. Menzies & Co., 1871).

W. S. J.

THE COIN (5th S. vi. 229) described by H. S. G. is a five-pound piece. The elephant below the bust signifies, according to Leake and Ruding, that it was coined from gold imported by the African company, who, to encourage them to import gold, "were permitted by their charter to have their stamp of an elephant upon the money made of the African gold." Some of these coins have a castle upon the elephant's back. Its value, beyond its intrinsic worth as gold, depends entirely on the "finess" or otherwise of its state of preservation.

J. BOYD.

This five-pound piece is described in vol. ii. p. 361, of Ruding's *Annals of the Coinage*, footnote. It is worth from six to seven pounds.

J. YOUNG, Jun.

Owthorne.

"DEO SERVIRE REGNARE EST" (5th S. i. 408, 453.)—This was the subject of an inquiry at the former reference, and at the latter one it was shown to be derived from the old Latin of the phrase, "Whose service is perfect freedom," in the Collect for Peace. But I have more recently met with it in a passage in which it occurs as part of the argument with no indication of citation. B. Petr. Damianus observes:—

"Ipse est Qui fecit omnia, et in omnibus, quas fecit, quaecunque voluit. Huic servire regnare est; Qui servit pro nobis sub dura et gravi necessitate, et purpuram suæ divinitatis cilicio nostræ mortalitatis operiens, pauper et mendiculus venit in regionem nostram."

The marginal note to this is, "Deo servire regnare est," and there is the same in the Index, as also in earlier editions, *Serm. lviii., Opp.*, tom. ii. col. 307, Nassau, 1783.

ED. MARSHALL.

Oxford.

THE SMALLEST BOOKS IN THE WORLD (5th S. vi. 265.)—I have a copy of *The Bijou Almanac for 1839, poetically illustrated by L. E. L.* It is considerably smaller than *Small Rain* mentioned by Mr. Axon, as it measures $\frac{3}{4}$ by $\frac{1}{4}$ inch. It contains portraits of the Duchess of Kent, Duke of Wellington, Lady Blessington, Sir T. Lawrence, Pasta, and Beethoven, each with a descriptive poem, and has also a calendar, list of the royal family, &c., in its thirty tiny pages.

L. B.

SAM. CATLOW (4th S. x. 366.)—OLPHAR HAMST has not searched Watt very diligently. Under the name Catlew eight separate treatises are recorded.

"HINC LUCEM ET POCULA SACRA" (4th S. x. 519.)—It would be a disgrace to the correspondents of "N. & Q." if the world is to gather from the Index that they do not know that *Remains concerning Britain* is the work of William Camden, and that the "curious printer's mark, which, in an oval border, has *Hinc lucem et pocula sacra*, and in the centre a crowned figure holding a sun in one hand and a cup in the other," is the device of the Cambridge University Press. Yet I do not observe that Mr. OUCH has received any answer to his query. May I repeat the question often put, never answered, From what mediæval poem does the motto, "*Hinc lucem et pocula sacra*," come?

JOHN DAWSON OF SEDBERGH (5th S. v. 87, 135, 231, 419.)—See *Living Authors*, 1798 and 1816; Sedgwick's letter in *Hardy's Life of Lord Langdale*; *Europ. Mag.*, Dec., 1801, p. 406; July, 1802, p. 6 (his pupil Garnett). *Life of (his pupil) Thomas Harrison* (1825), 9, 10 (his charge was 5s. a week); his relation Dr. Haygarth (*Annual Biography*, 1828, p. 442 b).

Many readers, I doubt not, would be glad to learn "any further particulars" which MR. GODFREY can furnish.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

"INFANTS IN HELL BUT A SPAN LONG" (2nd S. xi. 289; 5th S. vi. 256.)—The late F. W. Faber, in his *All for Jesus*, 4th edition, p. 351, implies that there are children in hell. His words are: "What if at this hour it [hell] holds mere boys and girls, who have sinned far less than we have done, nay, perhaps have sinned but once, while we have sinned a thousand times."

A. O. V. P.

BINOCULARS AT THE OPERA (5th S. vi. 268.)—Were they invented in 1760-1770?

C. F. S. WARREN, M.A.

CLASSICAL QUOTATIONS ON TOMBSTONES (5th S. vi. 166.)—Instances also at—1. St. Martin's, Leicester, "Sperat infestis," &c. (Horace, *C. ii.* 10, 13); 2. Churchdown, Gloucestershire, "Omnes eodem cogimur," &c. (*ib.* 3, 25).

P. J. F. GANTILLON.

ABBAY PIECES (5th S. vi. 69, 216.)—According to a work of Noel Humphrey's on coins, the archbishops, bishops, and abbots had authority, soon after the firm establishment of Christianity in this island, to strike money and enjoy the profits of mintage. But archbishops alone had the privilege of stamping the coins with their portraits and names, a privilege withdrawn by Athelstan, A.D. 924. The ecclesiastical coinage after this period

is only distinguished from the royal by peculiar mint marks; even these terminated in the reign of Henry VIII. The pennies of Janebert, who held the see of Canterbury, have a flower surrounded by "JANEBERT. AREP.," and on the reverse, "OFFA REX." A coin of Ceolnoth, who held the see of Canterbury from A.D. 830 to A.D. 870, has the front face of the archbishop, with his name, and on the reverse a cross with "CIVITAS" in the angles. The coins of the Archbishops of York were *stycas*, till they became by the edict of Athelstan assimilated to those of the realm. The coins of Ulphere, who held the see from A.D. 854 to A.D. 892, are the last which bear the name of the archbishop.

W. T. HYATT.

Enfield, N.

"OVER THE HILLS AND FAR AWAY" (5th S. vi. 128, 232).—There is another version of this song given in D'Urfey's *Pills to Purge Melancholy* (v. 317). The first two and last verses are as follows:—

"Jockey met with Jenny fair

Betwixt the dawning and the Day,

And Jockey now is full of Care,

For Jenny stole his Heart away :

Altho' she promis'd to be true,

Yet she, alas, has proved unkind,

That which do make poor Jockey rue,

For Jenny's fickle as the Wind :

And 'Tis o'er the Hills and far away,

'Tis o'er the Hills and far away,

'Tis o'er the Hills and far away

The Wind has blown my Plad away.

Jockey was a bonny Lad

As e'er was born in Scotland fair ;

But now poor Jockey is run mad,

For Jenny causes his Despair ;

Jockey was a Piper's Son,

And fell in love while he was young ;

But all the Tunes that he could play,

Was o'er the Hills and far away,

And 'Tis o'er the Hills and far away, &c.

There by myself I'll sing and say

'Tis o'er the Hills and far away

That my poor Heart is gone astray,

Which makes me grieve both Night and Day ;

Farewel, farewell, thou cruel she,

I fear that I shall die for thee :

And if I live, this Vow I'll make :

To love no other for your sake.

'Tis o'er the Hills and far away, &c."

J. PIGGOT, F.S.A.

AN ANCIENT CUSTOM (5th S. vi. 86, 235).—There are three Derbyshire churches in which funeral garments may yet be seen, Ashford-in-the-Water, Matlock, and South Winfield. Within the recollection of those now living they might also be seen at *Wootton, Ashover, Bolsover, Eyam, Fairfield, Haddon, Heanor, Hope, Tissington, West Hallam, &c.* also in the small chapel of Peak Forest. This chapel, dedicated to St. Charles, king and martyr, which was formerly the "Gretna Green" of the Midlands, will very shortly be pulled down

to make way for a new church, now being erected. Visiting it the other day, I noticed against the south wall a relic of this old custom, in a wreath of divers coloured everlasting flowers, to which was attached the funeral card of an undertaker, bearing date 1872.

J. CHARLES COX.

OFFICIAL ACCOUNTS OF GREAT FIRES (5th S. vi. 49, 117, 192).—

"A Brief Account of the Dreadful Fire at Blandford Forum, in the County of Dorset, which happened June 4, MDCCXXXI. Together with a Sermon printed at Blandford, June 4, 1735, a Day set apart by the Protestant Dissenters there for Prayer and Humiliation under the Remembrance of that sad Providence. By Malachi Blake. London, 1735. With a Plan of the Town, showing the extent of the Fire."

The Preface

"hopes that the Treatise may be useful to others also, particularly to such as have very lately, or within a few years past, suffered by the like calamity, as Dorchester, Gravesend, Stowminster, Henstridge, Tiverton, Ramsey, &c."

"The true Lamentable Discourse of the Burning of Teverton, in Devonshire, the third day of April last past, about the hour of One of the Clocke in the Afternoone, being Market Day, 1598. At what time there was Consumed to Ashes about the number of 400 Houses, with all the Money and Goods that was therein; and Fyftie Persons burnt alive through the vehemencie of the same Fyer. At London, Printed by Thomas Purfoot for Thomas Mitington, and are to be sold at his Shop in Corn Hill, under St. Peter's Church."

"A Brief Sonnet declaring the Lamentation of Beckles, a Market Towne in Suffolke, which was in the great wind upon S. Andrewes eve pitifully burned with Fire, to the Value by Estimation of 20,000*l.*, and to the number of four score Dwelling Houses, besides a great number of other houses, 1586. London: Printed by Robert Robinson."

Another *Proper New Sonet, &c.*, by the same printer.

SAM. SHAW.

Andover.

TITUS OATES (5th S. v. 168, 336, 434; vi. 176, 216).—See Tho. Baker in Wilson's *Memorab. Cantabr.*, 69; Bishop Patrick's *Life*, 96; Calamy's *Account*, 679; *Continuation*, 586, 587; *Owen Times*, i. 120, 121; Isaac Milles's *Life*, 64, 65; Tho. Baker in Sir E. Brydges's *Restituta*, i. 40, 41, and his MS. note in the volume in St. John's College Library marked "Pp 10 45"; North's *Examen*, i. Nos. 145, &c.; Warner in MS. Baker, xxxv. 235, *seq.*; whipped, Abr. Pryme's *Diary*, 9, cf. 317.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

REV. JOHN COLERIDGE AND HIS DESCENDANTS (2nd S. i. 254, 403; ix. 331; 5th S. vi. 245).—Your correspondent at the last reference mentions two out of the three published books of the poet's father. The third was *Sententiæ excerptæ* (1772). He also printed a sermon, and contributed some papers to the *Gentleman's Magazine*. JABEZ. Athenæum Club.

"CATAMARAN" (5th S. v. 128, 257.)—No one has given an explanation of the passing of this Tamil word for a canoe or small boat into English as an opprobrious term for an old woman. The following passage appears to me to preserve a use of it which may mark one stage in the journey. After a description of attempts at cutting out and damaging Napoleon's flotilla at Flushing, Havre, and Boulogne, in 1804, follows:—"Great hopes had been formed at the Admiralty of certain vessels which were filled with combustibles and called *catamarans*."—Stanhope's *Pitt*, iv. 218. I have no means of looking up the literature of that date, but no doubt some explanation of that use of the word might be obtained from it. And if the term was common for a time as the name of a small spitfire of a fireship, the transference of it to a spiteful old woman is less difficult, if not very polite.

O. W. TANCOCK.

THE WOKING GRAVE PLANT (5th S. v. 169, 297.)—Aubrey originally mentioned this plant on the authority of the sexton of Woking Churchyard, and says that the same is observed at Send. Many writers on Surrey repeat this account without attempting to inquire into its truth. Would it not be well to have the story of this ghastly vegetable confirmed or refuted by application to the present sexton of Woking Churchyard, if there is one?

ENILORAC.

"YOU KNOW WHO THE CRITICS ARE" (4th S. xii. 439; 5th S. i. 60, 159, 480; iv. 479.)—At the above references the sentiment, if not the words, of Lord Beaconsfield's famous sentence is traced through various authors, the earliest being Dryden in 1670. Racine, in the same year, in his querulous defence of *Bérénice*, says, "Toutes ces critiques furent le partage de quatre ou cinq petits auteurs infortunés qui n'ont jamais pu par eux-mêmes exciter la curiosité du public. Ils attendent toujours l'occasion de quelque ouvrage qui réussisse pour l'attaquer," &c. This is one more link in the chain. At 5th S. i. 25, MR. JAMES has quoted a passage from Charron which has some affinity to the above, and which was written nearly 300 years ago.

ED.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 289.)—

"Thou art gone to the grave," &c., is the first line of the beautiful hymn on *Death of a Christian*, by Bishop Heber, of Calcutta, and will be found in any good edition of his poems.

A. S. A.

See Heber's *Hymns, Written and Adapted to the Weekly Church Service of the Year*, p. 134, London, 1834. It is marked "R. H." to show that he was the author.

ED. MAR-HALL.

Some lines, which include this one, by Bishop Heber, are affixed to his monument in St. Paul's Cathedral.

W. H. CUMMINGS.

See *Book of Praise*, p. 321.

C. F. S. WARREN, M.A.

"For you never will meet
With a tune half so sweet," &c.
—Fredk. Maccabe's *Galloping Horse*. HIROSEDELLE.

Miscellaneous.

NOTES ON BOOKS, &c.

Proceedings of the Academy of Natural Sciences of Philadelphia, 1875. Parts I., II., and III. (Trübner & Co.)

THE Americans have been distinguishing themselves, of late years, in producing numerous works on medical and scientific subjects, all remarkable for the at once tasteful and serviceable style in which they are presented to the public. Large quartos and folios on the surgery of the war of 1861-5, on the fossils of the vast territories of the United States, and on the fauna of the imperfectly explored districts, are familiar objects on the tables of British and European scientific libraries. In large delicate type, on wide-margined pages, we find therein statistics of the results of operations rendered necessary after New Englanders and Carolinians, Virginians and New Yorkers, had been obliged to mangle each other at duty's call. Of these statistics European surgeons availed themselves during the Franco-Prussian War; and they may yet, and only too soon, find it necessary to consult them again as guides to direct them in the science of saving the wounded by operations which have proved the most successful.

In scientific works, similar in outward appearance to the above, we may learn how the Transatlantic geologists have found, in the soil of Nebraska and Colorado, the remains of vast numbers of extinct vertebrate and lower animals, and have sometimes discovered important connecting links between types now existing. In other cases they have unearthed strange animals, whose anatomy clashes with preconceived theories. Lastly, in the same literary form, we have superbly got-up works on the animal inhabitants of the States; as, for example, a volume recently brought out on the North American Geometrina—on that group of moths exclusively where the caterpillars loop up their bodies as they walk; familiar objects enough on our own trees and hedges. In literary excellence and scientific merit the publications now before us are, in proportion to their class as general records rather than monographs, quite equal to the above. They show the progress, month by month, of American researches in natural science, undertaken by such well-known scientists as Cope, Leidy, Coues, &c. The practical zoologist will be interested in an article on the manatee, by Dr. Henry C. Chapman, based on two live specimens brought to the Zoological Gardens of Philadelphia in August, 1875, at the very same time as this species made positively its first appearance alive in London at the Regent's Park. The Philadelphians were not more successful in keeping their specimens alive in captivity than were the Londoners, and the twenty-one pounds of *Vallisneria* devoured by the larger manatee in twenty-four hours would have been a luxury too expensive in England on which to maintain the solitary sample that lived a short while amongst us last summer. Moreover, we find in these same pages a host of essays and contributions on animals, plants, and minerals of all kinds, together with dissertations on various physiological topics, as well as some useful, though rough and uncoloured, plates, including no less than fourteen devoted to illustrations of the jaw and lingual membrane of North American terrestrial Pulmonata, accompanying a valuable paper on that subject by W. G. Binney.

The Warfare of Science. By Andrew Dickson White, LL.D., President of Cornell University. (Henry S. King & Co.)

PROF. DICKSON here gives in a revised and extended form a lecture that has already appeared in *The Popular Science Monthly*. It now comes before the public with a prefatory note by Prof. Tyndall, which contains a recommendation that must ensure many readers.—From the same publishers we have also received *The Odes of Horace, literally Translated in Metre*, in which the translator, Mr. Arthur Way, shows that it is by no means necessary for teachers to accept from their pupils as faithful translations what the latter know to be prosy renderings of poetry.

The Theory of Sound in its Relation to Music. By Prof. Pietro Blaserna, of the Royal University of Rome. (Henry S. King & Co.)

IN its forthcoming session this treatise would not unworthily engage the attention of those members of the Musical Association who apply themselves more particularly to the phenomena of sound; but, for the non-scientific members of the musical profession—and they certainly form a great majority, at least in England—it contains many chapters of general interest. The Professor, who is an undoubted believer in Richard Wagner, very justly reprobates, as regards the "music of the future," the passions that have been excited everywhere for and against it, and confidently anticipates a verdict hereafter that shall do it justice.

WE have received *A Story without Names, and other Poems*, by James Bownes, M.A. (Ward, Lock & Tyler).—*Thoughts, Philosophical and Medical, selected from the Works of Francis Bacon*. With an Essay on his Health and Medical Writings, by John Dowson, M.D. (H. K. Lewis).—*Nonconformity in Idle, with the History of Aire-dale College*, by J. Horsfall Turner (Bradford, T. Brear).—*The Chessboard of Life*, by T. B. Green, Ph.D., F.S.A., &c. (14, Argyll Street, Regent Street).—and *St. Paul's Cathedral* (Hardwicke), by the author of *The Art-Impressions of Dresden*. We scarcely think that the writer has discovered a satisfactory remedy for the present state of things in regard to the decoration of St. Paul's.

DR. RICHARDSON has (through Messrs. King & Co.) published a new edition of his *Hygeia, a City of Health*, originally addressed to the audience in the Health Department of the Social Science Congress, held at Brighton last October. It is a book which should be in every household. Since Mr. George Godwin's *Blow for Life*, nothing so important on a sanitary subject has appeared in print.

A LIBRARY edition of the poetical and prose works of Robert Burns, in six volumes, demy 8vo., illustrated with finely engraved frontispieces and vignettes, is announced as being in preparation by Mr. Paterson, of Edinburgh. Prof. Nichol, of the University of Glasgow, will furnish an essay on the poet's life, character, and influence. Mr. W. Scott Douglas will be the editor. The poet's autobiography, contained in his famous letter to Dr. Moore, will in this edition, for the first time, be printed, *in extenso*, from the original MS.

HERALDIC BOOK-PLATES.—I shall be glad to purchase old book-plates, or to make exchanges of duplicates either English or foreign. If any gentleman will send me his book-plate for insertion in my collection, I will acknowledge it with a copy of my own. HENRY PECKETT.
Carlton Hushwaite, Thirsk.

MR. JOSEPH MAYER, F.S.A. (Bebington, by Birkenhead), writes:—"Being engaged in preparing a memoir

of George Stubbs, A.R.A., the celebrated animal painter, I should be very grateful for any information respecting his correspondence, such as letters, &c., which I might be allowed to publish in my work, and also would be glad to purchase them. Stubbs was born in 1724 and died in 1806."

DR. RIMBAULT was the bread-winner of a family which now has none, and is in need. His friends are about to apply for assistance from the Civil List. We heartily wish them success.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

T. L. (York).—

"Fœmineum lucet sic per bombycina corpus;
Calculus in nitida sic numeratur aqua."

See Martial, *Ad Entellum*, viii. 68. The nearest parallel we can remember in an English poet may perhaps be found in Herrick, *Amatory Odes*, lxx., "To Julia, in her Dawn or Daybreak":—

"If blush thou must, then blush thou through
A lawn; that thou may'st look
As purest pearls or pebbles do,
When peeping through a brook."

F. S.—Read the line, *King Henry VI.*, part i., Act i. sc. 1, as a Frenchman would read it, and you will find the measure quite perfect:—

"Guienne, Champagne, Rheims, Orléans."

You must remember that the final *e* in the first two words counts for something, and that "Orléans" is a trisyllable. In another passage it is a disyllable—"The Bastard of Orleans with him is join'd," and in subsequent passages it is now a word of two and then of three syllables.

S. R. TOWNSEND MAYER.—"Bon accord" was the watch-word of the day with the citizens of Aberdeen when they composed the force with which King Robert defeated the English under John de la Mowbray and John Comyn, Earl of Buchan, at the hill of Barga, eighteen miles to the north, between old Meldrum and Inverury.

O. P.—Mr. W. Chappell does not say (p. 273) that the late great actor, Mr. Young, was an "opera-singer." It is nevertheless true that Mr. Young acted Macheath, and sang all the songs, on his benefit-night on June 13, 1815, "first time and for this night only," according to the play-bill.

C. L. B.—The late Rev. Dr. Neale, of Sackville College, published an expurgated edition of Bunyan's *Pilgrim's Progress*, with notes; the latter especially gave rise to much controversy.

ALUMNUS.—The prefix *Forté* before the names of various French towns simply indicates that anciently the town was *fortifié*, or the castle ramparted and embattled by royal permission.

DR. JOLY (38, Rathmines Road, Dublin) will be much obliged by B. B. (*ante*, p. 213) giving him some further information about "16. Prints of Hogarth, &c., accompanied by Notes written by Ireland."

SHIRLEY W.—There is no such sonnet among the several hundred sonnets in the collected edition of Wordsworth's poems (Moxon, 1851).

C. A. W.—For "Gouache," see any French dictionary. Rutland House, in which the Marquis of Granby resided, was in Kensington Gore.

INQUIRER asks for the name of a good, moderately cheap work on numismatics, its price, and where to be obtained.

PROF. LEO (Berlin).—The index is out of print. We have placed your requirement among the advertisements in the present number.

P. W. I. asks if there is a good modern History of Italy, from 1848 to 1871, in English, French, or Italian.

A. BELJAME (Paris) asks for "some good book, or books, on Grub Street, Grub Street hacks, and Grub Street literature."

J. S. UDAL.—"Since trifles," &c., see *ante*, p. 259.

G. H. ADAMS.—"But" is only a conjunction.

R. R. LLOYD (St. Albans) is referred to *ante*, p. 253.

J. MAYER.—With pleasure; no charge.

NOTICE.

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 - III. LONDON ALMS and LONDON PAUPERISM.
 - IV. THE PAPAL MONARCHY.
 - V. THE SUEZ CANAL an INTERNATIONAL HIGHWAY.
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THE EDINBURGH REVIEW,
No. 296, OCTOBER, is PUBLISHED THIS DAY, Saturday, October 14.

Contents.

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- II. SECRET CORRESPONDENCE on MARIE ANTOINETTE.
- III. THE DECLARATION of PARIS.
- IV. Sir PHILIP SIDNEY.
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Notes.

EDWARD WALPOLE THE POET.

Amongst the papers of Maurice Johnson the antiquary is the following letter of Edward Walpole the poet, to which I have ventured to add some notes, by way of explanation. Edward Walpole the poet was the only son of John Walpole, of Dunston, in Lincolnshire, who was a nephew of Sir John Walpole, of Pinchbeck, in Lincolnshire, whom Sir Joseph Williamson describes, in his *Note Book*, as "a man of good parts, but maddish and a Papist." He died in Gloucester Street, Red Lion Square, April 21, 1740, aged thirty-seven, and was buried at Old St. Pancras'. His will is dated April 22, 1740, and was proved in P. C. C., May 7, 1740. There is no date to the letter, but it was written after February 12, 1725-6, and before August 9, 1733; neither is the letter addressed to any one by name, but beyond dispute it evidently was written to Maurice Johnson, the founder of the Gentlemen's Society, Spalding, of which society Edward Walpole became a member in 1733.

"Sr.—I am quite asham'd, not having ye happiness of being known to you, to give you ye trouble of these, but understanding by Mr. Ravenscroft* that you knew a great deal of ye antiquity of our family, and having some

* Mr. John Ravenscroft, of Wykeham, near Spalding. He, like the Walpoles of Pinchbeck, was a Roman Catholic. He was buried at South Luffenham, co. Rutland, April 9, 1743.

thoughts of making out a pedigree, makes me apply to you to beg ye favour of your assistance in it, that you would be so kind as to look over what old writings or records you have att Pinchbeck or Spalding to find out when ye family first settled there, and when ye division of ye two families of Norfolk and Lincolnshire happened. What descents and marriages have been in ye family, etc. If you could give me any insight into these things I should think myself extremely obliged, though I am much asham'd to ask such a favour, you having been so unhandsonely us'd by one of ye family, and after so long a discontinuance of a correspondence which I should be extremely ambitious of renewing, and as ye family has ye honor of being related* to you should be very proud of waiting on you or yours (if I knew when you was in town), and of seeing you att my house. Since Ned Walpole's† death ye Doctor‡ has talked as if he thought me liable to give an account of the management of the estate during his brother's minority. I have some loose papers of Mr. Walter Johnson's,§ where I find a great deal of money paid to one Mr. Hall about ye years 82 and 83.¶ I should be extremely oblig'd if you would tell me who ye Mr. Hall was, and on what account it was paid, and how often ye leases were renewed during ye guardianship, and what trouble or charge you may be at in either of these things should be very willing to gratify you, with many thanks for ye favour—who am, Sr, yr most obedient humble servt and kinsman,

EDW. WALPOLE."

Attached to the letter is a seal of red wax, on which is the following coat of arms:—1 and 4, Walpole *ancient*, with the augmentation of 1646; 2, Walpole of Pinchbeck; 3, Stavely. Over the shield, on a label, the motto, "Dieu et mon Droit" (*vide Genealogist*, pp. 6 and 101).

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BIOGRAPHIA BRITANNICA.

As "N. & Q." is the only English periodical, except the organs of societies, which is devoted to the collection and sifting of historical facts, I hope that you, Mr. Editor, will allow me to point out how a solid basis may be laid for a really national work of British biography. Read the records of the Bollandist *Acta Sanctorum*, and you will blush

* The Johnsons of Pinchbeck were related to the Pinchbeck Walpoles through the families of Ogle and Porter (*vide Genealogist*, pp. 9-11).

† "Ned Walpole"—Edward, only son of Sir Edward Walpole, of Pinchbeck, Knight (brother of Sir John). He died unmarried, Feb. 14, 1725-6, aged sixty, and it is to his memory, and to that of his sister Mary Walpole, wife of William Smithson, M.D., that the altar-tomb in Pinchbeck Church, which bears the capital letters, "O. D. S. M. P. G. S. M. D.," was erected by Dr. Smithson.

‡ "The Doctor"—William Smithson, M.D. He, Mr. John Ravenscroft, and Mrs. Mary Walpole, widow (the poet's mother), were all Roman Catholics, and "got into trouble" in 1715, for their loyalty to the House of Stuart.

§ "Mr. Walter Johnson"—grandfather of Maurice Johnson the antiquary. He was an attorney at Spalding, and is better known as "Captain Walter Johnson" (*vide Genealogist*, p. 107).

¶ "82 and 83"—1682 and 1683. "Ned Walpole" came of age in 1686.

to think how little Englishmen have done for the lives of the "great men" who "have lived among us."

First then I would have every man "adorn his own Sparta." Every school, every college in the universities, every religious community, every literary or scientific society, every town, should systematically collect all the works of its members, past and present, and all information relating to them. In a small way I have for years acted on this plan, sending tracts and books which fell into my hands to the colleges of the authors, and helping the researches of those—too few in every communion and every profession—who have a genuine curiosity about the lives and works of their predecessors. Let it be once known that a religious body, or a scientific society, or a town, will value and take care of all works which have issued from its members, and therefore are a part of its history, and booksellers will collect, bookbuyers will present, thousands and tens of thousands of books and pamphlets which are yearly destroyed as "dirt," according to Lord Palmerston's definition, i.e. as "matter in the wrong place."

Secondly, each and all the bodies named above ought to issue full registers of their members; in the case of towns, of their officers. Round the nucleus of such registers notes gather and find their way into public libraries. How much, e.g., do we owe to the publication of the university *Graduati*, though Oxford has issued no continuation for a quarter of a century, and though neither university begins its printed list before 1659! How much will history owe in all time to come to Colonel Chester's *Registers of Westminster Abbey*!

Thirdly, like the Bollandists we should reprint, with full annotations, all original memoirs of our worthies. Of late years the art of biography seems to have been lost, and Thomas Moore and James Montgomery require seven or eight volumes for the display of their merits. But down to the middle of the eighteenth century biographers could stint their noble rage within more modest limits. All the contemporary lives of Oxford men or of Cambridge men, down to 1750, might be contained in a moderate row of quartos. Protestant Nonconformists (and not only Nonconformists, nor only Churchmen), during the last century, have sadly taxed our patience by discharging scores of sermonizing letters into the lives of their heroes; but their earlier records are less diffuse, and the middle of last century may serve as a landmark in their case also. Why will they not give us, edited in the loyal fashion of the Early English Text Society, the original memoirs used by Calamy? Why does not Oxford publish the documents furnished to John Walker? Much as I admire the research of Mr. Tyerman, I should prefer to his *Life of Wesley* an edition of Wesley's *Journal*, with notes like Mr. Crossley's on Worthington's *Diary*,

printed at the Clarendon Press. Considering what John Wesley was and did, it is surely a disgrace to us that, for a hundred educated men who are familiar with Boswell's *Johnson*, there is not one who has read Wesley's *Journal*, which takes us not into one little clique, but into every region of society in every part of the kingdom.

Fourthly, the great libraries can do very much by printing catalogues—chronological with alphabetical indexes—of their treasures and calendars of their MSS. English history has of late been re-written in the calendars of State Papers, and all owners of MSS. may have such calendars made for them at the public expense. How many collections—Tanner, Kennett, Baker, Wood, Hearne, Cole—ought to be printed almost as they stand!

Fifthly, the great standard works, Wood's *Athenæ*, Ward's *Gresham Professors*, Strype, Kennett (a second volume of the *Register and Chronicle* has been ready for the press some 150 years!), Fuller's *Worthies*, Tanner, Calamy, Dodd, Sam. Clarke (both series), should be edited in a convenient form with all appliances of notes and index. Many of these books are to be found enriched with additions by the authors or other scholars; all such annotated copies should be laid under contribution.

Sixthly, the aim should be completeness. Great names, like Bacon, should not be allowed to engross an extravagant number of pages, but abundant references to authorities should be given. Many hundreds of names might be admitted, for each of which a very few lines would suffice. The Danish, Swedish, Dutch and German Biographical Dictionaries (this last but lately begun) would supply many useful hints to the editors. The great enemy to be guarded against would be rhetoric—the rhetoric of magazines and newspapers; the great end to be pursued, the plain statement of the whole evidence.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

FOLK-LORE.

RUSH-BEARING.—The following notes I have culled from the *Pewrith Observer* of June 27, 1876, will, I think, interest your readers. It is stated Great Musgrave is one of the few places in Westmorland, indeed in any county, where the custom of rush-bearing is kept up; and though modern innovations have changed the nature of the ceremony in several particulars, there being no rushes used, for instance, the ancient name is still retained. On June 28, 1876, was celebrated the annual festival. The rush-bearers, fourteen girls, gaily dressed in light attire, congregated near the residence of a gentleman who takes an interest in the old usage, where they were joined by a brass band. When in procession the children

carried upon their heads bright floral designs. The company afterwards attended divine service in the parish church, where a sermon suited to the occasion was preached. Service concluded, the "rushes" were hung up in the church, there to remain until the next anniversary. Afterwards the procession was re-formed, and the company proceeded to a room in the village, where the children were supplied with cakes and wine, and presented with books, the band meanwhile playing merry tunes. This concluded the public display in connexion with the rush-bearing. In another part of the village sports were held.

WILLIAM ANDREWS, F.R.H.S.

Caughey Street, Hull.

ST. MARK'S EVE.—On this anniversary ash riddling or ash shifting used to be performed in and about Whitby :—

"On St. Mark's Eve the ashes are riddled, or sifted, on the hearth, for the purpose of marking any fancied impression they may have received before morning. Should any one of the family be destined to die within the year, the shoes of the individual will be traced on the ashes; and many a mischievous wight, says Grose, has made his companion miserable by coming down stairs and marking the ashes with the shoe of one of the party. What has survived of this custom seems more common in our country places where the fire burns on the hearth."

ED. D.

BLACKBIRD'S DAYS.—The 30th and 31st of January, and the 1st of February, are called, in the neighbourhood of Brescia, "*I giorni della merla*," the blackbird's days; and the story goes that this bird, whose original colour was white, became black because one year these three days were so cold that he had to take refuge in a chimney.

CHARLES SWAINSON.

Highhurst Wood.

THE ORDER OF BAPTISM IN BOY AND GIRL.—The belief prevails still in some parts of the Perthshire highlands, that when a boy and girl are presented for baptism, the parents must be particular to let the boy be christened before the girl, otherwise the boy will grow up in life without a beard. An instance of this occurs to my recollection: Donald McNaughton and Isabella Stewart, in Strath Tay, were, by a mistake, reversed in the presenting for baptism. The consequence usually attributed ensued in after life. The boy grew up without a hair on his chin, while the lassie grew to a woman, but with such a beard that she had regularly to keep it under. H. J.

DROWNING.—Early in December a young cordwainer, named Llewellyn, disappeared at Dudley. He went home drunk, and after a "few words" with his sweetheart he jumped into a pool. When in the middle he was heard to cry for help. The same night, and subsequently, the pool was, and

has been, dragged, but without success. Popular belief is divided, some contending that the drags have not penetrated the mud at the bottom, whilst others maintain that Llewellyn swam across the pool and "bolted." This division of belief has revealed some curious superstitions respecting drowned bodies. A loaf containing quicksilver has been floated without success; and the services of a "wise woman" have been obtained, and arrangements have been entered into whereby a jury of twelve young women, presided over by the "wise woman," has been impanelled in order to try and "charm" the body to the top of the pool.

J. POTTER BRISCOE.

Nottingham.

SOAP.—The superstition as to soap slipping out of the hand is widely spread; I give an instance that came under my own notice. A woman in the Highlands, named Kate Elshender, *Anglicæ* Alexander, went to a quarry hole to wash her clothes. As she passed the village shop she went in and bought half a pound of soap, and proceeded to wash; the soap slipped out of her hands, and she went back and bought another half pound. The shopkeeper warned her to be careful, remembering the old superstition, but she laughed and went off again. It again slipped from her hands, and she returned for a third half pound of soap. This time the old woman in the shop was thoroughly frightened, and begged and prayed her not to go back again; but she would go, in spite of everything that could be said to her. Shortly after the old woman, being quite unable to rest in her shop, went away to the quarry. She found no one there, and the clothes lying on the side of the hole. She gave the alarm, and, on search being made, the said Kate Elshender was discovered, drowned, at the bottom of the quarry hole.

J. H.

HARVEST WEATHER SIGNS.—It is considered in Derbyshire a good sign of a fine harvest time if bright yellow frogs are to be seen now and then. At this season, if the farm dogs are very sick for a day or two, bad weather for harvest is coming on.

THOS. RATCLIFFE.

THE WEATHER.—There is a belief very common and deeply rooted in this part, that from whatever quarter the wind may blow on old St. Martin's Eve (Martlemas), the 22nd November, there it will remain for the three ensuing months, the changes, if any, only lasting for a few days at the most.

THOMAS RATCLIFFE.

Worksop.

BOOKS ON SPECIAL SUBJECTS.

I beg to send some bibliographical notes to supplement BIB. CUR.'s interesting communication :—

I. FAIRY MYTHOLOGY.

Husson (H.), *La Chaine Traditionnelle. Contes et Légendes au Point de Vue Mythique*. Paris, 1874. 8vo.
 Bullet, *Dissertations sur la Mythologie Française et sur plusieurs points curieux de l'Histoire de France*. Paris, 1771. 12mo.

Among others, there is a chapter devoted to the "Fée Mélusine."

"Fées du Mont Jura," "Fées de la Montagne des Vosges," "Fées du Dauphiné" (*In* *Mythologie, Règnes de l'Air et de la Terre. Traditions Populaires recueillies principalement dans la Franche-Comté, le Lyonnais, la Bresse et le Bugey*. Par Désiré Monnier et Aimé Vingtrinier. Paris, 1854. 8vo.).

L'Histoire de Mélusine nouvellement imprimée. Troyes, Jacques Oudot. (About 1630.) 4to.

Histoire de Melusine, Princesse de Lusignan, avec l'Histoire de Geoffroy, surnommé à la Grand' Dent. Par Nodot, précédée d'une Introduction sur l'Origine de la Légende de Melusine. Niort, 1876. 8vo.

Mélusine.—Geffroy à la Grand Dent, *Légendes Poitevines*. Par J. Babinet. Poitiers, 1850. 8vo.

Mélusine. Par Jehan d'Arras. Nouvelle édition, conforme à celle de 1478, revue et corrigée. Avec une Préface par M. Ch. Brunet. Paris, 1854. 16mo.

Melusine, Poème relatif à cette Fée Poitevine, composé dans le XIV^e Siècle. Par Coudrette, publié pour la première fois d'après les Manuscrits de la Bibliothèque Impériale, par Francisque Michel. Niort, 1854. 8vo.

Bekker (B.), *Le Monde Enchanté*. Amsterdam, 1694. 4 vols. 12mo.

Saintine (X. B.), *La Mythologie du Rhin*. Paris, 1862. 8vo. Plates.

Dendy (W. C.), Surgeon. *Philosophy of Mystery (on Ghosts, Phantasies, Spectral Illusions, Fairy Mythology, Demonology, Dreams, Somnambulism, &c.)*. 1841. 8vo.

II. CARICATURES.

Lireux (Aug.), *Assemblées Nationale Comique. Illustrée par Cham*. Paris, Lévy, 1850. Large 8vo.

Het groote Tafereel des dwaasheid, vertoonende de opkomst, voortgang en ondergang der actie, Bubbels en Windnegotie, in Frankryk, Engeland, en de Nederlanden, gepoeleert, in den Jaare, 1720. 4to. Caricatures on Law and his system.

Wright (Thomas), *Histoire de la Caricature et du Grotesque dans l'Art*,... traduction d'Octave Sachot, avec une Notice par Amédée Pichot. Paris, 1875. 8vo. Plates.

Champfleury, *Histoire de la Caricature sous la République, l'Empire, et la Restauration*. Paris, Dentu, no date. 12mo.

Touchatout, *Histoire de France tintamarresque, depuis les Temps les plus reculés jusqu'à nos Jours*. Illustrée par Lafosse, avec le concours de Draner, Gill, Hadol, Le Petit, Robida, &c. Paris, 1872. Large 8vo.

Touchatout, *Histoire tintamarresque de Napoléon III*. Paris, 1874. 4to. Numerous caricatures.

"Touchatout" is the pseudonym of L. Bienvenu.

An Illustrative Key to the Political Sketches of H. B., from No. 1 to No. 600. 1841. 8vo.

Huart (L.), *Messieurs les Cosaques, Relation Charivarique, Comique et surtout Véridique des hauts Faits des Russes en Orient*. Paris, Lecou, 1854. 12mo. 100 caricatures by Cham (Vicomte de Noé).

Napoleon III., from the Popular Caricatures of the last Thirty Years; and J. M. Haswell's Story of his Life, with many most telling reproductions of half-forgotten pictorial skits. Hotten, 1885. 8vo.

Musée Dantan, 'Galerie des Charges et Croquis des

Célébrités de l'Époque, avec Texte Explicatif et Biographique. Paris, Delloye, 1839. 8vo. 100 caricatures.

Paracelsus, *Expositio vera harum imaginum olim Nurembergae repertarum, ex fundatissimo veræ Magiæ rationio deductæ*. Per D. Doctorem Theophrastum Paracelsum. Anno 1570. Small 8vo. Numerous wood engravings, caricatures against the Pope.

F. Pouy, *Recherches sur les Almanachs et Calendriers Historiés, Artistiques, à Estampes, à Vignettes, à Caricatures, &c.*, principalement du XVI^e au XIX^e Siècle, avec notices sur les Almanachs divers, notamment à l'Époque de la Révolution. Amiens, 1874. 8vo.

I have also ready a rather extensive list of books on Freemasons; but I must not anticipate BIR. CUR. I would rather, if suitable to "N. & Q.," give some day bibliographical notes on books of folk-lore, proverbs, and popular sayings.

May I add that I have unusual opportunities of getting all the books I mention, when I do not possess two copies of them, and that I should be very glad to procure those that would suit any correspondent of "N. & Q."?

HENRI GAUSSERON.

Ayr Academy.

INITIAL NAMES.—A good deal of time is sometimes lost in making out the names of persons who are only indicated by a couple of letters. This was very much the fashion in the political and polemical writings of the last century. The *Royal Register*, in nine volumes, 1778-84, is a good example. There are, of course, many well-known names, which, given the date, are easily recognized. Thus, the D—e of W—n is at once known to be the Duke of Wharton in the time of George I., and the Duke of Wellington in that of George IV. I recently found a ballad ending thus:—

"Fool on, Fool on, for Life at best
 Is but half bred 'twixt cry and jest,
 As chance, not reason's ruling;
 To chance we owe our Rights and Wrongs,
 To chance I dedicate these Songs,
 A ballad maker's Fooling.
 G. A. S."

Now many readers would say at once those three letters stand for George Augustus Sala; but the readers of a future generation will ask, When was the ballad printed? for they will say that the letters "G. A. S." in 1772 stood as surely for George Alexander Stevens, as they did in 1872 for George Augustus Sala. My purpose now is to mention a fact, the knowledge of which may perhaps save some time and trouble. Not unfrequently these initial names are inverted, and when this is the case the difficulty of deciphering is greatly increased. As an example, I may mention that very singular poem, by Dr. Evans, *The Apparition*, published in 1710, as a satire upon Tindal's *Rights of the Church*. In this poem, which consists mainly of conversations between Satan and Tindal, the name of Tindal is, of course, not

given, nor yet is it mentioned under the usual disguise of T—l. The name is throughout printed L—t. In order to increase the confusion, this inversion is not in all cases employed; for whilst Tindal is converted into L—t, Garth into H—g, and Oxford into D—o, Toland, Collins, and Asgill are expressed by T—d, C—s, and A—l. When Satan is represented as having determined to pay a visit to Dr. Tindal, he says, "Quick to S—S—A— to L—t I will fly"; a line in which, without such a key, it is difficult to recognize, "Quick to All Souls to Tindal I will fly." When, therefore, a reader fails to make out an initial name, he may not unfrequently read it correctly by trying it in its inverted form.

EDWARD SOLLY.

Sutton, Surrey.

A FALSE QUANTITY.—In Mr. George Otto Trevelyan's *Life and Letters of Lord Macaulay*, there is an account of how, once upon a time, Lord Brougham foolishly maintained that it was doubtful whether the name of the Greek tragic poet was Euripides or Euripides: "It was Euripides in his Ainsworth. There was, he said, no authority either way" (ii. 256). This was, of course, a strange mistake, as we may hope Lord Macaulay convinced him ere the conversation came to an end. When I read the account of it I was away from books, and naturally thought that the appeal to Ainsworth was a mere blunder, the result of a bad memory or a confusion of two words on the part of Brougham. To-day I have looked up the name at the end of my copy of Ainsworth's *Dictionary*. It was published in 1783, and has sundry things added "by Thomas Morell, D.D., Rector of Buckland, in Hertfordshire, and F.S.S.R.&A." To my astonishment I found the mistake, misprint, or whatever it be, as Lord Brougham quoted it. Whether Ainsworth is answerable therefor, or whether it should be put down to the account of his editor, I have here no means of ascertaining.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE ROYAL NAVY.—As old Lambard may not be within reach of many of the readers of "N. & Q." I send an extract from a copy I have (of 1598), which shows that in the days of Queen Elizabeth the English navy gave at that early period promise of its future greatness:—

"The Navie Royall at Gillingham and Chetham.—They be not many (I must confesse, and you may see), and therefore in that behalfe nothing answerable either to that Navie which fought against Xerxes at Salamis, or to many other Auncient Fleetes of foreigne Kingdomes, or of this our owne lland: howbeit, if their swiftnesse in sayling, their furie in offending, or force in defending, be duly weighed, they shall be founde as farre to passe all other in power, as they be inferiour to any in number. For looke, what the Armed Hawke is in the aire, amongst the fearefull birdes, or what the couragious Lyon is on the lande, amongst the cowardly Cattell of the

field, the same is one of these at the sea in a navie of common vessels, being able to make havocke, to plume, and to pray upon the best of them at her owne pleasure. Whiche speech of mine, if any man shall suspect as Hyperbolicall, let him call to minde how often and how confidently (of late yeeres) some few of these ships (incertaine of their intertainment) have boarded mighty Princes' Navies of a greate number of saile, and then I doubt not but he will chaunge his opinion.

"But here againe, forasmuch as it neither standeth with my present purpose to depaint her Majestie's praises, neither it lieth at all in my power to set them fourth in their true colours (for it requireth an Apelles to have Alexander well counterfainted), I will containe myselfe within these narrowe termes, and tell you the names of these ships, that at one time or other doe ryde here.

"Estate of the Navie Royall, December, 1596:—

Elizabeth Jonas.	Ayde.
Tryumph.	The Crane.
White Beare.	Quittaunce.
Merhonora.	Aunsweere.
The Victorie.	Advantage.
Arke Rawliegh.	Tiegre.
Dew Repulse.	Tramontane.
The Garlande.	Scowte.
West Spyte.	Achates.
Mary Rose.	Rowe, { Gally Bonavolia.
The Hope.	Boate, { Gally Mercury.
Bonadventure.	Rowe, { Brygandins.
The Lion.	Rowe, { Frigate.
Non Pareille.	The Charles.
Vantgarde.	The Moone.
Rainbowe.	Aduice.
Defiance.	Spye.
Dreadnaught.	Marlion.
Swiftsure.	Sunne.
Antelope.	Cygnat.
Swallowe.	Hoyes, { George Hoy.
Foresight.	Hoyes, { Prymerose Hoy.
Adventure.	

"Among all these (as you see) there is but one that beareth Her Majestie's name, and yet all these hath she, since the beginning of her happy reigne over us, either wholly built upon the stockes or newly re-edified upon the olde mouldes. Her Highness also knowing right well that—

"Non minor est virtus, quam querere parta tueri."

"Like vertue it is to save that is got
As to get the thing that earst she had not."

A. A.

Pitlochry.

"FRUMP": "FRAMPOLD": "SLANG": "CANT."—

"To abash a right worthy man, and make him at his wittes ende through the sodaine and unlooked for *frumpe* given."—Wilson, *Art of Rhetorique*, p. 137.

There seems to be no agreement as to the derivation of the word *frump*. Is it from the It. *fromba*, a sling? If this conjecture be correct, an "old frump" will be one who flings jibes at or "slangs" others.*

Richardson connects *frump* with *frampold*,

* According to Prof. Latham, an old *frump* is a "person upon whom jests may be made"; but I rather think it means one who makes jests or utters sarcasms upon others. Mr. Halliwell gives, *v.z.*, a cross old woman.

I conceive rightly. Then if *frump* be *fromba*, *frampold* will be *frombola*.

"Flingeth out like a skittish and *frampold* horse."—Holland, *Pistarch*, p. 12.

"He's a very jealousie man; she leads a very *frampold* life with him."—*Merry Wives of Windsor*, ii. 2.

This word *frampold* we find in the forms *frampul*, *frample*, and *frampal*, which last form leads me to the conjecture that *rampallian* is properly *frampallian*, i.e. *fromboliere*, a slinger.

"Away, you scullion, you *rampallian*, you fastilarian."—*Henry IV.* (2nd Pt.), ii. 1.

"And, bold *rampallian*-like, swears and drinks hard."—*New Trick to Cheat the Devil*; cited by Nares.

To come to the word *slang*. The Archbishop of Dublin, *Study of Words* (14th ed.), p. 283, says: "How many of our nouns are indeed unsuspected participles!" It may be that the word *slang* is one of these, and means "words slang or slung" (cp. Fr. *fronde*); if so, this derivation confirms that of *frump* from *fromba*. I may add that Mr. Wedgwood connects *slang* with the N. *slengje*, to fling, cast, but says nothing of the English word *sling*.

Perhaps also the word *cant* is one of these unsuspected participles. In the *Lexicon Balatronicum* we find:—

"Stow your whids, and plant 'em, for the cove of the ken can *cant* 'em: you have said enough, the man of the house understands you."

If to *cant* means to understand, *cant* language may mean language canned, kenned, or understood by the knowing ones. F. J. V.

"SWIN": "GLOIT": "CLIBS."—*Swin*. A watercourse or channel for water through the sand. Having just noted this word, which seems unknown to Halliwell, in the newspaper reports of the trial of the eighty-one ton gun on the Essex coast, I send it for preservation to the columns of "N. & Q." Possibly it may be known to many, who will be able to say how far its use extends. Permit me to add two words from the Sussex coast, neither of which is in Halliwell or in Mr. Parish's *Glossary*.

Gloit, adj. Smooth, glassy in appearance; applied to the sea.

Clibs, s. Portions of mud, washed bare by the sea, projecting through the sand. W. F. R. Worle Vicarage.

THE SURNAME FORBES.—There is a Castle Forbes in Aberdeen. There is an absurd anecdote as to the derivation of the name from *For Bes*, and another from *Forbear*, from killing a wild bear. It is possible that the family were originally from Forbes in Bohemia, near Budweis, and Trocnow, the birthplace of Ziska.

R. S. CHARNOCK.

Junior Garrick Club.

WORDSWORTH'S ORIGINALITY.—As to the line from Wordsworth—

"The child is father of the man,"

it might pass for original, if Dryden had not expressed the same idea in his *All for Love*:—

"Men are but children of a larger growth."

Also, in Dryden's *Cock and the Fox*, when he says:—

"The nurse's legends are for truth received,
And the man dreams but what the boy believed."

There is a passage, too, in Dryden's *Hind and Panther*—

"The priest continues what the nurse began,
And thus the child imposes on the man,"

I find he borrows from Horace:—

"Alma sol, curru nitido diem qui
Promis et celas aliusque et idem
Nascera."

The oft-quoted expression, "Another and the same," is found in the *Excursion*:—

"By happy chance we saw
A twofold image; on a grassy bank,
A snow-white ram, and in the crystal flood
Another and the same."

And in one of his Sonnets—

"The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropt from an angel's wing."

is taken from an Elizabethan poet—Henry Constable:—

"The pen wherwith thou doest so heavenly sing,
Made of a quill pluckt from an angel's wing."

It is true certain minds think alike, and therefore may express thoughts in a similar manner.

B. R.

"BOY BISHOPS."—The following is from an old black-letter history of England:—

"Of this Ethelwulf he it written, that he was so well learned & deuout, that the clerks of the church of Winchester did chuse him in his youth to be bishop, which function he vnderooke, and was bishop of the said see by the space of seuen yeeres before he was king."

G. E. WATSON.

St. George's Place, Dublin.

A BULL AGAINST WIGS.—Pope Benedict XIII. condescended to small things, and waged war against the wigs of the clergy. The following is an extract from a bull which he published in December, 1724:—

"Statuit et mandat ne ullus sacerdos, aut sacris initiatus, aut enim clericus primæ tonsuræ, comam, quæ frontem auresque tegat, nutriat, multo minus perucca utatur, sub penâ, toties quoties transgrediuntur, decem scutorum, illicito operibus et locis piis applicandorum, necnon incarcerationis totidem dierum."

A fine and ten days' imprisonment for simply putting on a jasey! Oh, Ross! Oh, Truefitt!

H. A. KENNEDY.

Waterloo Lodge, Reading.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

MASONIC HERALDRY.—Although I am not a Freemason, I feel a little interest in the query which has been sent me by a friend, and which I transmit to your readers for solution. It seems that in 1738 a certain portion of the Grand Lodge of England separated from the rest and took the name of Ancient Masons, and that one Laurence Dermott was a leader in this new society. The Ancient Masons assumed a certain coat of arms, which is the subject of my query. In 1813, the two societies effected a reconciliation, and adopted a seal containing the arms of the two societies impaled.

The arms of the Ancient Masons (a name which I use simply for convenience and without prejudice), as described by Dermott, in his *Ahiman Rezon*, were, "Quarterly per squares counter-changed vert; in the first quarter azure, a lion rampant or; in the second quarter or, an ox passant sable; in the third quarter or, a man with hands erect proper, robed crimson and ermine; in the fourth quarter azure, an eagle displayed or."

Now, it is evident that this blazon is not well made, according to English heraldry. "Quarterly per squares" is a new term; and the results of following a blind description are to be seen in the arms of many Grand Lodges. In reality, the "squares" are masons' squares, and the blazon should perhaps be thus: "Quarterly azure and or, four masons' squares forming a cross voided and —, between" the charges in the several quarters. So far the shield can be reasonably reconstructed. But what can be made of "squares counter-changed vert"? Of course, with a field quarterly azure and or, four masons' squares could be easily and properly counter-changed; but what does the "vert" mean? This was the main query propounded by my friend, and I had to confess that I saw no answer. "Counter-changed vert" seems to be a phrase of insoluble mystery.

In practice, as is shown by various engravings, the four masons' squares (which are always depicted as of one colour, vert) are drawn either distinct, forming a cross vert, voided argent, or as a plain cross vert, covering the centre of the shield. The variations in practice show that engravers have found difficulties in reducing the description to form.

Although it is probable that Dermott invented the arms, still, as they are used by a large society, it may be worth while to suggest that some variation be made by (Masonic) authority in the blazon, so as to conform to the coat as drawn usually, or to such an amended coat as is now desired. It

seems as if the whole phrase, "Quarterly per squares counter-changed vert," should be discarded, and the field described as azure and or. Then, as to the masons' squares, they can be counter-changed, or, if it is desired to keep them vert, they can be so described. Inasmuch as a mason's square might be placed in any position, it would be well, perhaps, to use a phrase showing that they really stand near and parallel to the inner sides of each quarter. Again, is it desirable, or even correct, to use a charge vert on the azure quarters of the field? Quartered fields are quite unusual, and I cannot find any very clear authority as to putting colour on colour or metal on metal with such fields, because usually the heralds seem to have counter-changed the charges.

My query finally comes to this, and I am sure that there are many Masons of high degree capable of answering it:—What would be a correct blazon of the arms of the Ancient Masons, as now used by the united body? I am assured that even if Dermott's blazon be right (which seems impossible), it is not so free from obscurity as to enable artists in different places always to produce the same coat of arms. A new formula, I am assured, would be very serviceable in this country at least.

W. H. WHITMORE.

Boston, U.S.A.

JOHN DAVIES, OF HEREFORD.—I wish very specially to find out a copy of this ancient Worthy's *Wit's Bedlam, where is had Whipping Cheer to cure the Mad, &c.* (1617). No copy is in the British Museum, or the Bodleian, or any of our great public libraries. This is the only book of Davies's that I am without for my collective edition of his works in the Chertsey Worthies' Library, and I hope some fellow book-lover may be able to guide me to some one who owns the quaint old work, so that a transcript may be made.

ALEXANDER B. GROSART.

Park View, Blackburn, Lancashire.

THE INK OF THE MONKS.—Some MSS. of the fifteenth century still retain the blackness of the ink in all its freshness and intensity. Have any of those honest old monks left on record their ink receipt? I ask this question because so much wretchedly poor ink has been sold in England of late years. My stationer tells me that the best ink is now made in France. If there is any ink now made in England, or on the Continent, that is pre-eminently the best—ink that a good Benedictine even would bless—I am sure the maker of it deserves the fame of record on the page of "N. & Q."

H. R.

PEPSYAN COLLECTION, CAMBRIDGE.—In this Collection—difficult of approach, I know not why—vol. i., Collection of Ballads, are these words:—

"The deserved downfall of a corrupted conscience | Degraded from all authority and titles of knighthood | censured in the high court of parliament and executed | at the King's Bench barre upon the 20 day of June last, 1621 | in the presence of four | Greet Peeres of the kingdome.

"To the tune of The Humming of the Drone, beg. It was my chance of late. 2 woodcuts."

Can any of your readers tell me to whom this refers? If to Lord Chancellor Francis Bacon, which most approximates to the idea, it was not the 20th of June, nor was he executed, except in a metaphorical sense; but a street broadsheet may not be exact.

W. RENDLE.

RIDDELLS OF IRELAND.—During King James's time, when he attempted to settle the north of Ireland with Presbyterians, three Riddell brothers were granted townlands there. One, James, received three townlands in Armagh, for services in the army; another brother received a grant bordering on Tyrone and Donegal, near Armagh; the other brother settled near the city of Dublin. The descendants of these brothers are numerous in the United States. Who can give information of their Scottish ancestry? Were they from the Argyleshire or the Roxburghshire families? Tradition connects them with Riddells of Sunart and Ardnamurchan. Is there any published pedigree of the Irish Riddells? Any information relative to the above-named families will be gratefully received by hundreds of Riddells in the United States.

G. T. RIDDELL.

Bridgton, Maine, U.S. America.

THOS. ROWLANDSON.—I have Nos. 1, 2, 3, 4, 5, 7, and 8 of Rowlandson's *Cries of London*, published by Ackermanns in 1799; and as I have quite failed to obtain any information concerning them, I am induced to lay the matter before the readers of "N. & Q." The particulars I am anxious to learn are the number of the above *Cries* required to complete the set, where I can obtain them, and about what price I should pay. I should very much like to know the subject of No. 6.

J. A. MASON.

SIR GEORGE YONGE, BART.—Sir George Yonge, Secretary at War in 1791, was a baronet. When did the baronetcy expire? Burke gives no particulars. To which branch of the Yonges did Sir George belong? He represented Honiton, 1763-1796. Where was he buried? Should a mural tablet to his memory exist anywhere, would some friendly hand kindly transcribe it for "N. & Q.," and furnish any anecdotes? Where could an extended obituary be found?

PROCU.

"HERB JOHN."—In Campbell's *Lives of the Lord Chancellors*, vol. iii. p. 263, some curious specimens are given of the written private com-

munications between King Charles II. and the Lord Chancellor Clarendon, and among them this occurs:—

"Chancellor. 'Is not my Lord Viscount Hereford Lord Lieutenant for Herefordshire?'

"King. 'No—for I find by most of the gentlemen of that county that he is not at all beloved, and besides I think the man *herb John*.'"

I know that *herb* was in past days used as a prefix to Christian names, and so applied to flowers, e.g. "*herb-bennet*" for hemlock, and "*herb-peter*" for the cowslip; but *herb John* I cannot trace, and should much like information about it. It was apparently a cant phrase in King Charles's day, and meant anything but complimentary.

W. T. M.

Shinfield Grove.

NICHOLAS NOEL.—In the year 1680 mention is made in a certain document of a Nicholas Noel, clerk, originally of Guernsey, as being then in London, and married. His wife, whose maiden name was Margaret Attree, is spoken of as his widow in 1699. They had issue a daughter named Margaret. She is mentioned at the same period as her mother. From her being styled Dame, she must have married, and appearing in a deed without her husband, he must have died previously to 1699. I wish to know whether this Nicholas Noel held any and what living, what was his son-in-law's name, and if he left any issue from his marriage with Noel's daughter.

GULES.

"GREENTH."—In bk. iv. c. xxx. of *Daniel Deronda*, George Eliot speaks of "the gleams and greenth of summer." Is this word (*greenth*) a coinage, or, if not, what authority is there for its use?

MOTH.

JOHN THOMAS SMITH, Keeper of the Prints, Brit. Mus., from 1816 to 1832, announced a history of his own life and times, but it was never published. Can DR. MACKAY, who edited his *Streets of London*, or any other correspondent of "N. & Q.," say what has become of the MSS.? Everything by Smith is valuable and ought to be published.

C. A. WARD.

Mayfair.

"COMMENDATIONS ON WINE," BY THOMAS WIKES.—Thomas Wikes, Canon Regular of St. Augustine, of the monastery of Osney, near Oxford, who flourished in 1290, wrote a History of England, together with the lives of the abbots of his monastery, from the year 1066 (which was that of the Conquest) to the reign of King Edward I., under the titles of *The Compendious Chronicle* and *The Catalogue of the Abbots of Osney*, both of which were published by the learned Dr. Gale. Amongst other works he wrote a work with the above title. Have *The History* and *Commendations*, or has either of them, been printed? If so, when and by what

editor? If not, are the originals, or is either of them, extant, and if so, where deposited?

GEORGE WHITE.

St. Briavel's, Epsom.

DEVONSHIRE KNIGHTS IN THE TOWER.—In the *Diary of Henry Machyn*, published by the Camden Society in 1848, there is a record (p. 46) of Queen Mary having on Oct. 2, 1553, made eighty-four knights, including Sir William Courtenay, Sir John Chichester, and Sir John Pollard, all of Devonshire. Machyn relates under date April 29, 1556, that this day was "cared unto the Towre Ser Wylliam Courtenay, Ser John Pollard, Ser John Chichester, with dyvers odur." Can any of your readers inform me what was the offence committed by Sir William Courtenay, Sir John Pollard, Sir John Chichester, and the others who with them were carried to the Tower on April 29, 1556, and where any account of the affair can be found?

DEVON.

A PAPAL BULL.—Is there not in existence a Papal bull, which was issued in the sixteenth century, prohibiting English Catholics from paying allegiance to a Protestant sovereign? and did not the English Catholics apply at a later period to the Pope for a repeal of this bull, which was refused?

CHRISTIANUS.

CHARLES WAGER.—Under the date March 28, 1668, Pepys has a notice in his *Diary*, when, after mentioning two knights who had commanded at the Straights, he says:—

"And that, above all Englishmen that ever were there, there was never any man that behaved himself like poor Charles Wager, whom the very Moores do mention with tears sometimes."

Can you give me any information as to this Charles Wager, and also inform me whether the Sir Charles Wager who distinguished himself against the Spanish Fleet in 1708, and was First Lord of the Admiralty from 1733 to 1741, was a descendant or relation of his?

F. F. P.

THE WILL OF PETER THE GREAT.—Where can this document be seen?

A. S.

GENERAL DUHAMEL.—In what number of the *Times* did an account of General Duhamel's project for the invasion of India appear? I thought January 26, 1865, but I find not. General Duhamel was Russian Ambassador in Persia during the Crimean war.

II.

"*THE Metynge of Doctor Barons and Doctor Powell at Paradise Gate, and of their communication, both drawn to Smithfylde fro the Tower. The one burned for Heresye, as the Papistes do saye truly, and the other quartered for Popery, and all within one houre.*" (Imprint)—Imprinted at London, at the signe of the Hyll, at the West Dore of Paules. By Wylliam Hill, and there to be sold.

Can any of your readers give me any informa-

tion concerning the small tractate in verse, the title and imprint of which are as above? It is contained in eight leaves.

F. S.

AUTHORS AND QUOTATIONS WANTED:—

"There will no one do for your sake, I think,
What I would have done for the least word said.
I had wrung life dry for your lips to drink,
Broken it up for your daily bread."

FLORENCE M. W. PEACOCK.

"This world is the nurse of all we know,
This world is the mother of all we feel;
And the coming of Death is a fearful blow
To a brain unencompassed with nerves of steel,
When all that we know, or feel, or see,
Shall pass like an unreal mystery." G. W. M.

Replies.

DR. JOHNSTONE.

(5th S. vi. 287.)

Dr. James Johnstone was the fourth son of John Johnstone, Esq., of Galabank, an ancient branch of the Johnstones of Johnstone. He was born at Annan, April 14, 1730; received the rudiments of education from the Rev. Robert Henry (author of the *History of Great Britain*); studied physic at Edinburgh, under Monro, Whytt, Rutherford, &c., and at Paris, under Ferrein and Rouelle. He was admitted M.D. at Edinburgh at the early age of twenty. In 1751 he commenced practice at Kidderminster, and it is noted of him that even in his first year, being then only twenty-one, his fees amounted to 100l.

It was here that he became acquainted with the first Lord Lyttelton, a friendship which continued unbroken till the death of the peer in 1773. Another of his most valued friends was the Rev. J. Orton, of Shrewsbury, who, when he retired from that town in 1766, went to reside at Kidderminster to be near his friend Dr. Johnstone. In 1783 Dr. Johnstone lost his eldest son, Dr. James Johnstone, a very talented young man, under very painful circumstances, dying, at the age of thirty, of jail fever, caught whilst attending the prisoners in Worcester Jail. In the same year Dr. Johnstone lost his old friend, the Rev. Mr. Orton, and these two deaths determined him to leave Kidderminster, and settle at Worcester, where he continued to practise with unwearied vigour till his death, April 28, 1802. By his wife, Hannah Crane, he had six sons, of whom one went into the church, another became a barrister, a third went into the army, and the three others followed their father's profession; namely, James, just mentioned, who was buried in Worcester Cathedral; Edward, M.D., of Edgbaston; and John, M.D., F.R.S., of Birmingham, who died in 1837, perhaps best

known as the friend of Dr. S. Parr and editor of his works.

The leading facts of Dr. Johnstone's life are given in Dr. Hutton's *Philosophical Transactions Abridged*, 1809, vol. xi. p. 211, from notes supplied by his son John. Brief memoirs of him may also be consulted in the *Gentleman's Magazine*, 1802; the *Monthly Magazine*, 1802; and in Chalmers's *Biographical Dictionary*, xix. 82.

A tolerably perfect list of his writings is given by Watt in the *Bibliotheca Britannica*, ii. 551. The following are the titles of his tracts on the nerves:—

1. *Essay on the Use of the Ganglions of the Nerves*. By James Johnstone, M.D. Communicated by the Right Rev. Charles [Lytelton], Lord Bishop of Carlisle, and F.R.S. Read May 31, 1764, and printed in *Phil. Trans.* for 1764, vol. liv. p. 177.

2. *History of a Fœtus born with a very Imperfect Brain: to which is subjoined a Supplement of the Essay on the Use of Ganglions*, published in the *Phil. Trans.* for 1764. By James Johnstone, M.D. Read March 5, 1767, and printed in the *Phil. Trans.* for 1767, vol. lvii. p. 118.

3. *Experiments in Support of the Uses ascribed to the Ganglions of the Nerves*. By James Johnstone, M.D. Read Feb. 1, 1770, and printed in the *Phil. Trans.* for 1770, vol. lx. p. 30.

In 1771 Dr. Johnstone republished these essays in an enlarged form, under the title of *An Essay on the Ganglions of the Nerves*, Shrewsbury, 8vo.; and again with several other tracts in 1795, under the title of *Medical Essays and Observations, with Disquisitions relating to the Nervous System*, London, 8vo.

The pamphlet to which the second Lord Lytton alludes is, no doubt, the second communication to the Royal Society, which ends as follows:—

"To conclude, the ganglia, respecting their structure, may justly be considered as little brains. Respecting their uses, ganglions are the origins of the nerves sent to organs moved involuntarily, and probably the cause or check which hinders our volitions from extending to them.

"In a word, ganglions appear to limit the arbitrary power of the soul in the animal economy.

"They put it out of our power, by a single volition, to stop the motions of our heart, and in one capricious instant irrevocably to end our lives; and however in the dark we may be, what subordinate agents are substituted so uniformly to guide and direct, independent of us, our vital and involuntary motions, we must at least clearly discern, in the contrivance, the goodness, boundless and unerring wisdom, no less than the power, of our adorable Creator! 'ad impellendum satis, ad docendum parum.'"

It is very questionable if Dr. Johnstone's reasoning had any real influence on the religious views of Lord Lytton. EDWARD SOLLY.

Sutton, Surrey.

THE ORIGIN AND SYMBOLISM OF THE CARDINAL'S RED HAT: PIETRO GIANNONE (5th S. iii. 64, 233, 278, 456; iv. 337; v. 67, 418).—In addition to the

many derivations of the word *cardinal* which have appeared from time to time in "N. & Q." I add another, which I have found as a foot-note on p. 120, vol. i. of *Le Costume du Moyen Age*, Bruxelles, 1847:—

"L'opinion la plus vraisemblable est celle de Bellarmin. Il dit que les premiers cardinaux étaient les curés ou titulaires des paroisses de Rome; on les appelait ainsi parceque, lorsque le pape célébrait la messe, ils se tenaient aux *carnes* ou *coins* de l'autel [ad cardines altaris]. A l'exemple de ce qui se pratiquait à Rome, ce nom de *cardinal* fut donné aux curés de plusieurs villes de France. 'Chaque évêque,' dit Le Laboureur, 'avait autrefois ses cardinaux, qui étaient les curés de la ville capitale de son diocèse.' Ces curés assistaient l'évêque lorsqu'il officiait."

MR. Taw, to verify my quotation, might search in vain in *Acta Conciliorum*, for Hardouin, the Jesuit, regarded all councils before that of Trent as chimerical. De Boze speaks of this extraordinary man as being "in credulity a child, in temerity a youth, and in mental delusion an old man." "E'en Hardouin would not object," is a saying in apology of an historical or chronological incident introduced into a treatise against which some captious persons take exception.

Pietro Giannone's (Petrus Jannonius) *History of Naples* was translated into English by Captain James Ogilvie, in 2 vols. fol. 1729-31. Lowndes's *Bibliographical Manual* calls it "an esteemed work." Brunet, in the *Manuel du Libraire*, does the same of the original edition. It has also been translated into French by Desmonceaux, 4 vols. 4to. Hag., but this translation is not reliable. Brunet says of it:—

"Traduction infidèle et mal écrite que Chaudon attribue à Desmonceaux, et Senebier à l'avocat Beddevolle."—See *Dictionnaire des Anonymes*, No. 7,310.

D'Israeli, in his notice of *The Italian Historians*, has this to say of Pietro Giannone:—

"None of these historians, we have seen, published their works in their lifetime. I have called them the saints of history, rather than the martyrs. One, however, had the intrepidity to risk the awful responsibility, and he stands forth among the most illustrious and ill-fated examples of Historical Martyrdom!

"This great historian is Giannone, whose civil history of the kingdom of Naples is remarkable for its profound inquiries concerning the civil and ecclesiastical constitution, the laws and customs of that kingdom. With some interruptions from his professional avocations at the bar, twenty years were consumed in writing this history. Researches on ecclesiastical usurpations, and severe strictures on the clergy, are the chief subjects of his bold and unreserved pen. These passages, curious, grave, and indignant, were afterwards extracted from the history by Vernet, and published in a small volume, under the title of *Anecdotes Ecclesiastiques*, 1738. When Giannone consulted with a friend on the propriety of publishing his history, his critic, in admiring the work, predicted the fate of the author. 'You have,' said he, 'placed on your head a crown of thorns, and of very sharp ones.' The historian set at naught his own personal repose, and in 1723 this elaborate history saw the light. From that moment the historian never enjoyed a day of quiet! Rome at first attempted to extinguish the author with

his work ; all the books were seized on ; and copies of the first edition are of extreme rarity. To escape the fangs of inquisitorial power, the historian of Naples flew from Naples on the publication of his immortal work. The fugitive and excommunicated author sought an asylum at Vienna, where, though he found no friend in the Emperor, Prince Eugene and other nobles became his patrons. Forced to quit Vienna, he retired to Venice, when a new persecution arose from the jealousy of the State inquisitors, who one night landed him on the borders of the Pope's dominions. Escaping unexpectedly with his life to Geneva, he was preparing a supplemental volume to his celebrated history, when, enticed by a treacherous friend to a Catholic village, Giannone was arrested by an order of the King of Sardinia ; his manuscripts were sent to Rome, and the historian imprisoned in a fort. It is curious that the imprisoned Giannone wrote a vindication of the rights of the King of Sardinia against the claims of the Court of Rome. This powerful appeal to the feelings of this sovereign was at first favourably received ; but, under the secret influence of Rome, the Sardinian monarch, on the extraordinary plea that he kept Giannone as a prisoner of State that he might preserve him from the Papal power, ordered that the vindicator of his rights should be more closely confined than before ; and, for this purpose, transferred his State prisoner to the citadel of Turin, where, after twelve years of persecution and of agitation, our great historian closed his life !

"Such was the fate of this historical martyr, whose work the Catholic Haym describes as 'opera scritta con molto fuoco e troppa libertà.' He hints that this history is only paralleled by De Thou's great work. This Italian history will ever be ranked among the most philosophical. But, profound as was the masculine genius of Giannone, such was his love of fame that he wanted the intrepidity requisite to deny himself the delight of giving his history to the world, though some of his great predecessors had set him a noble and dignified example."

J. LE BOUTILLIER.

Cincinnati, U.S.

THE TERMINATION "ZARD" (5th S. vi. 187).—The termination is not *zard*, but *ard*, var. *art*, *ert*.—such words as *bastard*, *billiard*, *braggart*, *dulard*, *mazzard*, *sluggard*, the vocable in question would seem almost to explain itself. I take it that it is about equivalent to "like," "of the nature of," "somewhat." In some cases it means "of," "from," or "native of" ; as Savoyard, "one from Savoy" ; Nizard, "one from Nizza," i.e. Nice. In geographical names it is probably derived from the Celtic word signifying height, high. The termination is found in a very large number of surnames, especially in France. I have myself compiled a list of quite 3,000 names. In these it is patronymic ; thus Abelard, Billard, Billiard, Jobard, Philippart, Stevenard, son of Abel, Gill, Job, Philip, Steven, Will. Conf. also Bert, Ballard (Ball), Bayard, Benard (Ben), Busard (Bust), Callard, Canard (Can), Clayard (Clay), Copard (Copp), Costard (Cost), Custard (Cust), Edzard, Evezard, Fippard, Geldart, Grillart (Grill), Grosart, Jonnard (Jon for), Killard (Kill), Lollard, Mansard, Mozart, Mustard (Mus for Thomas), Mustard (Thomas, Mas, Musset ; contrac. Must), Packard

(Pack), Peckard (Peck), Perchard (Perch), Piffard, Pilchard (Pilch), Pinchard (Pinch), Pollard (Pol for Paul), Popard (Pop), Punchedard (Punch, i.e. Pontius), Ramard (Ram), Rollard (Roll), Schweigert, Skippard (Skipp), Spillard (Spill), Stobart, Stoppard (Stopp), Tilleard, Touchard (Touch), Trenchard (Trench), Vizard. In some names (perhaps originally of Dutch origin) the termination becomes *aert*, as Dollaert, Snellaert. Again, in some few names it takes the form of *hart*, which, however, must not be confounded with the *G. hart*, fortis, valde ; whence such names as Engelhart, Erhardt, Ehrhart (Erard), Gerard, Girard, Leonard, Leopard, Leotard, Mannhardt (Maynard), inverse of Hardtman, Hardman, Hartman, Neidhart, Nithard, Nothard (perhaps=valde probus), Reichardt (Richard). Neither must it be mistaken for *bert* (*G. brecht*, *precht*), whence Rodbert, Robert, Rupert ; nor with names ending in *yard*, *gard*, and *ward* ; although it will itself sometimes corrupt to *yard*. It may sometimes corrupt from a name ending in *ar* ; thus although Millard and Vassard may be distinct from Millar and Vassar, on account of the tendency to affix *d*, they would also corrupt from the latter. There was no occasion to introduce *lizard*, inasmuch as that word is derived from *L. lacerta*.
R. S. CHARNOCK.

Junior Garrick.

I cannot but think that G. is mistaken when he expects the termination *zard* to be the same in all the names and things he mentions. To take one or two for example. "*Lizard point*" : *Ard* is no doubt a cape or high point, usually on the coast, as *Ard-namurch*, *Ardmore*, &c. ; so "*Liz-ard*" is high cape. Leighton Buzzard is, according to Taylor (*Words and Places*, p. 390), of which derivation I believe there is no question, Leighton Beaudesert, and, if so, has no *zard* to answer for. In the names of things, *lizard* is, I presume, from the French immediately, *lizard*, Lat. *lacerta*. *Buzzard* is also French *busard*, Lat. *buteo*. The names of persons are more difficult to trace, from contractions, corruptions, or mis-spellings, but it might be shown that several of those named by G. have no common meaning in their termination *zard*.

W. B. A.

In the instance of Leighton Buzzard, the latter word is the corruption of *Beaudesert*.

ED. MARSHALL.

Oxford.

WATER-CLOSETS (5th S. vi. 248, 290).—We know that the works of Duns [Dunce] Scotus came to an inglorious fate. In *A Vindication of the Historiographer of the University of Oxford* (Anthony à Wood), written by E. D., we read :—

"One passage, among the rest, I shall here set down, written by Richard Layton, or Leighton, one of the commissioners. His letter, dated the 12th of September, 1535, and directed to Thomas Cromwell, secretary of

state, (wherein is mention made of some of the mad work they had done relating to the works of the famous Joh. Duns Scotus,) tells you thus, 'We have set *Dunce* in Boccardo, (meaning a prison in Oxon so called,) and have utterly banished him Oxford for ever, with all his blind glosses, and is now made a common servant to every man, fast nailed up upon posts in all common-houses of easement, *Id quod oculis meis vidi*. And the second time we came to New-college, after we had declared their injunctions, we found all the great quadrant-court full of the leaves of *Dunce*, the winds blowing them into every corner, and there we found one Mr. Greenfeld, of Buckinghamshire, gathering part of the said book-leaves (as he said) therewith to make him scuels, or blausheers, to keep the deer within the wood, thereby to have the better cry with his hounds, &c.' Thus, Richard Layton: which things were mostly done by Dr. John London, another commissioner, at that time warden of New-college, who spared not to abuse his founder, college, university, and his conscience, to gain favour from great persons, and wealth into his purse.

"If so be the said commissioners had such disrespect for that most famous author J. Duns, who was so much admired by our predecessors, and so difficult to be understood, that the doctors of those times, namely Dr. William Roper, Dr. John Kinton, Dr. William Mowse, &c., professed, that in twenty-eight years study they could not understand him rightly, (as John Bale, an inveterate enemy to that author, and to Romanists,* reports), what then had they for others of inferior note? Truly, I have very good reason to think, that the said commissioners made sad havock in the university at that time, and were not wanting, upon all occasions, to give an ill report of learning and learned men. So it was, that what the wisdom of former times did advance and cry up, the peevish and base humour of these (1535) did decry and run down; such is the world's career."

Illustrations of this subject may be seen in the facetious prints of Rowlandson and other caricaturists.

J. H. F.

There was an earlier patent than 1790 to Binns. There was one granted in December, 1789, to Mr. Thos. Ronntier for an improvement in the construction of water-closets. This is described in vol. xi. of the *Repertory of Arts*. It should be observed that this is a portable water-closet. The fixture with a cistern is no doubt much older.

C. A. WARD.

Mayfair.

Let me direct the attention of CHANCELLOR HARINGTON to my *Index Expurgatorius Anglicanus* (published by J. R. Smith, Soho Square) for an account of the condemnation of Sir John Harington's *New Discovery of a Stale Subject*. It may perhaps interest him as well as others.

W. H. HART, F.S.A.

A MAIDEN ASSIZE (5th S. vi. 287).—This was when no criminal was left for execution. In Yorkshire the attendants of the judge demanded and received (not gloves, but) "glove money," and five guineas were always paid them, until such fees

were abolished by a statute of 15 & 16 Victoria. Of late the less expensive gift of actual gloves has come into fashion in cases where there is no prisoner to try; but the old fee was probably a commutation of a liberal distribution of gloves on what must have been considered a very rare occasion,—an assize without an execution. This glove money was paid by the sheriff, but not repaid by the Crown. I transcribe from a "bill of cravings":—

"Claimed, for conveying by *habeas corpus* under a strong guard J. G., committed for stealing 4 G., from the Castle of York to the City of York, at the assizes held 12 Mar., 1749, 2l. 2s.: allowed, 1l. Also paid the Judge's officers at the summer assizes for gloves, according to custom, the said J. G. being capitally convicted and reprieved, 5l. 5s.: allowed, nil."

W. G.

"FACCIOLATI ET FORCELLINI LEXICON" (5th S. vi. 107, 214, 298).—Only two complete editions of this work have been printed in Italy during the present century, viz., in 1805 and 1823-31. Two others have been begun—one at Prati in 1858, the other at Padua in 1859—both issued in parts, and neither having yet reached more than half-way through the alphabet. As to any of these editions having been "shipped for London and wholly lost at sea," your correspondent S. T. P. has been altogether misinformed. The edition which has been described to him as "mutilated in the editing" is doubtless the German edition (4 vols. folio, Schneeberg und Zwickau, 1829-35), of which the remaining stock was sold some years afterwards at a very reduced price to a bookseller at Frankfurt. From time to time copies found their way to this country, and a London bookseller having on one occasion bought a number—I forget now how many, but may safely venture to say not more than fifty copies—this parcel was lost on the voyage from Hamburg.

FR. NORGATE.
Bedford Street, Covent Garden.

More than twenty years ago I gave some account of this noble work, which careless readers call "Facciolati" (*Journal of Classical and Sacred Philology*, Cambridge, 1855, iii. 279-283, where I bore testimony to the "accuracy and elegance" of Mr. Bailey's edition). At the present moment two rival editions are in the press, and as I am, perhaps, the only man in England that takes in both, I am bound to answer this query. The edition of Franc. Corradini, published at Padua, has advanced to *Oceanensis* (vol. iii. p. 464); it adds to the earlier editions the supplements of Freund and Klotz, but cannot be compared for completeness to the edition of De Vit, published at Prato, of which the last part published (down to vi. 280) reaches to *ventus*; it has also an invaluable *Onomasticon* (last part, ii. 496, ends with the barbarous *Criscinus*).

JOHN E. B. MAYOR.

St. John's College, Cambridge.

* * So in *The Works of the Learned, &c.*, London, 1691, qu. p. 7."

BIBLIOGRAPHY OF "PUNCH AND JUDY" (3rd S. ii. 387, 476; 5th S. vi. 296.)—MIDDLE TEMPLAR inquires as to the *Wonderful Drama of Punch and Judy*, published by Ingram in 1854, written by "Papernose Woodensconce, Esq." illustrated by "The Owl," which he rightly designates as excellently calculated to be childhood's delight. And he asks of "The Owl," who was he? The "admirably humorous illustrator" was Charles Henry Bennett, who was some time employed on *Punch*. I had the pleasure of introducing him to Mark Lemon, and, indeed, when a boy, published a happily forgotten work with him—his first work and mine—at my own cost and loss. His "Selection of Species" after Darwin's suggestion, of animals, in a graduated series of illustrations, turning into selfish-looking and animal men, and his "Shadows," men throwing the shadows of animals to whose nature they approximated, were his most subtle works. He was for a time called "Shadow Bennett." The first series, the "Darwin" pictures, delighted the readers of that excellent paper, the *Illustrated Times*. Mr. Bennett also is remembered by an illustrated *Bunyan*, to which my friend Canon Kingsley, who thought very highly of the young artist, wrote a preface. "Papernose Woodensconce" was also one of my early companions in literature—Robert Brough, whose poems are too genuinely fine to be forgotten, and whose prose was often full of point and wit. The dialogue in this little book, which both by author and artist was regarded simply as a "pot-boiler," is certainly not without its merit. I have several of Mr. Bennett's drawings.

J. HAIN FRISWELL.

OLD STAINED GLASS AT STREILEY, NOTTS (5th S. vi. 248).—2. I should say St. Mary of Egypt, often confounded with St. Mary Magdalene, but represented as an old woman. 3. St. Etto is represented with cattle round him. 5. St. Bartholomew; more than probable. 6. Undoubtedly St. Jerome.

YRAM.

BISHOP THIRLWALL (5th S. vi. 208).—The verses inquired for may be those given below. They appeared, so far as my memory serves, in a Glamorganshire newspaper, the *Merthyr Guardian*, about thirty-six years ago. The "Welsh metre," which it is attempted to imitate, is called "Englyn Unodl Union," and in the above-named newspaper there appeared about that period an explanation of the said metre, spread over many numbers, and therein, I fancy, the above lines were inserted. The reprinting of that explanation in a pamphlet form might be useful to those Englishmen who may wish for some information as to Welsh prosody. The best work to which I can refer them now is Dr. John David Rhys' *Welsh Grammar*, London, 1892, pp. 156-166.—

"Please the pigs, the Whigs have a wish real
Religion to nourish;
Angel-like, in pure English,
For Welsh souls will Thirlwall fish.

Yes, ale-drinking bards will drop their Englyns
For their English Bishop:
When they see cannie Connop,
Over rills and hills they'll hop.

Leeks, I ween, more green will be growing, ale
Will always be flowing:
Harpers, crowdiers be crowing,—
Sprightlier e'en the goats will spring!

Long life to his wife I wish, if any
Fine woman he cherish:
Flaringly may both flourish,
And feed on love, 'loaves and fish.'

May they indeed be breeding fair Vicars
For vacancies suiting,
And Rectors bright delighting
Rich tithes from Taffy to wring."

R. & —.

"WICKS": "GREENWICH": "NOOK," &c. (5th S. vi. 271, 272).—That the Gaelic *uic* (qy. *uig*) is cognate with, not "Anglicized into," *wick* and *wich* is probable enough. *Nook*, however, may safely be coupled with another Gaelic word *niuc*, "a corner," and does not need to be explained on the theory of its having lost an *n* (like *adder*, *apron*, &c.). But will DR. MACKAY tell us why it is necessary to go to a Celtic source for the origin of the first syllable of *Green-wich*, i.e., why it cannot mean the *green* corner as well as the "sun-corner"? I do not think (though here I speak diffidently) that Gaelic would form such a compound as *Grian-uic*; I fancy it would be *Uic na greine* by analogy of similar names. And are all our other English *greens* derived from the Gaelic word for the sun, e.g., is Turnham Green really *Tighearn na greine*, "the Sun-Lord," from some former Baal worship on that spot, or is Bethnal Green *Beatha na greine*, "the sun's life" or "sun's welcome"? Lastly, what has Greenwich, as a matter of fact, to do with the sun at all? DR. MACKAY's last sentence really does demand an explanation. He says, "*Grian-uich*, the sun-corner, the solstice, or place of the sun." What *can* this mean? I remember, when a very little boy, puzzling over the phrase "longitude east from Greenwich," and thinking there must be some mysterious reason why the said longitude should be reckoned from that spot rather than from any other; but my perplexity did not last long. Is it possible that DR. MACKAY can mean anything of this kind? I pause for a reply.

SCPTICUS.

CROMWELL'S ARMS AND PEDIGREE (5th S. vi. 127).—The genealogy and matrimonial connexions of the Cromwell family were very fully gone into by the late Oliver Cromwell, Esq. (the last lineal descendant, I believe, of the Lord Protector), in his *Memoirs of the Protector, Oliver Cromwell, and of his Sons, Richard and Henry*, London, Long-

man, 1820. The family descents will be found in chapter viii. J. H. I.

HERALDIC (5th S. v. 48.)—3rd query. A. Brunet (*Regal Armorie of Great Britain*, 1839, p. 192) states the cross of St. George to have been adopted by Henry V., in imitation of the oriflamme of France (az., semé de fleurs-de-lys or, a cross latin gu.), which was then changed by Charles VII. to a standard of *white* cloth, charged with a cross argent.

HIRONDELLE.

"THE REST OF BOODH" (5th S. v. 489.)—The author of this poem was the late John A. Dorgan, of Philadelphia. His works were published in that city in 1862, and met with more favour from critics than from the populace, though the book would not now be easy to obtain.

JOHN E. NORCROSS.

Brooklyn, U.S.

[Our correspondent is good enough to write:—"If VAY will furnish me his name and address, I will procure and forward to him a copy of Mr. Dorgan's poem."]

ANGUS EARLS (5th S. vi. 206.)—With reference to the article on this subject, I would desire to draw attention to a practice which I regret to say is becoming common, and an instance of which occurs in the article referred to. The Earl of Wharnclyffe is there called Earl Wharnclyffe, the "of" being left out. I could give many other instances which have come under my notice lately. The late Earl of Dalhousie, one of the Angus earls referred to, was often called Earl Dalhousie; and the present Secretary of State for Foreign Affairs is frequently misnamed in the newspapers Earl Derby. I also observed some time ago the Countess of Carnwath figuring as Countess Carnwath. Again, Mr. Anthony Trollope, who is usually correct in matters of this kind, in one of his novels calls his heroine Countess Lovel and Countess of Lovel indiscriminately. I need scarcely say that "earl" is a territorial title, and that the "of" should never be omitted except in the rare cases where the title and the family name are the same, such as Earl Craven and Earl Russell. An equally objectionable practice, that of leaving out the Christian name of baronets, is also becoming common. Sir J. G. Tollemache Sinclair and Sir Archibald Douglas Stuart have been appearing lately in the public prints as Sir Tollemache Sinclair and Sir Douglas Stuart; and lately, in the obituary of the *Illustrated London News*, Sir William Home Gordon, of Embo, was called Sir Home Gordon. These may appear matters of minor importance; but it seems to me that correctness is never to be despised. R. C. W.

IRETON THE REGICIDE (5th S. vi. 287.)—While searching for traces of the Washington family last year, I made a note of an epitaph in the curious

old church of Brigham, near Cockermonth, which may be of some interest to A. E. L. L. It is in memory of Henricus Swinburne, of Henthwait, who married Margaret Ireton, of Ireton. He died A.D. 1633, aged fifty-five:—

"Sickness and death, fear, sorrow, time, and fate,
In vain ye think men to accumulate
With woes; for Time, by curious Fate, to men,
By all their hast, add but eternitie.
And this late living earth ne'er found that rest
Which now I do enjoy among the blest.
And fear and grief, you taught me faith and hope,
Which me transport beyond sin's horoscope;
And death and sickness, thanks,
You did divide me from this vain world,
And have with heaven supplied me."

F. B.

In my random notes I find the five children of Henry Ireton were Henry, Elizabeth, Jane, Bridget, and Mary. The last named married Nathaniel Carter, of Yarmouth. I have not the date of the birth or death of either of them, except of the death of Bridget, in 1727. She married Thomas Bendish, through whom, by intermarriage, came the present Berners family. My means of research at home are very limited.

GEORGE WHITE.

St. Briavel's, Epsom.

The name of the lady referred to in the last inquiry was Mary; but she was not the daughter of Ireton, but of his widow (Bridget Cromwell), by her second husband, General Fleetwood.

J. L. C.

The youngest daughter of Ireton was named Mary. She married John Carter, Esq., Bailiff of Great Yarmouth in 1642 and again in 1657, and by him, who died in 1667, aged seventy-two, had two sons—John, who died 1700, aged seventy-two; and Nathaniel, who died 1722, aged eighty-seven, both of whom without issue. All the family are buried in St. Nicholas's Church, Great Yarmouth.

E. S. R.

MILITARY HATS (5th S. vi. 309.)—The conical hats, such as those represented on the heads of the Guards in Hogarth's "March to Finchley" (A.D. 1745), were in use in the British army long before the time of William III. Evelyn, in his *Diary*, June 29, 1678, in recording a visit to the encampment on Hounslow Heath, states:—

"Now were brought into service a new sort of soldiers, called *Grenadiers*, who were dexterous in flinging hand grenades; they had furred caps with coped crowns like Janizaries, which made them look very fierce, and some had long hoods hanging down, as we picture fools."—Vol. ii. 119, ed. 1850.

S. D. S.

AUBREY'S WORKS (5th S. vi. 229.)—The *Liber B.* has not yet been discovered, so far as I know.

J. E. JACKSON.

Leigh Delamere, Chippenham.

"PATERNOSTER" FISHING TACKLE (5th S. vi. 249).—In Hoffland's *British Angler's Manual*, I find:—

"The paternoster is a line used for perch fishing, made of strong gut, and should be connected with a running line by a fine steel swivel. It contains three hooks placed at equal distances from each other; the first near the bottom, where a small plummet of lead is fixed to sink the line, and the others each from eighteen inches to two feet apart. The hooks are so contrived by swivels as to revolve round the line, and thereby give play to the live minnows with which they are to be baited."

Paternoster is the name applied to the rosary of the Roman Catholic Church, and especially to every eleventh bead, which is larger than the rest, at the recurrence of which a *Pater noster* must be repeated, an *Ave Maria* being said at each of the intervening ones. Perhaps some fancied resemblance to this string of beads, in the baited hooks and plummet so attached to the line, suggested the name.

R. Y. S.

A paternoster for fishing is a line fitted with several hooks, each attached to a tiny wooden roller, through which the line runs, like a bead. Hence its similarity to a rosary, for which Paternoster is a synonym. Paternoster Row, it is said, is so called from shops for the sale of rosaries formerly in it.

J. L. FISH.

St. Margaret Pattens, City.

"Angle for them [i.e. smelts] about midwater with fine tackle, a line that is called a paternoster, having five or six small hooks, about five or six inches above each other, baited with different sorts of baits."—*Angling in all its Branches reduced to a Complete Science*, by Samuel Taylor, Gent. (London, Longman & Rees, 1800, 8vo.), p. 128.

This shows the meaning of the word, but I cannot even suggest the origin of its use in this sense.

MIDDLE TEMPLAR.

At the article "Pater," in his dictionary, Littré has:—

"4°. Pater noster, nom vulgaire de la canne de l'Inde, dont les grains servent à faire des chapelets ou rosaires."

HENRI GAUSSERON.

Ayr Academy.

UMBRELLAS (5th S. vi. 202, 313).—Swift, in *A City Shower*, 1710, says:—

"The tucked-up semstress walks with hasty strides,
While streams run down her oiled umbrella's sides."

Can any of your readers furnish a still earlier allusion to it? Dr. Spens was the first to use it in Edinburgh; Jameson, a surgeon, was the first to use it in Glasgow, 1780. Hanway, born 1712, was not the first to use it in London, as we see it was common in 1710. They were slow times, indeed, when so handy and useful an introduction as the umbrella took more than sixty years to travel from London to Glasgow. I do not know when Dr. Spens lived; perhaps some of your correspondents

will be able to supply the dates of his birth and death.

E. COBHAM BREWER.

Lavant.

"LA PSYCHOLOGIE DE SHAKSPEARE" (5th S. vi. 268).—If my recollection serve me, the words which Voltaire would have inscribed at the foot of each page of *Racine* were *vrai, beau, touchant*.

MIDDLE TEMPLAR.

Bradford.

Voltaire used to say that the only adequate way of criticizing *Racine* was to write at the foot of each page of his works, "*Beau ! sublime ! harmonieux !*"

HENRI GAUSSERON.

Ayr Academy.

"THE HARMONIOUS BLACKSMITH" (5th S. vi. 286).—The celebrated Waltham MS. in the British Museum, written by John Wylde, Precentor of Waltham Abbey about A.D. 1400, contains a treatise, *De Origine et Effectu Muscæ*, in which the author says, "Tubal Cain kept a smith's shop, and invented music; moreover, he found out the proportions of consonances by the sound of hammers used by his brother, who was also a worker in iron."

W. H. CUMMINGS.

Arts Club.

The lines quoted by QUIVIS are not in the *Dreme*, commonly but, as I believe the best authorities are now agreed, erroneously ascribed to Chaucer, but in his *Boke of the Duchesse*:—

"Lamekys sone Tuballe,

That founde out firste the art of songe,

For as hys brothres hammers ronge

Upon hys anvelet up and downe

Thereof he tooke the firste sowne."

Vv. 1161-5.

FR. NORGATE.

Bedford Street, Strand.

THE "BREECHES BIBLE" AND CHAUCER (5th S. vi. 286).—I believe the word "breeches," as applied to the sewing together of the fig leaves by Adam and Eve, first appeared in print in Voynage's *Golden Legend*, printed by Caxton in 1483; but it was employed in manuscript a century before this in Wiclif's translation of the Vulgate; so that this was in reality the first "Breeches Bible," as well as the first English translation, although (and with shame be it said) it was never printed till 1850.

MEDWEIG.

"NUGÆ VENALES" (5th S. vi. 268).—I know the following editions of *Nugæ Venales*, sive *The-saurus ridendi et jocandi, ad gravissimos severissimosque viros, patres melancholicorum, conscriptus*:—1644, 1648, 1663, 1681, 1689, 1710, 1720; Londini, 1741; all 12mo. The editions of 1644 and 1663 do not contain the *Pugna Porcorum*, which is in the edition of 1648 (no place, but published in Holland) and the others. In that of

1681, *Theses de Hasione et Hasibili qualitate* is wanting. The edition of 1720 is more complete than the others, having the short poem, *Canum cum Callis certamen*. HENRI GAUSSEON.
Ayr Academy.

ST. AUSTIN'S STONE (5th S. vi. 287).—In the *Month in Yorkshire* of my excellent friend Mr. Walter White, a book which I commend to the notice of those interested in the county who have it not already, I find the following passage:—

"Drewton, a neighbouring village, marks, as it is said, the site of Druids' town, where a stone about twelve feet in height yet standing was so much venerated by the natives, that Augustine stood upon it to preach, and erected a cross thereupon that the worshipper might learn to associate it with a purer faith. It is still known as Austin's Stone."—*A Month in Yorkshire*, by Walter White (London, Chapman & Hall, 1858, 8vo.), p. 49.

MIDDLE TEMPLAR.

PROF. WILSON'S ESSAYS (5th S. vi. 287).—Prof. Wilson wrote a brilliant series of papers on Spenser's *Faerie Queene*. They will be found in *Blackwood's Magazine* as follows:—No. 1, November, 1833; No. 2, September, 1834; No. 3, November, 1834; No. 4, December, 1834; No. 5, January, 1835; No. 6, March, 1835. It is much to be regretted that these have not been published in the collected edition of his works.

G. W. NAPIER.

Alderley Edge.

"THE RODIAD" (5th S. vi. 308).—This poem, which is by no means devoid of merit, was not written by George Colman the younger. I do not know who was the author, although I possess the original MS., and could give its history. J. C. Hotten printed *The Rodiad* in a neat little vol., which did not of course get into the hands of the trade generally; but curiously enough he misspelt the author's name, giving it as Coleman instead of Colman. The whole thing then is a *supercherie*. I may add that "Cooper," author of the *History of the Rod*, is also an assumed name. APIS.

HARVEST HOME CRY (5th S. vi. 286).—In Hol-
derness one form of harvest home cry is—

"We have her, we have her, at our town end,
A gallon of ale and a crown to spend."

J. S.

"EVERTIT DOMUM" FOR "EVERRIT DOMUM" (5th S. vi. 207, 278).—The reading *evertit* is in the Lindisfarne Gospels (and Rushworth), and is rendered *ymbstyreð*. Is this the "Saxon" of Erasmus? The Corpus and Hatton MSS. of the Gospels render "*awent hyre hus*," apparently from the same reading; cf. "*awendan, vertere*," Benson's *Somner's Vocabulary*. O. W. TANCOCK.

I have in my library the following editions of the *Biblia Latina*, in all of which *evertit* is printed for *everrit*, viz.:—

Biblia Sacra & beato Hieronim. Venetia, 1484.
Biblia cum concordantiis. Venice, 1519.
Biblia sacra cum concordantiis, &c. Impressa Lugduni: per Jacobum Sacon. Expensis notabilis viri Antonii Koberger Nurembergensis. 1521.
Biblia Sacra. Paris, 1562.

The *Biblia Sacra*, printed at Basil in 1590, reads *evertit* in the text, but a marginal note gives *everrit*. H. FISHWICK, F.S.A.

In an edition revised by John Benedict, theologian of Paris, printed there in 1552, and sold by C. Guillard and W. Desboys at the "Golden Sun," Rue St. Jacques, *evertit* occurs in the text (Luke xv. 9), and *everrit* as a correction in the margin.

J. E. JACKSON.

Leigh Delamere, Chippenham.

ROLLER SKATES (5th S. v. 509; vi. 36).—Roller skates would appear to have been in use much longer than is generally imagined, and may probably be traced back to the last century. A certain M. Perrine, who undertook for a wager to skate across the gardens of the Tuileries in August, 1829, is said to have worn these articles, but with three wheels, and "the Ravel family" in 1840 were said, for twenty years past, to have used similar skates in one of their ingenious dramas, *The Skaters of Wilna*. J. H. I.

"PLAYING THE BEAR" AS A WORCESTERSHIRE EXPRESSION: THE BEARCROFT FAMILY (5th S. v. 485; vi. 36, 294).—W. M. M.'s theory that "Bearcroft" owes its origin to the *bear* is untenable. Mr. EDWIN LEES's suggestion that it is connected with *bare*, i.e. barren, is equally unnatural. The spelling "Berecroft," still common, represents the older form, and proves at a glance that Bearcroft simply means the barley-croft, and thus is akin to Rycroft (rye), Bancroft (bean), and Whitcraft or Whitcroft (wheat or white). A five minutes' inspection of the Hundred Rolls or Parliamentary Writs will always prevent mistaken guesses of this kind. C. W. BARDELEY.
Manchester.

I cannot help feeling surprised that any explanation should be required of so simple and common a word. *Bear, bere, bar*, is the A.-S. and old English name for barley, and is still used in Scotland and the north of England. So the Scottish song,—

"Bannocks of bear meal,
Cakes of crowdy."

"The infield was sometimes sown with oats, commonly, however, with *bear*, hence it still retains the appellation of *bear-land*."—*Agt. Survey of Galloway*.

Bearcroft, Barcroft, Rycroft, Woodcroft, Meadowcroft, &c., are common names in many parts, and explain themselves. J. A. PICTON.

Sandyknowe, Wavertree.

"AMALGAMATE" (5th S. vi. 68, 195.)—In the *Companion to the Almanac*, 1845, p. 110, it is said, "The Board of Trade will examine all plans for *amalgamating* different lines"; and reference is made to the Fifth Report of the Select Committee of the Commons on Railways (which I find, in the Index of Parliamentary Papers, is No. 318 of Session 1844). Possibly the minutes of evidence appended to that Report may throw light on the beginning of the use of the word in the sense now inquired after. It seems the sort of word which Mr. George Hudson, the "Railway King," would be glad to introduce, as being of more imposing sound than the appropriate and sufficient expression, "consolidation" or "union."

The statute book, I think, was for a long time kept free from the intrusion of the word. In 1845, there were Acts "for authorizing the *consolidation* of the Sheffield and Rotherham Railway with the Midland Railway"; "for *uniting* the Sankey Brook Navigation with the St. Helen's and Runcorn Gap Railway"; "for the *consolidation* of the Yarmouth and Norwich, and Norwich and Brandon, Railway Companies," &c. The word, however, gradually crept in; and now it has a parliamentary interpretation by the Railways' Clauses Act of 1863, part 5 of which is appropriated to "amalgamation."

As regards the history of the use of the word in other than the original sense, I have not at hand an early edition of Johnson's *Dictionary*, but in the edition of 1818, by Todd, it is said the word is "also used figuratively," and the quotation from Burke appears which is given by H. B. M. In French the figurative use dates from an early period. Littré gives, in the fifteenth century, "Car si ne fais purs corps et ame, Ja ne feras bonne amalgame. La Font. 460."

The word has now, like "inaugurate," "decimate," "ovation," &c., become a favourite with writers who regard sound in preference to accuracy. A droll instance occurs in a Newcastle penny paper (the *Chronicle*) of Sept. 15, 1876, in a paragraph respecting claimants to property "said to have been left to the descendants of the Featherstone family of Weardale." A meeting, it is said, was held "for the purpose of the descendants of the late Thomas Featherstone and the family of the Featherstonhaughs conferring as to the utility of an *amalgamation* of the two families"; and it was agreed that there should be a further meeting "for the purpose of taking steps for the *amalgamation* of the various claimants."

Wallsend.

R. R. DEES.

STRETHILL OR STRETTLELL FAMILY (4th S. xi. 14, 63, 206.)—The Strettells of Dublin were among the respectable Irish Quaker families settled early in Pennsylvania. "Amos Strettle," a merchant

of Dublin, purchased 5,000 acres of land there in 1703. He does not appear to have come over, but Robert Strettell of the same place was a wealthy merchant in Philadelphia, alderman of the city in 1748 and several years after, mayor in 1752. He died about 1761, leaving a widow, Philotesia, and several children, Amos, John, Ann, and Frances, wife of Isaac Jones. John was afterwards a merchant in London. Robert Strettell was evidently a gentleman of good education. He bequeaths, among other things, "my chaise, chaise horse, plate, household furniture, and books (except my Great Bible), my *Greek, Latin, and French authors*." Philotesia Strettell's will (1782) contains some interesting details of plate, which with other particulars I shall be glad to send A. B. of Edinburgh if he will send me his address.

WILLIAM JOHN POTTS.

Camden, New Jersey.

"THERE ARE ELMS AND ELMS" (5th S. v. 168, 215.)—The earliest instance of this mode of speech that I can find is Prov. xx. 10. The English is, "Divers weights and divers measures, both of them are alike abomination to the law"; the Hebrew is, "Eben v' eben, ephah v' ephah," &c.; the Latin, "Pondus et pondus, mensura et mensura," &c. The phrase is Hebrew; we have examples of it in St. Mark's gospel, vi. 7 and 40, where it is transferred to the Greek.

E. LEATON BLENKINSOPP.

ANTONY WALSH (5th S. v. 389, 455.)—The following extract from King James's Army Lists, "Infantry," by John D'alton, second edition, vol. ii. p. 263, may be of use:—

"In the succeeding July, 1745, when by the aid of Walsh, a merchant in Nantes, who was an Irish refugee, Prince Charles Edward embarked in the last effort to recover the crown of his ancestors," &c.

J. MCC. B.

Hobart Town.

COUNTRY SUPERSTITIONS (5th S. v. 266, 433.)—I do not gather from your correspondents' notes what was to be done with the bacon, but in the neighbouring county of Oxford I recently came across the practice of curing a cow that was down after calving, by making an incision in the tail, and inserting a piece of bacon therein.

W. T. M.

Shinfield Grove.

"PINCHING BY THE LITTLE FINGER" (5th S. vi. 108, 214.)—When I was a boy, I remember often pinching and being pinched. Boys pinched the little finger of girls, and *vice versa*, to see whether they could keep a secret or not. If any one screamed out under the operation, it was a sign that the person so pinched could not keep a secret, and *vice versa*. Of course boys pinched harder than girls, and so the latter were deemed unworthy of

confidence. I believe the like operation was performed by lovers to try each other's constancy.

E. LEATON BLENKINSOPP.

BATTLE OF WIGAN LANE (5th S. vi. 168, 235.)—I concur with P. P. in thinking that a blunder has been made in "restoring" the last line of the inscription, and that instead of "obligation on," it should have been "oblation to" "the whole family of the Tyldesleys."

JOHN CARRIE.

Bolton.

THE SURNAME BLEWITT (5th S. vi. 127, 234.)—Is not Camden in error in assigning the last coat to the family of Cusans, and should not the words *first* and *last* in the extract quoted by Mr. WALKER be transposed? We find the arms of Cussans given by Mr. Cussans himself in his *Handbook of Heraldry* as—Or, a double-headed eagle displayed gu.

HIRONDELLE.

CROMWELL FAMILY (5th S. vi. 229, 292.)—In the *Gentleman's Magazine* for 1767, pp. 574-5, is a list of Cromwells, extracted from the parish registers of St. John's, Huntingdon. It is carried down to 1636, but there may be later entries at Huntingdon.

EDMUND M. BOYLE.

14, Hill Street, W.

THE PIED PIPER OF HAMELIN (5th S. vi. 61, 175.)—There is a version of this tale given in an old Latin collection of facetiæ, which runs thus:—

"*De Diabolo horrenda historia.*—De Diabolo recitatur vera historia ante annos nondum ducentos in Saxonia facta, ubi Diabolus specie humana in oppidum *Hamelin* ingressus, et se omnes mures maiores educturum esse pollicitus est. Tandem die *Mariæ Magdalene* iterum egressus est, et fistulando allexit ad se pueros et puellas magno numero, et cum omnibus euanuit, ita ut nemo scire potuerit, quo pueri et puellæ peruenissent."

In his *Iocorum atque Seriorum, tum Novorum, tum Selectorum atque Memorabilium Centuriæ Aliquot* Otho Melander makes the above his 365th narrative. The edition I am citing is that published at Nurnberg, in 1643 (the same date as Howell's letter referred to by MOTH); but the authority quoted is *D. Selnegger. in Genesin*, p. 79, item p. 165. What date does the latter work bear? The tale is told in the Isle of Wight (Elder's *Tales and Legends of the Isle of Wight*).*

DAVID FITZGERALD.

Hammersmith.

In *Tales and Legends of the Isle of Wight*, by Abraham Elder, Esq., 1843, this story is told as a legend of Newtown, in the island. The Hamel story is quoted as a parallel case, and an extract from Verstegan's account is given. I have before now asked unsuccessfully in "N. & Q." who

* Since the above was written the writer has read Mr. Baring-Gould's chapter on "The Piper of Hameln" (*Curious Myths*, 1873). He refers to Thorpe and Grimm for a full examination of the story.

"Abraham Elder, Esq.," was or is. His book is clever and interesting; but it does not appear how far the stories told by him are really local legend, and how far they are due to his own fancy or to the folk-lore of places other than the island.

A. J. M.

MARRIAGE CUSTOM (5th S. v. 408; vi. 93, 156, 178.)—Hence perhaps the phrase (to be found in so many hundreds of old plays and novels, usually in the mouth of some hard-hearted paterfamilias), "If you want her, you must take her in her smock!" Sometimes it was the ardent swain who cried, "I'd marry her in her smock!" The locution was revived some few years ago in a play by two eminent hands, and a daily paper accused the authors of indelicacy. They should, I suppose, have said *chemise*.

MIDDLE TEMPLAR.

"GONDIBERT" (5th S. v. 449; vi. 54.)—R. H. A. ignores the more important piece of introductory matter in the 1651 or first complete edition (large 4to.) of this "Heroick Poem":—viz., "The Answer of Mr. Hobbes to Sir Will. D'Avenant's Preface before Gondibert." The preface is dated "From the Louvre in Paris, January 2, 1650"; the answer is dated "Paris, Jan. 10, 1650." Then follow the commendatory verses of Waller and of Cowley "Upon his two first Books."

On the fly-leaf of my copy is written:—

"R. Potter. 1743. Pr. 8s.
Infelix autem (quidam nam sæpe reperti)
Viribus ipse suis temere qui fæus, et Arti,
Externæ quasi opis nihil indigus, abnegat auidax
Fida sequi veterum Vestigia, dum sibi Prædâ
Temperat heu! nimium, atque alienis parcere crevit
Vana Superstitio, Phœbi sine numine Cura.

VIDA."

A later purchaser paid 1l. 10s. for the volume. I gave but 8s. 6d. for it.

JABEZ.

Athenæum Club.

CURIOUS WILLS (5th S. vi. 63, 232.)—In the will of William Millar, described as Bell Heytsau (Heytsaur, that is Bell-yetter—zetter, or founder), 1506, is a clause:—"I bequeath one trental* to be celebrated on the day of my death," with some trifle to the church, &c.

In the will of Thomas Newcome, his successor, 1520, Leicester, is this:—

"Item. I will that a trental be celebrated in the said Church of All Saints on the day of my obit. On the same day there be distributed to the poor 30 shillings-worth of bread, with nine masses for the salvation of my soul," &c.—*Church Bells of Leicestershire*.

M. P.

Cumberland.

O'NEILL'S BANNER (5th S. vi. 68, 195, 237.)—I am indebted to C. W. B. for setting me right

* Trental (*nam trigentale*), an office for the dead that continued thirty days, or consisted of thirty masses.

as to the red hand *sinister* in the baronets' arms, which I had never thought of distinguishing from O'Neill's red hand *dexter*. But the symbol was undoubtedly adopted by King James to represent Ulster; and the question remains, Why was it changed from *dexter* to *sinister*? Was it that O'Neill maintained absolute sovereignty, while the baronets were only subjects? I am too little versed in heraldry to offer an opinion.

S. T. P.

CONSTANCE, ELDEST SISTER AND CO-HEIR OF LAST LORD MAULEY (5th S. vi. 28, 117, 197), was eldest daughter of Peter de Mauley, and sister of Peter, fourth and last Baron Mauley, who died issueless in 1415, when she became, with her only sister Elizabeth, wife of George Salvaine or Salvin, his co-heir, they being then respectively aged thirty and twenty-five years, and amongst their descendants and representatives this ancient barony, created by writ in 1295, still continues in *abeyance*. Constance de Mauley was twice married—first, to William Fairfax, of Walton; and secondly, to Sir John de Bigot, ancestor, by her, of the Bigots of Mulgrave. In the distribution of the Mauley estates, Leland says:—

"Bigot had the castle of Maugreve (Mulgrave), with eight tonnelles therabout the se cost longing to it, whereof Seton thereby was one. Saulwayne had, for his part, the barony of Eggeston on Eke, not far from Whitby; also Lokington-Barugh, not far from Watton-on-Hull ryver, and the lordship of Doncaster."

But the authorities differ regarding the children of these two marriages of Constance, one stating of the first, with Fairfax, that "it does not appear she had any issue" (Courthope's *Historic Peerage*, p. 318, ed. 1857); while Burke's *Peerage* (ed. 1875, p. 332) records that she "had issue, from which the family of Fairfax of Gilling," contradicting his own previous work on *Extinct Peerages* (ed. 1840, p. 345, and ed. 1866, p. 362), where she is said to have "had no issue" and *s.p.*; while Nicolas's *Synopsis of the Peerage* (ed. 1825, ii. 421) only mentions her two marriages, to Fairfax and Bigot. The present heir male and heir general of Elizabeth de Mauley and George Salvaine is Lord de Mauley, a barony created in 1838, for an account of which any peerage can be consulted.

A. S. A.

Richmond.

JOHNSON'S "DICTIONARY" (5th S. v. 188, 355; vi. 167, 298).—In *Lexiphanes*, a clever but coarse squib upon Johnson, a Frenchman is introduced complaining of the blunders he is led into, and the grief he comes to, through trusting the definitions given by the lexicographer. As to the word *Excise* he tells us:—

"But no sooner me set footé on shore, but de grande villain come, and he do searché me, and he take from me my Lacé. I aské him, Foutre, vat Diable be you, and vor vat you robé me! He tellé me he be one Officer of

de Excise, & he do no more dan his duty. Den I say, Foutre, dis be de hateful Taxé levied upon de Commodité, and you be de Vretché hiré by dose to vom Excise be payé. Den he enter in a grand colere, & he strikè me, & breaké my headé, Jarnie. I tella him, All dat be in de Dictionaire of de Docteur J—n; but he damm me, and de Docteur J—n bot."

W. J. BERNHARD SMITH.

Temple.

"CLAM" (5th S. vi. 246, 296).—In the eastern parts of Dartmoor, a slab of granite laid across a stream to serve as a footpath is called a *clam*. Advantage is generally taken of a spot where the banks are high and the stream narrow. No climbing is necessary. In the central district of North Devon a wooden foot-bridge, such as described, is called a *clapper*. I have always thought the root involved in both words is the same as that found in *clamp*, *clip*, in the sense of connecting firmly, i.e. the two sides of the stream. C. O. B.

THE PASTORAL STAFF WHICH BUDDÉD (5th S. vi. 28, 135).—The poem entitled *Tannhäuser*; or, *the Battle of the Buds*, it may be as well to note, is now ascribed to the present Lord Lytton, "Neville Temple" and "Edward Trevor" being but a double *nom de plume* of the same person.

"IGDRAZIL" (5th S. vi. 48, 173, 196).—Not only an exhaustive account, but a coloured descriptive illustration of "Yggdrasill, the Mundane Tree," will be found in Mallet's *Northern Antiquities*, Bohn's Antiquarian Library. J. H. I.

"OY" (5th S. v. 513; vi. 116, 197, 237).—Compare the Gaelic chorus to the boat song in the *Lady of the Lake*—"Roderigh vich Alpine dhu, ho! ieroe!"—where we have, I suppose, the three degrees—*vich* = son; *ho* = *oe* or *oy* = grandson; *ieroe* = great-grandson.

C. F. S. WARREN, M.A.

Bezhill.

A THAMES TRIBUTARY (5th S. vi. 168, 253).—Baveley or Beverley Brook is narrow, but has made for itself a tolerably deep channel. It might well have been the haunt of the beaver in earlier days, as it may be for a chance pike at present. I saw it often last year, but found its waters, where they seemed most attractive, about Combe Wood, to be sadly polluted by sewage. Still, a few moorhens lurked among the flags and sedges.

W. J. BERNHARD SMITH.

Temple.

Mogg's map, *Forty-five Miles round London*, 1829, calls the bridge near the "Nelson" Inn, on the road between Morden and Ewell, over the

* *Excise*, a hateful tax levied upon commodities, and adjudged, not by the common judges of property, but wretches hired by those to whom Excise is paid.—*Johnson's Dictionary*.

little tributary that runs into the Thames at Barnes Elms, "Plyford Bridge."

W. PHILLIPS.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 290).—

Two of the lines that MR. ALFRED JEWELL is in search of—

"And they who survived, found and drank as of yore,
But the land of their hearts' love they never saw more."
—occur in *The Battle Eve of the Brigade*, by Thomas Davis, founder of the Dublin *Nation*. The ballad may be found in his *Poems*, or in the *Spirit of the "Nation"*, of both of which Duffy, of Dublin, has published sixpenny editions. M. R.

Miscellaneous.

NOTES ON BOOKS, &c.

The Memorials of the Family of Scott, of Scot's Hall, Kent. By James R. Scott, F.S.A.

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THERE has just issued from the Clarendon Press (Macmillan & Co.) *An Introduction to the Principles of Morals and Legislation*, by Jeremy Bentham. It is a

careful reprint of "A New Edition, corrected by the Author," which was published in 1823. The first edition was printed in 1780, and first published in 1789.

THE Clarendon Press has issued a new edition of Schiller's *Wilhelm Tell*, revised by the old editor, Dr. Buchheim. It is a much improved edition, and a rare book for students of the German language.

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THE lovers of Percy Bysshe Shelley will be glad to hear of a new edition of the poet's works. The first volume, of the intended six, has just been published by Messrs. Reeves & Turner. It is superbly got up, and appears to be carefully edited by Mr. Harry Baxton Forman. We shall speak further of it as the work progresses.

THE publishers of *Hygeia* are Messrs. Macmillan & Co., and not, as stated in our last number, Messrs. King & Co.

MRS. SERRES, &c.—MR. CHR. COOKE refers to the *Times*, September 13 and 17, 1821, for the description of the adult baptism of the "Princess Olive," in Islington Church, "William Henry Fitzclarence, Esq." being her companion, the "Princess" being then nearly fifty years of age. It appears that on the ensuing Oct. 9 she was "in captivity" for debt, at Mr. Davis's, 45, King Street, Soho (see *Times*, Oct. 11, Oct. 22, and Nov. 15, 1821). The certificate of baptism was—"Sept. 6, 1821. Baptized Olive, daughter of Frederick Henry, Duke of Cumberland, and Olive, his first wife, born 1772."

Notices to Correspondents.

WE have received very numerous replies to the article in the last number of "N. & Q." on "Transmission of Ideas"; but, after much consideration (while thanking all correspondents for the trouble they have taken), we have thought it the most prudent way to let the subject altogether drop. There is another subject in connexion with which we have received various contributions, namely, Bulgarian and Turkish atrocities. Their insertion would only lead to unpleasant controversy, and indeed they are more suited to the columns of the daily press than to those of "N. & Q."

J. G.—St. Luke's Day falls on October 18th; and if the weather be summerlike, as it was on the 18th inst., it is popularly called "St. Luke's Little Summer." St. Martin gets equal credit if the weather be warm at Martinmas.

Z. Y.—When the author of *Edthen* was at Belgrade (now more than thirty years ago) the citadel was garrisoned by Turkish troops.

H. H. (A Christmas Carol).—See *The Merry Heart: a Collection of Favourite Nursery Rhymes*, by M. E. G. (Cassell).

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Notes.

SHAKSPEARE AND SHELLEY.

These names stand apart in our literature and exceptional, as those of the two most divinely gifted among Englishmen. Spenser, Milton, Wordsworth, and Coleridge were less the favourites of the great Intelligence than these, possibly the finest-textured brains and largest hearts in all published humanity. No man dying at thirty has left behind him such a trail of sacred light as Shelley. No man dying at fifty-two or any age beyond has left behind him works so utterly incomparable as Shakspeare. Both authors, apart from the genius which held each in bondage, were the truest and most lovable of men; both were the most absolutely emancipated in mind of any great writer since Plato, owning and following as lord and master truth, and truth which, even in its extremest ugliness, is beauty, because it is truth only. Both were, in the strictest meaning of the word, good men, and we must no more dream of confounding the personal life of Shakspeare with those of Marlow, Peel, and Green, than the healthy life of Scott and the beautiful life of Shelley with the morbid and mistaken eccentricities of Byron. Shakspeare and Shelley, like Milton and Wordsworth, were masters of themselves. Let him who would gain say this, pause. The life of Shelley was recent and is known, and, howsoever sad and unhappy, was beautiful and good. Against the honourable life

of Shakspeare not one single authenticated whisper has survived—a miracle had there been foundation for such. He silenced envy and escaped calumny, a guarantee of integrity above and beyond all eulogy.* Somewhat of a similar fate attached in life to each, but with a difference. Shakspeare in his lifetime was popular, but in no sense estimated in degree commensurate with his merit. Shelley had the misfortune to have to endure not only general public neglect, but fierce and virulent abuse from those very authorities whose duty it was to have discovered and made known his worth. It is the fate of exceptional genius to fall in some measure upon evil days. Spenser died in poverty; Shakspeare wrote "In the old days before these last so bad." Chapman exclaimed against the obtuse intelligence of his time, and Milton and Keats, like Homer and Dante, were neither patient nor silent sufferers. Even to this day the general world has no conception of how great a spirit was lost when Shelley died. Byron, the most popular of poets, was but a child in comparison, and the mightier mind of Coleridge a splendour dazed against the mirrored image of its own lustre. But Shelley had the eyes and the wings of an eagle—

"To oversoar this low and worldly shade,
And gaze upon the sun with vision undimayd,"

—and also a mind to apprehend and comprehend most thoroughly the shade which it oversoaded.

From the critical decisions of Shelley, when deliberately given, and especially as regards poetry, of which he was a consummate judge, there is little or no appeal. In metaphysics and philosophy he was perhaps not as yet so supremely established; but of poetry his spirit was penetrative, and his judgment accurate beyond any of his contemporaries, Coleridge not excepted.

It is the preliminary part of my present purpose to bring together from Shelley's writings such passages as allude to Shakspeare, of whom no better reader than himself has existed. Had he lived, he might have become the dramatist's best critic, and good enough to have been his final one, with infinite beauty sealing infinite strength.

From his fragment of an essay on the Athenians we have: "Perhaps Shakspeare, from the variety and comprehension of his genius, is to be considered, on the whole, as the greatest individual mind of which we have specimens remaining." And this, after a deep and impartial study of the master-minds of the world, and at a time when Shakspeare was not nearly so well understood as now. For the *Hamlet* Coleridge was then at struggle for the true against the false opinions regarding the wronged poet, a task almost as insuperable as that imposed upon the Danish prince.

* Shakspeare has escaped calumny, but let me not be understood to mean that he passed through life unsubjected to it. Lucios and Iago were then as since.

From his Preface to *Prometheus* is the following hypothetical paragraph:—

"If England were divided into forty republics, each equal in population and extent to Athens, there is no reason to suppose but that, under institutions not more perfect than those of Athens, each would produce philosophers and poets equal to those who (if we except Shakspeare) have never been surpassed."

From a letter to Mrs. Shelley, written in 1818:

"I have been reading the *Noble Kinsmen*, in which, with the exception of that lovely scene, to which you added so much grace in reading to me, I have been disappointed. The jailer's daughter is a poor imitation and deformed. The whole story wants moral discrimination and modesty. I do not believe that Shakspeare wrote a word of it."

This, at one blow, cuts to the very marrow of Fletcher's failing as a dramatist—want of moral discrimination and modesty. The *Two Noble Kinsmen* is merely an attempted imitation of a great poet by a less, a compliment, if compliment it can be called, returned with interest by Shakspeare in *Henry VIII.* There is nothing in the *Two Noble Kinsmen* but is below Shakspeare; nothing in *Henry VIII.* but is dramatically above Fletcher. Our commentators are wrong in founding the authorship of these plays.

Again, in a letter to Mrs. Shelley, and as an encouragement to the prosecution of a literary task, quoting from Godwin:—

"There is nothing which the human mind can conceive which it may not execute. Shakspeare was only a human being."

And to Leigh Hunt, in reference to Dante and Michael Angelo:—

"Where shall we find your Francesca—where the spirit coming over the sea in a boat, like Mars rising from the vapours of the horizon—where Matilda gathering flowers, and all the exquisite tenderness, and sensibility, and ideal beauty, in which Dante excelled all poets except Shakspeare?"

And, as a final quotation from his prose, the following crown and consummation of perfect criticism from his most admirable *Defence of Poetry*:—

"The modern practice of blending comedy with tragedy, though liable to great abuse in point of practice, is undoubtedly an extension of the dramatic circle; but the comedy should be, as in *King Lear*, universal, ideal, and sublime. It is perhaps the intervention of this principle which determines the balance in favour of *King Lear* against the *Œdipus Tyrannus* or the *Agamemnon*, or, if you will, the trilogies with which they are connected, unless the intense power of the choral poetry, especially that of the latter, should be considered as restoring the equilibrium. *King Lear*, if it can sustain this comparison, may be judged to be the most perfect specimen of the dramatic art existing in the world, in spite of the narrow conditions to which the poet was subjected by the ignorance of the philosophy of the drama which has prevailed in modern Europe."

R. H. LEGIS.

(To be continued.)

R. WATT, "BIBLIOTHECA BRITANNICA."

That this old-fashioned book is by no means superseded by the labours of Allibone—a diligent but most blundering compiler—is known to all who know the two books and have some tincture of letters. A new edition of Watt, omitting foreign editions of foreign books and of the ancient classics, correcting errors, and supplying defects, would be a worthy work for any press. Might not the University of Edinburgh undertake it? I append a few of the notes which I have entered in an interleaved copy under the letter A, in order to call attention to the subject. I do so in the conviction that Englishmen need to have the claims of bibliography set before them again and again. Some years ago, a truculent "weekly" abused Mr. Smith for adding to his list of Quaker books a list of books written against Quakerism. This is indeed an extreme instance of barbarity; but it is certain that writers of high pretension daily manifest unrebuked a like contempt for the labours of the pioneers of literature.—Since the above was in type the *Westminster Review* has poked fun at Mr. Todhunter for the exactness of his descriptions of Dr. Whewell's publications. Probably Mr. Todhunter inherited his appreciation of bibliography from that admirable man (who, like Mr. Todhunter, united in his own person the often hostile characters of the scholar and the mathematician) Prof. De Morgan.

Abbadie, James.—See *Bibliothèque Brit.*, iii. 339. v. 172, seq. The translation, by Booth, of "La Divinité de Notre Seigneur J. C." is abridged from the original.

Abbot, George.—His "Exposition of Jonah" was reprinted with a memoir, 1847, 2 vols. 8vo.

Abernethy, Jo.—On his "Discourses concerning the Being . . . of God," see the *Bibliothèque Brit.*, xvi. 263.

Abernethy, John, surgeon (office, Bedford Row, author of "See my Book"), died at his house in Enfield, Apr. 20, 1831. *Portr. in Eur. Mag.*, Nov., 1819.

Ackerman, bookseller.—Rudolph A., of the Strand, who died March 30, 1834, æt. 70. Add to his works, "History of the Colleges of Winchester and Eton, and the Schools of Harrow, Rugby, Charterhouse, St. Paul's, Merchant Taylors," 1816, 4to.

Ackland, Tho. Gilbank, Rector of St. Mildred's, Bread Street, lecturer of St. Andrew's, Holborn, and of St. Mildred's in the Poultry, chaplain to H.R.H. the Duke of York.—Add to his works, "Arraigned Doctrine its own Advocate. A Sermon preached in the parish of St. James, Colchester, on Sunday, Nov. 7, 1819." (He had preached sermons at St. James's, called "Gospel Sermons," and had been represented as agreeing in opinion with the persons who called them so; he here disavows the alliance.)

Acton, Samuel.—Add to works, "Dying Infants saved by Grace proved, and the Blessed with his Blessedness described. A Sermon preached in Namptwich, July 25, 1695," 1699, 4to.—A later Samuel Acton, surveyor of the Court of Sewers, London, died Jan. 28, 1837 (author of "Plan for altering Holborn Hill," &c.), buried in St. Marg. Moses Church, rector's vault, Bread Street, Cheap-side.

Adair, James Makritick.—See *Gent. Mag.*, 1787, pp. 1102, 1104a.

Adair, M. (?)—Author of "Two Letters to the Bishop of Winchester in answer to the Charge of a High Treasonable Misdemeanour." Lond., 1821, 8vo.

Adam, Alexander.—See *Universal Catalogue*, 1773, n. 1282; *Annual Biogr.*, 1823, 399, seq.; Lockhart, *Life of Scott*. To the editions of his "Roman Antiquities" add 1814.

Adam, Füzadam (pseudonym).—"The World," weekly print (Germ. transl. see Nicolai, *Allgem. Deutsche Bibliothek*, l. pt. ii. p. 609).

Adam, Robert, architect.—Planned the Adelphi, died March 3, 1792. See *Herald and Genealogist*, viii. 133.

Adam, Rev. Robert, chaplain to the Earl of Kellie and M.A.—"Believers convicted of Unbelief. A Sermon preached in Edinburgh on 21st March, 1811, being the Day appointed by Royal Proclamation for a General Fast," Edinb., 1811, 8vo. 1s.

Adams, Elphinstone.—Author of "Sermon on the Death of the Rev. James Noyes," 1720.

Adams, George, M.A.—See *Bibliothèque Britannique*, vi. 445, xvi. 205, seq. (qy. ix. 951).

Adams, Hannah, of Boston, U.S.—"The History of the Jews from the Destruction of Jerusalem," 1818, 8vo.

Adams, John, D.D., Provost of King's College.—See Felton's *Dissertation on the Classics*, 1753, p. 185: "Dr. Adams wrote in a most abundant, free, and flourishing Style, equally rich in Thought, and happy in Expression."

Adams, Rev. John.—His sermon on the death of Louis XVI. was preached at New Sarum and published at Salisbury.

Adams, John, Esq., of Waltham Abbey.—I have a note of his "Voyage to South America," 2 vols. 8vo., 1807.

Adams, John Quincy.—Add, "Lectures on Rhetoric and Oratory, delivered in Harvard College," Camb., U.S., 1810, 2 vols.

Adams, R.—Author of "Voyage to Timbuctoo," 1816.

Adams, Thomas, of Winttingham.—On his "Paraphrase of the First Eleven Chapters of Romans," see Jo. Wesley's *Journal*, July 27, 1772. Add to his works, "Funeral Sermon on T. Meredith, with Two Hymns," 1775; "Exposition of the Four Gospels, with Memoir by Westoby," 1837, 2 vols. 8vo. 21s.

Adams, Thomas, preacher at Willington, Beds.—"The Gallant's Burden" (preached at Paul's Cross), 1614, 4to.; "The two Sonnes, or the Disolute conferred with the Hypocrite," 1615, 4to.; "Diuelle Banquet described in Sixe Sermons," Lond., 1614, 4to.; "Happiness of the Church . . . being the Sum of Diuers Sermons preached at St. Gregories, London," Lond., 1619, 4to., pp. 820; "Works," Lond., at the Gunne, 1629, fol., pp. 1250; "Works, with Memoir by Dr. Jos. Angus," Edinb., Jas. Nichol, 1861, 3 vols. 8vo.

Adams, William, D.D.—On his "Pastoral Advice," see *Universal Catalogue*, 1773, n. 20, 194. He died Jan. 13, 1789, *Gent. Mag.*, 1789, lix. 214. See the index to Boswell.

Adams, Zabbiel.—Author of "Massachusetts Election Sermon," 1782.

Addington, Stephen.—See Herb. Marsh, *Letter to the Conductor of the Critical Review* (1810), 23. On his "Treatise on Baptism," see Hen. Venn's *Life* (ed. sixth), 241.

Addison, Joseph.—See the ind. to *Bibliothèque Brit.* Some letters in G. M. Berkeley's *Literary Relics*, 1789. J. D. Campbell printed 250 copies of "Some portions of Essays contributed to the Spectator by Addison, now first Printed from his MS. Note-book," Glasgow, 1864, 4to. His "Cato" in Italian (Florence, 1715, 4to.). His "Evidences of the Christian Religion" in German ("nebst Gabr. Corveon's Anmerkungen und Abhandlungen übersetzt von Jerusalem," Hamb. und Leipzig, 1782).

Adey, W., curate of Lanchester (Durh.) in 1760.—His sermons were published at Newcastle-on-Tyne, 1760, 2 vols., with a list of subscribers.

Adolphus, John, ob. July 16, 1845, æt. 80.—See "N. & Q." 3rd S. vii. 261; 5th S. iii. ind.; iv. 233; v. 134; Lockhart's *Life of Scott*. Add to works, "Memoirs of Qu. Caroline," 1821, 2 vols. 8vo.; "Memoirs of John Bannister," comedian, 1839, 2 vols. 8vo. (two portraits).

Afzelius, Adam, died at Upsala, May 20, 1837, æt. 84.

Aglio, A.—Author of "Decorations in Woolley Hall, Yorkshire," 1821.

Agrippa, Henry Cornelius.—See his life by Hen. Morley, 1856, 2 vols. cr. 8vo. 18s.

Agutter, William, of Magd. Coll., Oxf.—"A Sermon occasioned by the Death of the celebrated Mr. J. Henderson, B.A., of Pemb. Coll., Oxford. Preached at St. George's, Bristol," 1788.

Ahier, Joshua, of New Coll., Oxford.—Translator of P. du Moulin ("Elements of Logic," Oxf., 1647, 8vo.).

A very small fraction of my biographical and bibliographical notes has been entered in the blank leaves of my Watt; but enough has perhaps been here given to show that if many students, working in different departments, would thus supplement Watt, or the *Bodleian Catalogue*, and bequeath their work to public libraries, we should have a good foundation for a history of letters and learning in England.
JOHN E. B. MAYOR.

St. John's College, Cambridge.

JACOBITE SONGS.

I have in my possession a MS. collection of Jacobite poems and songs, formed in an early part of the last century, probably between the years 1715 and 1732. They are thirty-three in number, copied by three or four different writers, and evidently at different times. Two of them, under the titles of "The Devil o'er Stirling" and "Bishop Burnet's Descent into Hell," appear in Hogg's *Jacobite Relics of Scotland*; but they both belong certainly to England. As the versions of these poems in my MS. collection differ considerably from the copies used by Hogg in his collection, I subjoin a copy of the first of these poems as it appears in the MS., marking some of the chief variations in the Scotch version. In the latter there is a gross anachronism in assigning the part of the devil's ally, whose effigy was on Bloomsbury steeple, to William III.; for this monarch died in 1702, and Bloomsbury Church was not built until 1730. It was consecrated Jan., 1731. The figure on the top of the steeple is a statue of George II., and it is against this king that the satire is directed.

In copying the poem the spelling has, for the most part, been modernized.

"A Dialogue between the Gentleman who looks over Lincoln and the Gentleman on Bloomsbury Church.

Par nobile fratrum.

"As Satan o'er Lincoln was looking one day,
For when Satan looks sharp he can see a great way,
He spied an odd figure on Bloomsbury steeple,
With horns exalted, surveying the people.

'Heyday,' quoth the Fiend, 'what see I at London?
Should I suffer a rival, myself may be undone.'
So while a porter^c could toss off a flagon,
The Devil was mounted on Bow steeple dragon.

Thence Satan kenn'd the sweet face of the creature,
And knew hi' old friend by each line and each feature.
Then without further preface addressed his ally
With 'How the plague, sir,' came you mounted so high?

'Speak, how got you here? I shall humble your pride.
What the pox, [have] you got' a broomstick to ride?'
Quoth G—ge, 'My friend Satan, you're strangely mis-
taken,

I was ne'er for a witch nor a conjuror taken.

'But, to tell you the truth, 'was preferr'd by my brewer,
When I was as ignorant of it as you are.
Though I'm a mere fool, as you plainly may see,
You have not a more humble servant than me.

'Though your Highness has placed your own council
about me,

You must acknowledge they can't do without me.
'Tis through me that all your great projects get birth,
Each plot formed in Hell was in [my] name on earth.

'What has lately been done may convince you full well
That in my reign you ne'er shall want subjects in Hell.
Our late Swearing Act you'll allow was a trap,
Where we left not a loophole for any to escape.

'Who the devil could e'er have done more in my station,
Since by one single act I have damn'd the whole nation?
Men of every degree, women rich and poor,^c
From her Highness of Wales to the night-walking
whore.

'Were it not, sir, for me, you'd be plagued by the
clergy,
And some of them, friend, would most cursedly scourge
ye.

Should I suffer that damn'd Convocation to meet,^b
Why by then, brother Satan, we both should be bit.

But my bishops from all their attempts shall secure
you,

They are your best friends on earth, I'll assure you;
You can see very few on that reverend bench,^d
But as much are your slaves as I or my wench.

'There's' but Chester and Bath, now Rochester's fled.^e
'Zounds! their very names,' quoth the Devil, 'I dread;
If you must prate of bishops, you sot! I can't you think on
York, Winchester, Salisbury, Durham, or Lincoln?

'Those, those are brave souls, worthy Satan's alliance;
With such troops I boldly bid Heaven defiance.

Since you make me such bishops, G—ge, you may
reign on,

For the Devil can't find such a set^k when they're
gone.'

The Monarch of Hell flew away in a trice;
The Monarch of Bri—n look'd wonderous wise.
Here ended the treaty, and most people say,
He'd be glad to come off half so well at Cambray."

Variations in the Scotch Version.

^a Stirling.

^b With his horns high exalted.

^c And whilst a man scarce, &c.

^d Willie.

^e Have you learnt, &c.

^k But, to tell you de true, was, &c. The same kind of
broken English is spoken by the king through the who's
of his reply.

^a From de street-walking lass to her highness de queen.
^b Sit.

^c Dere is but very few on dat reverend bench,
But adore you as much, sir, as me do my wench.

^d This verse is omitted in the Scotch version, but it is
obviously required by the verse following.

^e Pack.

^k As most people say.

JOHN DAVIES.

Belsize Square.

HAYDON'S ACCOUNT OF THE FIRST NEWS OF THE VICTORY OF WATERLOO.

In the *Autobiography of Benj. Robt. Haydon* (*Life*, Tom Taylor, 2nd edit., vol. i. p. 301) there is an interesting account of the way in which the painter first heard the news of Wellington's great victory. Interesting as it is, this account has always puzzled me, for, as it stands in the *Autobiography*, it appears to be an extract from Haydon's *Journal* for June 23, 1815, and therefore a contemporary account in the strictest sense. But a slight examination of the details given, which are inaccurate in some important particulars, is enough to show that the account could not have been written on the day which heads it in the *Autobiography*, nor indeed at all near that date. The Duke's Waterloo despatch reached London late on the night of June 21, 1815, and was published in a *London Gazette* (extraordinary) on the 22nd ("N. & Q.," 2nd S. vi. 448). Haydon says that late at night on the 23rd—that is, two days after the communication of the contents of the despatch to the ministers, and at least one day after the publication of the document itself in the *Gazette* (which, by the way, the painter says he read so often that he knew it by heart, p. 302)—the first news of the victory was hurriedly communicated to him, evidently as perfectly fresh news, by a Foreign Office messenger, who met him as he was crossing Portman Square on his way home from Edgeware Road to Great Marlborough Street, and who asked him to point out the house of Lord Harrowby. Haydon goes on to say that, forgetting that he was not in Grosvenor Square, he pointed out as Lord Harrowby's a house occupying the same position in Portman Square as his lordship's did in Grosvenor Square, and that this was "Mrs. Boehm's," where there was "actually a rout." Now a Mr. and Mrs. Boehm lived, at least in 1815, in St. James's Square ("N. & Q." as above); and neither in Portman Square nor in Grosvenor Square is the name Boehm to be found (see Boyle's *Court Guide* for 1815). It is not very probable that Haydon should have crossed St. James's Square on his way to Great Marlborough Street from Edgeware Road. It was at Mr. Boehm's, on the night of June 21, 1815, that Major Percy, who conveyed the Duke's despatch to England, had the honour of laying

the French eagles captured at Waterloo before H.R.H. the Prince of Wales. The Prince had dined with Mr. Boehm on that day; and Lord Castlereagh, Lord Liverpool, and Lord Chatham were of the party ("N. & Q." as above). On the whole, then, Haydon's account cannot be accepted as founded on contemporary evidence. But it may have been written down from memory many years afterwards as part of his *Autobiography*. Now this is exactly what the original MS. of that work appears to me to show. The date "June 23rd" certainly heads Haydon's "Story of Waterloo" in the MS., and it is certainly in the handwriting of Haydon. But this date was evidently rubbed out as soon as written (for the smeared ink is even now clearly visible); and it has been written in again, at a much later period, in a hand which is clearly not Haydon's at all. From the MS. so altered the *Autobiography* has been printed. Hence the improbabilities arising from the date. The *Journal* for 1815 confirms the conclusion drawn from the MS. of the *Autobiography*. There is no account in it, either under June 23rd or any other date, which in the least resembles the account which forms the subject of this note. How much of that is true it is perhaps impossible now to say. John Scott, to whose house Haydon says that he immediately "ran back" to communicate the glorious news, must have been quite familiar with it at least twenty-four hours before he was knocked up on June 23 by the painter. Still, it is impossible to suppose that the whole of the story is a dream. I have not the slightest doubt that Haydon did meet a Foreign Office messenger, who did tell him that the Duke had "beat Napoleon, taken 160 pieces of cannon, and is marching on Paris," and that he rushed back to his friend Scott's and knocked him up, and that they both gave three hearty cheers ("both of us said 'Huzza,'" p. 301) quite worthy of the great occasion. But how much of the rest of the account is to be accepted? Perhaps some reader of "N. & Q." can suggest an explanation of the artist's blunders. The *Autobiography* was written from about twenty-five to about twenty-eight years after the great battle.

H. F.

SHAKSPEARIANA.

"Child Rowland to the dark tower came."

King Lear, iii. 4.

Did Edgar refer to Charles the Great's paladin?
If not, to whom?

D. G. B. G.

"The chariest maid." *Hamlet*.

I have never been able to understand the applicability of the epithet *charly* here; nor can I perceive why it is in the superlative. Perhaps some better grammarian may explain it. I cannot help suspecting that there is some mistake in the text requiring emendation.

S. T. P.

"CRANTS," *Hamlet*, v. 1, 256.—After this word, rendered properly "garlands," Mr. Jephson (in his glossary to the Globe edition) adds, "a doubtful word." It cannot be doubtful in face of the German *krantz* (corona, sertum), Belgic *krans*, which Helvigius derives from *kopovis*, apex, fastigium rei; and which *krantz*, curiously enough, is found in the name of one of Hamlet's courtiers, Rosencrantz.

R. S. CHARNOCK.

Junior Garrick.

SHAKSPEARE AND DRUMMOND OF HAWTHORNDEN.—Mr. Masson, in his edition of Drummond's poems, remarks, "I am inclined to think he (Drummond) knew Shakspeare's sonnets"; but strangely Mr. Masson has failed to observe Drummond adapted a line which first appeared in Shakspeare's poem, *A Lover's Complaint*, which was appended to Shakspeare's Sonnet quarto in 1609. The third stanza has this allusion to a handkerchief:—

"Oft did she heave her napkin to her eyne,
Which on it had conceited characters,
Laund'ring the silken figures in the brine
That season'd woe had pelleted in tears."

Drummond's poems first appeared in 1616; in the second part, sonnet xi., we have:—

"Ah! handkerchief, sad present of my dear,
But since that thou art mine, O do not grieve
That I this tribute pay thee for mine eie,
And that I (this short time I am to live)
Laund'ring thy silken figures in this brine."

Which gives weight to Mr. Masson's conjecture that Drummond knew Shakspeare's sonnets.

H. BROWN.

THE DOG-DAYS AND SIRIUS.—The popular opinion is that the Dog-days, which at present commence on the 3rd of July and continue until the 11th of August, have great influence upon our canine friends, and that they are more subject to madness at this particular time than at any other season of the year. This idea is a popular fallacy of modern days, as neither the ancient Egyptians nor any other Oriental people ever asserted any influence upon dogs from the rising of Sirius, the Dog-star, called by the Egyptians Sothis.

The Egyptians maintained that the first indication of the rise of the Nile took place on the morning of the longest day, or the Summer Solstice, when, as they said, the Sun and Sothis rose together, and attributed the rise entirely to the great heat generated by this star in conjunction with the Sun.

At present, our Dog-days commence twelve days later than in the time of the Pharaohs, when the Sun and Sirius have the same degree of right ascension; but as the Sun at this time has receded in the zodiac to 22° 55' 54" north, and Sirius has 16° 33' 54" south declination, it is impossible that

they can rise at the same time above the horizon, if it was even possible ocularly to witness it; nor could they ever have risen together at any place or latitude, nor yet at any period of time of the most extended Egyptian record. The rising together, as mentioned by old authors, simply meant that both of those celestial bodies were in the same degree of right ascension. As the rising of the Nile still takes place at the Summer Solstice, and not at the time of the right ascension of the Sun and Sirius, it would thence appear that the presumed heat brought by Sothis and Sothic periods has about as much to do with the rise of the Nile as with its influence upon our faithful canine friend.

J. B. P.

Barbourn, Worcester.

CHES AMONG THE MALAYS.—It is well known that the game of chess has for a long time been a favourite game in the East, if it even did not actually originate there, but it may not be so universally known that the Malays in particular are exceedingly fond of chess, which they call "Main-gadjah," or Elephant-game. The names of the pieces are as follow:—King, *Radja*; Queen, *Mantri* (Prime Minister); Bishop, *Gadjah* (Elephant); Knight, *Kuda* (Horse); Castle, *Ter*; Pawn, *Bidak*; "Check," *Sah*; "Check-mate," *Mati* (dead).

From the word *mati* the German "matt," and its English equivalent "mate," is, according to Dr. Friedmann (*Ostasiatische Inselwelt*, vol. ii. sec. 73), probably derived.

Appropos of the Malay word *main*, game, I hope I may here hazard a somewhat bold theory. The Malays have been from time immemorial most enthusiastic cock-fighters, staking not only large quantities of gold dust, but even all their possessions, including wife and children, upon the success of a favourite bird. Now, since in England the expression, to fight a "main" of cocks, has been in use among cock-fighters, can the word *main* have found its way over here, as the Colorado beetle soon will from "the States," in some ship?

Now with regard to the possible introduction of chess, together with Brahminism, from Hindostan into the Malay archipelago, I would venture a less startling hypothesis. As the game in question is termed "Elephant-game," is it not more likely to have originated in a country where the animal from which it derives its name is more widely distributed, than in a cluster of islands, in only one of which—viz., Sumatra—it occurs?

Though Islamism has long ago ousted Brahminism, on many of the ruined temples in the interior of Java may be seen sculptures representing the great elephant-god Ganesa (in the Deccan Gunputty), under the name of Batara-Gurn, or else, with the name of Loro-Djongrang, Doorga, the wife of Siva, eight-armed, standing upon a crouch-

ing bull, and with one of her hands grasping the hair of her victim.

J. C. GALTON, F.R.S.

New University Club.

BAMBOROUGH CASTLE LIBRARY.—I have a catalogue of the above library (4to. Durham, 1799) containing long MS. notes, &c., by the late Mr. Thomas Bell, F.S.A., of Newcastle. Perhaps the following extract from them may be interesting to readers of "N. & Q." :—

"There is a rare volume of tracts in this library, which has not been noticed by any of our bibliopoliasts. It contains fifteen tracts, thirteen of which are printed by Wynken de Worde (or Worthe), one by 'Johane Rastell,' and one by Richard Wynton; it occurs in the shelf 1, and is numbered 55. With regard to the above tracts, W. C. Trevelyan, Esq., of Wallington, in Northumberland, after consulting Dr. Dibdin's typographical and other works, writes thus to the Rev. W. N. Darnell, one of the trustees:—'Most of them I find are very rare, and the following do not appear to have been known to him (Dr. Dibdin) or his coadjutors, viz., Nos. 2, 5, 6, 9, and 12. Several of the others, though mentioned by Dibdin, do not appear to have been seen by him.' See note in the MS. Catalogue by the late John Scaife, Esq., who officiated as librarian of this collection for several years during his residence at Bamborough, and whose MS. Catalogue does him great credit, showing considerable bibliographical research.

T. B."

JOHN CRAGGS.

GLOUCESTERSHIRE DIALECT.—The *Gloucester Journal* for Oct. 7, 1876, says:—

"A curious specimen of Gloucestershire dialect came out in an assault case heard by the Gloucester county magistrates on Saturday. One of the witnesses, speaking of what a girl was doing at the time the assault took place, said she was 'badding' walnuts in a pigstye. The word is peculiarly provincial: to 'bad' walnuts is to strip away the husk. The walnut, too, is often called a 'bannut,' and hence the old Gloucestershire phrase, 'Come an' bad the bannuts.'"

A. GREGORY.

WHISKY.—The proper orthography of this word is *usquebaugh*, which is derived from Gaelic *uisge-beatha*, from *uisge*, water, *beatha*, life. As it stands it means simply "water."

R. S. CHARNOCK.

"**KIRJATH-JEARIM.**"—Scott makes a droll mistake in naming one of his characters in *Ivanhoe* (vol. i. ch. vii.). Isaac says, "In the town of Leicester all men know the rich Jew, Kirjath Jairam of Lemberg." No doubt Scott had the words Kirjath-Jearim floating in his memory, as being mentioned somewhere in the Old Testament, and he forgot that they formed the name not of a man, but of a town.

JAYDEX.

"**TO OTCHIL.**"—This curious term is used here to signify a sudden disappearance, as the sharp "pop" of a rabbit into its hole. The word "otchil" also signifies a hole.

THOS. RATCLIFFE.

Worksoop.

FEATHERS.—In consequence of women wearing wings, &c., in their hats, poulterers now exhibit in their windows wings of pheasants, partridges, &c., catering for dress as well as for food. C.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

HERALDRY IN SHETLAND.—Can any correspondent of "N. & Q." versed in Scottish heraldry state whether any different system of marshalling obtained in the Shetland Isles? From the armorial bearings displayed upon the numerous sepulchral slabs of the seventeenth and eighteenth centuries, to be found in the neglected burial-grounds scattered up and down the various islands, it is evident that the arms of man and wife were not borne impaled, but upon two separate shields placed side by side, and ensigned with a helmet bearing the crest of the husband's family. The arms of maiden ladies were displayed upon a shield, with helmet and mantling, but without crest, instead of being placed upon a lozenge. In some cases, where the wife's family alone was armigerous, her arms only were placed upon the monumental stone, duly ensigned with helmet and mantling; but in place of the crest the initial letter of the lady's Christian name appears upon the helmet. An instance of this may be found in the burial-ground surrounding the parish church of Ringwall, upon the monument of the Reverend John Gauden, sometime minister of that place, who died in 1682, which monument displays the arms of a branch of the Sinclair family, with a letter M upon the helmet for Mary Sinclair, the said minister's wife. Knowing but little of Scottish heraldry, I am desirous of obtaining information as to whether this method of marshalling was peculiar to Shetland. I may add that numerous instances of impaled coats are to be found in the cathedral of St. Magnus, at Kirkwall, in Orkney, as I have met with none in Shetland.

A. E. L. L.

"**PEDACII DI OSCORIDÆ ANAZARBEI DE MEDICAMENTA, LIBER PRIMUS, INTERPRETE MARCELLO BOILIO, SECRETARIO FLORENTINO.**"—I picked up the other day, this book, thus entitled. It is often in Greek and Latin, side by side, and was printed in 1529. It is a thick folio, bound in wooden boards covered with leather and blocked side; forril back. There is also a second part bound with it. There are numerous notes in manuscript written in Greek all through the book. Is it valuable? Any information respecting it would be thankfully received by H. SAXTON. New Stone, Nottingham.

THE ENGLISH VERSION OF THE SCRIPTURES.—My aged grandmother was a firm believer in the Divine inspiration of the English version. In proof of such inspiration she narrated to me, in my childhood, the following. When it was determined to translate the Bible into English, seventy scholars were selected to perform the work, who were shut up in separate apartments. After an allotted time, they all produced their translations, which, upon comparison, were found to agree word with word and letter with letter. Is this transposition of the Jewish tradition concerning the Septuagint an "Americanism" or was it transported from England? SCOTO-AMERICUS.

STANE, OF FORREST HALL, CO. ESSEX.—Where can I find a pedigree of this family? Do they still possess Forrest, or Folyott's, Hall, which was alienated to Richard Stane by Richard, Lord Rich, May 2 (43 Eliz.)? IDONEA.

THE RIDDELLS OF MINTO, SCOTLAND.—Can any one impart information relative to the Riddells of this designation? Were they resident at Minto-Riddell? Were they a branch of the old Roxburghshire family, the Riddells of Riddell, of that ilk? Who was the first ancestor of this line? How many descents since they were a separate family? By whom now represented? Is the pedigree of this branch in print?

G. T. RIDDELL.

VOLTAIRE, Dict. Phil. Vit. Athée, vol. xxxviii. of works, ed. 1784, p. 97, has the following passage:—

"Il y a eu à Londres une société de théistes qui s'assemblerent pendant quelque temps auprès du temple Voer; ils avaient un petit livre de leurs lois; la religion, sur laquelle on a composé ailleurs tant de gros volumes, ne contenait pas deux pages de ce livre."

What was this society, and can it be (with the astounding propensity to blundering common to French writers in dealing with English proper names) that "temple Voer" stands for Temple Bar?

W. F. P.

[Qy. the old chapel in Essex Street.]

OLIVER GOLDSMITH.—I quote the following from the *Newcastle Weekly Chronicle* of July 8 last, and hope that some of the readers of "N. & Q." may be able to quote an authority for the statement, or indeed throw any light on the subject:—

"Good-hearted and simple-minded Oliver Goldsmith getting, at the age of sixteen or seventeen, a guinea in his pocket, and being on his way to Edgworthstown school, sauntered on leisurely, admiring the gentlemen's seats and every other thing worth admiration as he went along. In this blest and heedless condition of mind he found himself in the town of Ardagh at nightfall, thought he had better stay there till morning, and, meeting a respectable-looking man, he inquired for the best house in the town, meaning thereby the best inn. The man, by name Cornelius O'Kelly, the best fencing master

of his day, answering the question in the letter but not in the spirit, directed him to the residence of Sir Ralph Fetherstone. Oliver, entering the parlour with the jaunty air of youth, found the master of the mansion sitting at a good fire, said he wished to pass the night in his house, ordered supper, and invited the landlord and his family to sup with him. Sir Ralph, learning his family, and highly esteeming his father, humoured the joke, played the old-fashioned landlord, and much enjoyed the young fellow's self-approbation and thorough unworldliness. When retiring for the night Oliver requested a hot cake for his breakfast. The cake was consumed next morning by the youth and his hosts, but his chagrin and confusion on demanding his bill and discovering his mistake can scarcely be conceived. In his play of *She Stoops to Conquer* he turned the mistake to good account."

WILLIAM GEORGE BLACK.

DR. HOOK, in his life of Archbishop Whitgift (vol. v. New Series, p. 187), says:—

"A chivalrous writer in *Fraser's Magazine* traces the stories against Queen Elizabeth, which are stereotyped for the use of all historians—male or female—to their source, and proves them to rest upon the authority of a countess who at least on one occasion made a public confession of lying; of an ambassador whose secretary ran away from him that he might not be forced to lie; of a groom who was pilloried for lying; of another whose words were so shocking that the magistrates were ashamed to write them down; of a Scotch courtier who was on the whole rather proud of his success in lying; of two murderers; of Cardinal Allen and of Sanders, of whom we have already spoken."

Can you refer me to the volume of *Fraser's Magazine* where the articles referred to can be found?

S. W. T.

YOUTY FEQUEST.—On a tombstone in the churchyard of the village of Wellesbourne, Warwickshire, I noticed the following inscription:—

"To the memory of a faithful friend, Mary, wife of Samuel Handy, who died Feb. 16, 1819, aged thirty-eight. She was daughter of William and Youty Fequest, of this parish," &c.

Have any of the readers of "N. & Q." ever met with the name of Youty? I should also much like to know if Fequest is a well-known name in any part of England.

G. M.

"THE ANTIQUARY."—The other day, a friend who prides himself upon an intimate acquaintance with the writings of Sir Walter Scott, and very justly so, told me that the scene of this novel is laid at Arbroath and its neighbourhood. I, on the other hand, always had understood that Dundee was the town named Fairport, small indeed some ninety years ago, and that Monkbarns was supposed to be situated in its vicinity. "Adhuc sub judice lis est." Can any reader solve the point at issue?

JOHN PICKFORD, M.A.

THE IRISH BISHOPS IN 1837.—Will any Irish correspondent, who has access to old almanacs, kindly inform me which were the Irish bishops who sat in the first two sessions of the first Parlia-

ment of Victoria? I believe after the reduction of the Irish Church, in 1833, only one archbishop and two or three bishops sat in the House of Lords in rotation.

W. M. M.

MURRAIN.—Farmers generally believe this is a disease of no long standing. What proofs had Sir Walter Scott when he makes Richard, in the *Talisman*, say that he lies ill like a cow with the murrain?

R. H. WALLACE.

FEN (OR FEND?).—Boys in all parts of the United States employ this word, especially when playing marbles, to prevent any change in the existing conditions of the game, as, for instance, *fen-placings*, to prevent an alteration in the position of the marbles; *fen-clearances*, to prevent the removal of an obstacle; or *fen-everything*. Is this word an "Americanism," or did the children of the original colonists bring it with them across the Atlantic?

SCOTO-AMERICUS.

A TWO-SOUS PIECE OF LOUIS XVI.—I have a small collection of old foreign coins, among which is a two-sous piece of Louis XVI. The date is 1793. The legend on the obverse round the head of the king is:—"Louis XVI., Roi des Français." On the reverse:—"La nation, la loi, le roi. L'an 5 de liberté." By a decree of the National Convention, passed on September 21, 1793, royalty was abolished, and on January 21, 1793, the unfortunate Louis perished on the scaffold. Can any correspondent of "N. & Q." explain this seeming anomaly?

W. F. PARSONS.

Wootton Bassett.

ROGER NORTH.—Where does Roger North say of the London booksellers:—

"They crack their brains to find out selling subjects, and keep hirelings in garrets, at hard meat, to write and correct by the groat; and so puff up an octavo to a sufficient thickness, and there is six shillings current for an hour and a half's reading, and perhaps never to be read or looked upon after?"

I find the above words quoted in Charles Knight's *Shadows of the Old Booksellers*, London, Bell & Daldy, 1865, p. 37, and again pp. 308-9, but in neither place is there any reference.

I have in vain looked for the passage in North's *Examen* and his *Life of the Right Honourable Francis North, Baron Guilford*, &c., though, of course, having to turn over several hundred pages, I cannot be sure that my search was exhaustive.

Perhaps some reader of "N. & Q." will kindly put me on the track, and at the same time tell me to what date Roger North's statement refers.

A. BELJAME.

Paris.

COSTUME.—What was the usual dress of a physician in the early part of the last century? I think it is stated in some work on British costume

that they generally wore the flowing periwig instead of the tie form of head-gear, and that a scarlet cloak and gold-headed cane were also insignia of the profession.

TRALEE.

OLD WILLS.—Where shall I find an account of, or the wills of, Sir Edw. Harris, of Cornworthy Priory, Devon, Chief Justice of Munster, 1620; of his father, Sir Thomas Harris, Serjeant at Law; and of his grandfather, Edward Harris? W. S.
44, Bedford Square.

"LA COQUETTE CORRIGÉE."—Everybody knows the lines:—

"Le bruit est pour le fat, la plainte pour le sot,
L'honnête homme trompé s'éloigne et ne dit mot."

It is noted in Trevelyan's *Life and Letters of Lord Macaulay*, vol. i. p. 122, that these lines are from *La Coquette Corrigée*, a comedy by M. Delanoue, of the date of 1756. Macaulay remarks upon the oddity of two lines from a damned play—"and it should seem," he says, as if he himself had not read it, "a justly damned play"—surviving for a century. What is the history of the play in question and of its author, and is a copy procurable? One feels curious to see the remainder of this drama, of which two lines have passed into a proverb.

MIDDLE TEMPLAR.

AUTHORS AND QUOTATIONS WANTED.—

"That life is not an idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use." D. TRAILL.

The following fragment of an old ballad was given to me the other day by a friend who dwells in the northern parts of Lincolnshire. Can any of your readers supply what is missing?

"She ran till she came to the river side,
And she turned on her belly and she swam;
She swam till she came to the other side,
And she took to her heels and she ran.
She ran till she came to the king's castle,
And she tinkled at the bell,
And none was so eager to welcome her
As was the king himself." K. P. D. E.

"I gave thee pearls and found thee swine."
JOHN M. VAUGHAN.

Replies.

ADDISON: DENT.

(5th S. vi. 29, 173, 209, 236.)

The following particulars regarding the brother the celebrated Joseph Addison are interesting and authentic, being derived from a valuable work, *Madras in the Olden Time: being a History of the Presidency from the First Foundation of Fort St. George*: compiled from original records of J. Talboys Wheeler, (then) Professor of Moral Philosophy and Logic at the Madras Presidency College (Madras, 1861-2, 3 vols. small 4to. cl.).

From this work—hardly known in this country, though deserving of more notice than it appears hitherto to have received, the author of which has since distinguished himself by his labours as an Indian historian, and at present deservedly fills a high diplomatic position under the Supreme Government of India—the brief notices about to be given are derived. "The Hon. Gulstone Addison," as he was styled, though his own signature was *Gulston* Addison, had long toiled in the service of the East India Company, at Fort St. George (or the Madras Presidency), when appointed by the London directors to succeed Mr. Thomas Pitt, on his recall by them from the governorship or presidency, in 1709. The records relate as follows:—

"Sunday, September 18. Yesterday evening appeared a ship to the northward of this Port, and about nine at night came ashore Capt. Tolson, who acquainted the Governor that he was commander of the ship *Heathcote*, come directly from England; and that he had brought the Company's packet, which he produced directed as follows: 'To the Hon. Gulstone Addison, President,' &c. And withal told him there was great alterations here, and that he was dismissed the service; therefore pressed that the Council might be immediately called. The Governor (Mr. Pitt) told him that it was impossible to be done, not only from the lateness of the night, but that several of them were at the Mount; so desired the captain to strictly observe in what condition he delivered the packet, and be here to-morrow morning at eight o'clock, against when the Council should be summoned, that so he might see it in the like condition he delivered it. This morning accordingly all the late Council met, when the Governor refused to surrender the government by virtue of the superscription on the packet, but demanded a supercedent to his Commission, by virtue of which he had been Governor of this place upwards of eleven years (from July 7, 1698). So after some hesitation the packet was opened, wherein there was a Commission which superceded him. He also demanded the reading of the General Letter, which was refused him; but in the packet there being a Letter from the Managers to him, wherein it was fully expressed his dismissal from their service, the constituting Gulstone Addison, Esquire, in his room, so he immediately read the cash and tendered the balance thereof; but the new Governor desired the payment for that time be deferred, for that he was very much indisposed. So the Governor, just as he left the chair, challenged the whole Board, or any upon the place, to charge him with an unjust action during the whole time of his government, or that he had ever refused a kindness to any one that asked it, and that it lay in his power; or that ever he acted arbitrary in any one matter, notwithstanding some villains of this place have had the impudence to represent him otherwise; so rose out of the chair and placed the new Governor in it."

The administration of Mr. Gulstone Addison, as "President for the Right Honourable Company's affairs on the coast of Coromandel and Orissa, and of the Ginge and Mahratta countries, and Governor of Fort St. George and Fort St. David," did not extend over a month. On the Sunday morning, Sept. 18, 1709, that he succeeded to the government, he was too unwell to receive the balance of the cash from Mr. Pitt, and his signa-

ture is wanting to the proceedings. On Monday he made his appearance at the council-board, and stated that he had "laboured under most severe pains, which almost rendered his limbs in a manner useless to him"; and the trembling signature which appears in the consultation book seems to indicate that he was still suffering from the attack. He only attended five consultations afterwards; and at the last one to which his signature is appended, he signed the instructions to the captain of the *Heathcote* to receive Mr. Pitt on board, and to treat him with all the respect due to an ex-governor during the voyage to England. But his malady was mortal; and at noon on Monday, Oct. 17, 1709, Governor Addison died, at his official residence in Fort St. George, Madras, when little beyond thirty-six years of age, having been born

in April, 1673, at Milston Rectory, in Wiltshire, and his accumulated wealth was bequeathed to his elder and more celebrated brother, Joseph. The name of Gulston was that of his mother's family, and his maternal uncle, Dr. William Gulston, was Bishop of Bristol, 1679-84. A full account of the Dean of Lichfield's family will be found in *Biographia Britannica* (ed. 1778, vol. i. p. 44). These dates will serve to correct some errors in the usual accounts of the Addison family, and confirm Curll's statement of Gulston having *predeceased* his brother Joseph, thus answering some of the queries of MR. DENT and MR. SOLLY. The accompanying pedigree may be deemed to be worthy of a place in the columns of "N. & Q.," though not quite complete, it is correct in its details and genealogical facts:—

Rev. Lancelot Addison, "a minister of God's word" at ?

2nd wife.

Dorothy, dau. of John Danvers, Esq., of Shackerston, co. Leicester, who survived, issueless.

Rev. Lancelot Addison, D.D., b. 1632, at Mauldismasburne, parish of Crosby Ravensworth, co. Westmoreland; educated at Appleby Grammar School; entered Queen's College, Oxford, as "a poor child on the foundation," 1650; then "Tabarder"; B.A., Jan. 25, 1655; M.A., July 4, 1658; B. and D.D., July 6, 1675; one of the "Terre filii" 1658; chaplain of garrison at Dunkirk, 1660-62; chaplain at Tangier, in Africa, 1663-70; Rector of Milston, in Wiltshire, dioc. Sarum, 120l. per an., 1671; Prebendary of Minor pars Altaris, in cathedral church of Salisbury, 1678; collated Nov. 15, and installed June 13, 1679; elected Dean of Lichfield, 1683, confirmed June 27, and installed July 3 following; Archdeacon of Coventry, 1684, collated Dec. 8, in commendam; member of Convocation, Dec. 8, 1689; and died April 20, 1703, *ætat.* 71; interred in the west part of cathedral yard at Lichfield. A loyal Churchman, and author of eleven publications, between Oct., 1671, and 1690, on various subjects, religious, descriptive, and biographical.

1st wife.

Jane, dau. of Nathaniel Gulston, Esq., armiger, of? mar. 1670, and sister of Rt. Rev. William Gulston, S.T.P., St. John, Cantab., 1679; Lord Bishop of Bristol, 1679 (elected Jan. 16, and consecrated Feb. 9, at Lambeth; died April 4, 1684, and interred, Apr. 18, at Symondsburry, in Dorsetshire—of which rectory he was the patron—without any monument to commemorate him). She died about 1686.

1. Jane, b. April 23, 1671, who died in infancy.

2. Joseph, b. May 1, 1672, at Milston; Commoner of Queen's Coll., Oxon., 1687; Demy of Magdalen, 1689; B.A., May 6, 1691; M.A., Feb. 14, 1693; one of Prin. Secretaries of State, in England, April 16, 1717, to March 16, 1718; died at Holland House, June 17, 1719, *æt.* 48; Pr. Counee., Apr. 16, 1717. He mar., Aug. 2, 1716, Charlotte, only dau. of Sir Tho. Middleton, of Chirk Castle, co. Denbigh, and widow of Edward Rich, Earl of Warwick and Holland, by whom, who survived him, he left an only child, his heir, Charlotte, who died at Bilton, co. Warwick, unm. in 1797, *æt.* 80.

3. Gulston, b. Apr., 1673; in Civil Service of E. I. Co.; Governor of Presidency of Fort St. George, at Madras, Sept. 18, 1709, till his death there, a.p., Oct. 17 following, *æt.* 37.

4. Dorothy, b. May, 1674; mar., first, Rev. James de Sartre (Sartrens or Sartrens), M.A. of University of Fuy-Laurence, in Languedoc, incorp. of Oxf., May 14, 1688; pasteur at Montpelier, in France; Preb. of Westminster, 1688, *instid.* May 17; died Sept. 3, 1713, and interred in Abbey. She ma., secondly, Daniel Combes, Esq.; and died March 2, 1750, *æt.* 76.

5. Anne, b. April, 1676, who died young.

6. Lancelot, b. 1680; of Queen's Coll., Oxon., Nov. 8, 1696; elected a Demy of Magdalen Coll., 1693; B.A., April 23, 1700; M.A., Feb. 3, 1702; Fellow of Magdalen, 1708; "much admired in the university for his great skill in the classics," and died 1711, *æt.* 31, "in partibus transmarinis."

Arms:—A pair of wings erect proper.

Authorities:—Wood's *Athenæ Oxonienses*; Le Neve's *Fasti*, by Hardy; *Biographia Britannica*; Rose, S.D.U. Knowledge, and Chalmers's *Biog. Dictionaries*; Catalogue of Oxford Graduates; *Graduati Cantabrigienses*; Haydn's *Book of Dates*; *Madras in the Olden Time*; Courthope's *Historic Peerage of England*; Burke's *Extinct Peerage*, &c.

Richmond.

A. S. A.

FRENCH HYMNOLOGY (5th S. vi. 309).—A compiler of a French hymnology, ancient and modern, would have to consult, among others, the following books:—

Noels nouvellement composez à l'honneur de la Nativité de nostre Sauveur et Redempteur Jesu-Christ. Lyon, Claude le Nourry dict le Prince (circa 1520). Sm. 8vo. goth.

Noels nouveaux imprimez nouvellement. Paris, Jehan Olivier. Sm. 8vo. goth.

Noels nouveaux faits souz le titre Du Plat d'Argent dont maint se courrouse. Jehan Olivier. Small 8vo. goth.

Les Noels nouvellement faicts et composez en l'honneur de la Nativite de Jesucrist et de sa tres digne mere (circa 1515). Sm. 8vo. goth.

Noels nouveaux sur le Chant de plusieurs belles Chansons nouvelles de cette presente annee mil cinq cens L. III. (Reprinted by Techener, Paris, 1832. 12mo.)

Chansons joyeuses de Noel, tres douces et recreatives, singulieres suppletives et sont faictes dassez nouvel. Sm. 8vo. goth.

Chansons sainctes pour vous esbatre, elegantement exposees. Par ung prisonnier composees. Cest an mil cinq cens vingt et quatre. Sm. 8vo. goth.

Chansons spirituelles sur la Sainte Cene de N. S. J. C. 1646. Sm. 8vo.

Daniel (Jean), organiste, Sensuyvent plusieurs Noels nouveaux (circa 1520). Sm. 8vo. goth.

Danielis (Johannes), Noels joyeux plain de plaisir a chanter sans nul desplaisir. Sm. 8vo. goth.

Les Grâs Noels nouveaux composez sur plusieurs chansons, tant vieilles que nouvelles, en francoys, en Poytevin, et en Ecossois. Paris, Jacques Nyvers. Sm. 8vo. goth. Another edition, containing twenty-five songs instead of twenty-four, "Rue de la jayfry a lenseigne Saint Pierre."

Les Ditez des Noels nouveaux lesquels ont este composez sur les chansons qui sensuyvêt. Sm. 8vo. goth.

Noels nouveaux. Paris, La Carronne. Sm. 8vo. goth.

Les Grans Noels nouveaux composez nouvellement en plusieurs langages sur le chant de plusieurs chansons. Paris, Jehan Bonfons. Sm. 8vo. goth.

Les Hymnes en francoys tralatees nouvellement et imprimees a Paris. Anthoine Verart. Sm. 4to. (circa 1498) goth.

Les Hymnes communs de l'annee: translatees de Latin en Francoys, en rythme. Par Nicolas Mauroy, le jeune, de Troyes. Jehan Le Coq. 1627. 4to. goth.

Gueroult (Guill.), Livre de chansons spirituelles, mises en musique par Didier Lupi second. Lyon, G. et M. Beringen, 1648. Sm. 8vo.

Gueroult (Guill.), Hymnes du temps et de ses partics. Lyon, J. de Tournes, 1660. Sm. 4to.

Deux chansons spirituelles, l'une du siècle d'or avvenu, tant désiré; l'autre de l'assistance que Dieu a faite à son Eglise: avec quelques dizains et huitains chrestiens. Par les Protestants de l'evangile. Lyon, 1562. 8vo.

Recueil de noëls anciens au patois de Besançon. Par Fr. Gauthier. Besançon, 1773. 2 parts, sm. 12mo.

Recueil de Noëls au patois de Vesoul et de son bailliage. Vesoul, Mareschal, 1741. Sm. 12mo.

Recueil de Noëls nouveaux en françois et en patois. Besançon, Daclin. Sm. 12mo. n.d.

Sensuyvent plusieurs chansons de Nouveaux nouveaux et spécialement les nouëls que compose feu maitre Lucas le Moigne, en son vivât cure de Saint George du puy la garde au diocesse de Poitou. Paris, 1520. Sm. 8vo. goth.

Maillard (O.), Chanson piteuse, composee par Frere

Olivier Maillard, en pleine predicatio... et chantee a Toulouse, environ la penthecouste par le dit Maillard, luy estant en chaire de predicatio. 1502. Sm. 8vo. (Reprinted in the edition of Maillard's *Sermon* edited by J. Labouderie. Paris, Farcy, 1828.)

La pieuse alouette, avec son tirelire; le petit oors et la plume de notre alouette, sont chansons spirituelles. Valenciennes, 1619 or 1621. 2 vols. 8vo. (By Père Ant. de la Cauchie.)

Opusculs sacrés et lyriques, ou cantiques, avec les airs notés, à l'usage de la paroisse de Saint-Sulpice. Paris, 1772. 4 vols. 8vo. (The "Cantiques de Saint-Sulpice" have often been reprinted.)

Pseaumes de David, traduits par Clement Marot. Sedan, Jannon, 1635, 64mo., and many other editions.

Marot (Clem.), Les cantiques de la paix. Paris, Est. Roffet (circa 1539). 8vo. goth.

Martial de Paris, Dévotes louanges à la vierge Marie. Paris, Jehan du Pré, 1492. 8vo. goth. Other editions: 1494, 1498, 1509.

Martial de Brives, Le parnasse séraphique..... contenant les grandeurs de Dieu, de la vierge et des saints. Lyon, 1660. 8vo. Another edition, Lyon, 1655, 4to., has the title, "Œuvres poétiques et saintes."

Gringore (P.), Paraphrase et dévôte exposition sur les sept tres-précieux et notables pseaumes du royal prophète David. Paris, Ch. L'Angelier, 1541. Sm. 12mo.

Gringore (P.), Chants royaux, figurés moralement sur les mystères miraculeux de notre Sauveur Jésus-Christ et sur la Passion. Paris, J. Petit, 1527. 4to. goth.

Redon (Frère Gilles de), La musique angélique toute nouvelle de salve regina (circa 1535). Sm. 4to. goth.

Le Salve Regina en francoys faict a la louenge de la glorieuse Vierge Marie. Paris, Nicole de la Barre. Sm. 4to. goth., n.d.

Le Stabat mater dolorosa, translate en francoys selon le latin. Paris. Sm. 8vo. n.d.

Teligny (de), Poésies chrétiennes. Héritiers d'Eustache Vignon, 1594. 8vo.

Rousseau (J. B.), Œuvres. Bruxelles, 1743. 3 vols. 4to. (Odes sacrées.)

Les Saintes Ténèbres, en vers françois, avec le latin à costé, par de Sainte-Croix Charpy. Paris, G. Desprez, 1670. 12mo.

Clément (Félix), Chants de la Sainte Chapelle et choix de séquences du moyen âge. Paris, Poussielgue. 8vo.

And a great number of modern collections, chiefly published by the firms Poussielgue, Mame, Lefort, Ardant Frères, Perisse, Gaume, &c.

HENRI GAUSSERON.

Ayr Academy.

About ten years ago, when I was a member of the French Protestant Church, at Rotterdam, a new hymn-book was brought out for the congregation; but I could not say off-hand whether it was a selection or an original publication. It might be procured, I should think, by addressing the "Pasteur Président de l'Eglise Wallonne à Rotterdam."

A. V. W. B.

MISSING ANCIENT HINDU GRANT (5th S. vi. 187, 290).—If this grant escaped the search made for it by so zealous an archaeologist as COL. ELLIS, in the locality where it was first found, it may safely be assumed that it is no longer in existence. Nor indeed can it be expected that it should be. But from the circumstantial description of its form

and of the figure on the seal, it may be assumed that Col. Wilford must either have seen the copper-plates or had access to an accurate copy of them. Under the former supposition, he would scarcely have failed to send a transcript to the Asiatic Society, as he has done in other instances.* Under the latter, he must have derived his information from some contemporary publication.† The object of my inquiry was to ascertain if such was the case.

The value of the Benares plates consists in the fact that they relate to the Andhra kings, of whom hardly any authentic information is extant. They are mentioned in the Purāṇik lists as rulers of Magadha,‡ and their sway extended over the Dakhan, as appears by inscriptions in the Nasik caves and at Girnār, which date back to a period anterior to, or certainly not later than, the Christian era. I fear, therefore, we cannot identify the date of Karna with that of the mythical Jānamājaya. I have referred again to the Goujda inscription noticed but not thought worthy of translation by Colebrooke, who concurs with Col. Mackenzie, from whom it was received, in considering it to be a forgery.

Such fabrications are by no means rare. Some years ago (about 1839-40) the Guru, or High Priest, of the Srīngeri matha appealed to the Sadr Adalat Court of Bombay against a judgment of the Zillah Court at Dharwar, adverse to his claim to certain honours and privileges, amongst the evidence in support of which were two documents engraved on copper, which were translated and published with fac-similes of the plates by Mr. H. B. Crockett.§ An examination of these shows them to be forgeries of the clumsiest description.

W. E.

"INFANTS IN HELL BUT A SPAN LONG" (2nd S. xi. 289; 5th S. vi. 256, 316.)—This horrible idea is not peculiar to either Romanists or Protestants, but is common to "graceless zealots" of both creeds. A. O. V. P. quotes a passage from Faber implying that children are in hell: one of Faber's fellow-religionists, Father Furniss, in his *Sight of Hell*, does not imply but plainly asserts it. In this book he describes, with an elaboration of detail worthy of a mediæval torturer, a boy with flames of fire streaming out of his ears and mouth, and his blood boiling in his veins; a girl of sixteen standing in mortal agony with bare feet on the red-hot floor of her infernal dungeon; and a "little child," in a red-hot oven, "turning and twisting itself about

in the fire, beating its head against the roof of the oven, and stamping its little feet on the floor." The Rev. J. C. Ryle, in a tract entitled *No More Crying*, tells children that they may perhaps go to "a dreadful place where there is nothing but crying"; what this place is he describes in his tract entitled *Wheat or Chaff?* where he tells us, if we want to know what hell is like, to put our finger in the candle; or to look into the mouth of a blast furnace, and think what it would be to be inside. Dr. Watts, in his *Divine Songs*, written specially for the use of children, describes with much unction "a dreadful hell and everlasting pains, where sinners must with devils dwell in darkness, fire, and chains"; and further bids the child ask himself, "Can such a wretch as I escape this cursed end?" In another hymn, entitled "The Danger of Delay," the same amiable divine tells the unfortunate youthful reader that "one stroke of God's almighty rod shall send young sinners quick to hell." Never shall I forget the terror with which these words inspired my soul "when that I was and a little tiny boy," and how I used to dread that I might be a "young sinner" who would be "sent quick to hell." Well may Mr. Lecky say (*Rationalism in Europe*, ed. 1875, vol. i. p. 319) that such tenets, when "realized intensely," have a tendency to "chill every natural impulse towards the Creator, and to prevent the mild and gentle ideal of the New Testament from being influential."

JONATHAN BOUCHIER.

Bexley Heath, Kent.

The "deep author" referred to is Calvin, the Reformer. I have not any of his works amongst my books, and therefore cannot give your inquirer an exact reference, but I am not far out in asking him to look into the *Institutes*, lib. iii. c. 23, sec. 7, following these words, "Horrible decretum fateor."

It is not at all unlikely that whilst writing the lines quoted by W. T. M. the words of Calvin flitted across the poet's mind, especially in connexion with subjects of the nether world. We know that Burns set up his back against the Calvinism of the Scotch Kirk, as in "Holy Willie's Prayer," for instance; and in attacking that system he used the strongest weapons at hand, which were, of course, the naked expressions of Calvin, such as those he employed in treating on his dogma of reprobation; a teaching amounting in substance to this, that, as regards the Divine decrees, there are even "infants in hell a span long" for the glory of God.

This dogmatic teaching of the great Genevan his followers at the present day either soften down or else exercise thereon a wise reticence. F. S.

Churchdown.

If the answer to the query upon this subject is to be extended beyond the actual words for which the authority was asked, the question cannot be

* E.g., the Gorakhpūr copper-plate, *As. Res.*, ix. 407, 8vo. ed.

† No mention of it is found in the earlier volumes of the *Asiatic Researches*, and I have no means of access to the *Oriental Magazine*, *Asiatic Annual Register*, or other periodical publication of that date.

‡ *As. Res.*, ix. 448, ed. 1809; Colebrooke's *Essays*, ii. 252.

§ In 4to., Bombay, 1840.

considered to be adequately treated without some reference to the controversy which there has been upon this point. This dates from as early a time as that of St. Augustine, who has been called "*durus pater infantum*" (Jer. Taylor, vol. vii. p. 343, Eden's ed.), and who teaches that their punishment will be *mitissima* rather than *nulla* (*De pecc. mer.*, l. i. c. 16; *Adv. Jul.*, l. v. c. 11; *Ep. clxxxiv.* sec. 2). Fulgentius (*De Fide*, c. iii.) has an expression which recalls the very words of the sentence noticed in the query which first appeared:—

"In quo [sc. originali peccato] quisque incipit ita vivere, ut antea finiat vitam quam ab ejus obligatione solvatur, si unius diei vel unius horæ spatio anima illa vivit in corpore, necesse est eam cum eodem corpore interminabilia gehennæ supplicia sustinere."

The patristic view of the question is discussed in a note on the above in a recent edition of this work in *SS. Patr. Opusc. select.*, ed. H. Hurter, vol. xvi. pp. 210–13, Enipont. 1871.

The treatment of the same subject by English writers may be seen in Jer. Taylor, *u.s.*, and Abp. Bramhall's *Works*, vol. v. p. 178, *seqq.*, A. C. L., Oxf., 1845.

Ed. MARSHALL.
Sandford St. Martin.

HENRY OF BOLINGBROKE (5th S. vi. 248.)—Dr. Henry (*Hist. of Great Britain*) says of Henry of Bolingbroke, that "having obtained a few ships and a small number of armed men from the Duke of Brittany, he put to sea," and "after hovering some days on the coast, he landed at Ravenspurn, in Yorkshire, July 4 [1399], and was joined by the powerful Earls of Northumberland and Westmoreland, with the other barons of the North, and their followers"; and Dr. Henry gives both Froissart and Walsingham as authorities, without, however, pointing out any discrepancy between them. This account is corroborated by the local history, for Tickell (*Hist. of Hull*) records—but without quoting his authorities—"in 1399 he sailed from France with only three ships, attended by about sixty gentlemen and their servants. On the 1st of July he landed at Ravenspurn, in Holderness, and was soon joined by the Lords Willoughby, Ross, Darcy, and Beaumont, with a great number of the gentry and commonalty. This part of the country, indeed, seemed in general well affected to the Duke; but the town of Kingston upon Hull continued firm in its loyalty to the King." After being refused admittance (by the mayor) "the Duke and his associates," Tickell proceeds, "left the town, and immediately marched to Doncaster; where they were joined by the Earl of Westmoreland, the Earl of Northumberland, his son Sir Henry Percy, and a great number of people from all parts of the country." This account, at least, seems as circumstantial as that given by Froissart, and more likely to be accurate, if the strength of Henry's party lay in the North.

Here is a remark by Dr. Henry, which may throw some light on Froissart's version: "This transaction (the dispute between the Dukes of Hereford and Norfolk, and their banishment by the King, &c.), sufficiently mysterious in itself, is strangely misrepresented by Sir John Froissart, a contemporary historian, with a view to exculpate the Duke of Hereford (afterwards Henry IV.), and to blacken the characters of the King and of the Duke of Norfolk." The landing of Edward IV. at Ravenspurn "on the 14th of March, 1471," was, of course, another event, the King having sailed from Vere, in Zealand. KINGSTON.

On October 1, 1399, there was a "Grant to Matthew Dauthorp of the place where the King landed at Ravenscrespourne for the foundation of a hermitage" (Sir T. D. Hardy's *Rymer's Fædera*, vol. ii. p. 535, 1873). This is contemporary evidence that Ravenspurn was the landing-place.

Ed. MARSHALL.

Oxford.

PROVINCIAL FAIRS (5th S. vi. 108, 214, 278.)—Goose Fair in Nottingham was, until lately, done in solemn form, or farce, especially by mayors and aldermen with the souls of beadles; but a sensible chief magistrate, a year ago, put an end to the theatrical procession of proclamation, and substituted for it a simple notice in black ink on white paper that the fair would be held, &c. It may also be worth record that under the authority of an Act of Parliament, passed two years ago, the October fair at Nottingham has been reduced in duration from nine days to five, and there is a growing feeling in the town in favour of its abolishment altogether. MERCIA.

The *Pictorial World*, of Sept. 23, thus describes the opening of the Barnstable Fair of 1876:—

"After these viands had been discussed [a banquet at the Guildhall], the mayor and officers of the Corporation formed in procession, and walked as far as High Cross. A halt was then made, the town crier demanded silence, and then the town clerk told out the old-fashioned proclamation to the effect that the fair was open from that time [Wednesday, 13th] until Friday night, at twelve o'clock—that the peace must be preserved, honest weights and measures used, and the proper fees for stallage, &c., paid. This ceremony was repeated at the bottom of High Street, and the fair of 1876 was legally opened."

KINGSTON.

Is HIRONDELLE aware that the ceremony of "walking the fair" which he describes was, until a year or two ago, likewise annually performed at the "Orange Fair" at Walsall, held on February 24? The custom is indeed "in danger of falling into disuse," and the discontinuance of the ceremony at the Orange Fair is probably only the precursor of its final dissolution, as far, at any rate, as Walsall is concerned.

J. PENDEREL BRODEURST.

Wolverhampton.

BIBLIOGRAPHY OF "PUNCH AND JUDY": "THE OWL" (3rd S. ii. 387, 476; 5th S. vi. 296, 333.)—A valued correspondent of "N. & Q." has written a most useful work, the *Handbook of Fictitious Names*, but it applies to literature only. Could he not supplement it with a list of artists' marks and artistic pseudonyms? if so, he would have to include not only "H. B." and his son "Dicky" Doyle, but also "the Owl." MIDDLE TEMPLAR asks, "Who was he?" I believe that I am right in saying that he was the gifted Robert Barnabas Brough (one of "the Brothers Brough"), who died, in 1880, at the early age of thirty-two. I think that he did not adopt the pseudonym, or rather the mark or emblem of, the Owl, until he joined the staff of *Diogenes*, when that facetious weekly serial was started in January, 1853. In his illustration to the preface of vol. ii. (Dec. 31, 1853) he has introduced, among the portraits of the contributors, a likeness of himself, carrying the owl in his right hand. His design on the cover of *Diogenes* (of that date) has, in the corner, an owl, with the letter B in his beak. In 1855 the design of this cover had been altered, and the owl was bandaged with a label marked "& Co." In previous years Mr. R. B. Brough had marked his sketches with a B variously treated. Usually there was the skeleton outline of a man running through it, the legs dangling from the lower portion, and the arms from the upper, with a dotted head on the top. This may be seen in very many of his drawings, including the illustrations to his own novel, "Which is Which? or, Miles Cassidy's Contract," published in 1849 in vols. v. and vi. of that most excellent periodical, the *National Magazine*, edited by Mr. John Saunders. But to one of these illustrations (vi. 90) he has placed his initials thus: "R. B. B." The two illustrations at pp. 141, 145, although stated in the index to be by R. B. Brough, were drawn by W. McConnell. When Albert Smith had retired from the editorship of the *Man in the Moon* (1847)—in which I had the pleasure to assist him, both with pen and pencil—he was succeeded, in the editorial department, by (his previous co-editor) Angus B. Reach; and Mr. R. B. Brough and Mr. G. A. Sala greatly aided the popularity of the magazine by their illustrations. Among the earliest of those given by the former artist is one, on p. 128 of No. 15 (vol. iii.), in which the three letters R. B. B. are united in one monogram—the only instance that I have found of this "artist's mark" in this form. Mr. Angus Reach retired from the editorship of the *Man in the Moon* at No. 28, vol. v., and I imagine that, after that date, Mr. R. B. Brough was its editor, as well as its chief illustrator.

CUTHBERT BEDE.

THOMAS SYDENHAM, M.D. (5th S. vi. 247.)—"Sydenham (Thomas), né dans le Comté de Dorset, en 1624, se fit recevoir Docteur en Médecine dans l'Université

de Cambridge. Il se distingua surtout par les remèdes qu'il donnait dans la petite Vérole, par l'usage du Quinquina après l'accès dans les fièvres aiguës, et par son *Laudanum*. Il mourut en 1689. On a de lui un grand nombre d'ouvrages en latin, qui sont estimés. *Praxis Medica*, Lipsie, 1695, 2 vol. in-8; *Opera Medica*, Geneva, 1716, 2 vol. in-4. Sa *Médecine Pratique* a été traduite en François, par M. Jault, Paris, 1774, in-8."—Ladvocat, *Dictionnaire Historique*, 1777, iii. 490.

HIRONDELLE.

In the *Life of John Locke*, by H. R. Fox Bourne (Lond., 1876; 2 vols.), will be found references to several of the chief authorities on this great physician. His pupil, Jo. Tylston, M.D. (Matt. Henry, *Miscell. Works*, 959, 960). See F. Jahn, *Sydenham. Ein Beitrag zur wissenschaftlichen Medizin*, Eisen. 1840; R. W. Gerhard, *de Thoma Sydenhamo*, 1843, 4to.; Jos. Meyer, *Memoria Thoma Sydenhami*, 1833, 8vo. JOHN E. B. MAYOR.
St. John's College, Cambridge.

He is considered to be the father of modern practical medicine, and is the author, amongst other subjects, of works on the plague and small-pox, the contagiousness of which he failed, practically, to observe. He entered the Parliamentary army, whilst his famous contemporary, Harvey, followed the King. Sir Richard Blackmore records of him:—

"When one day I asked Sydenham to advise me what works I should read to qualify me for practice, 'Read *Don Quixote*,' replied he; 'it is a very good book; I read it still.'"

M. D.

He is buried in St. James's, Westminster. The following inscription narrates the fact:—

"Prope hunc locum sepultus est Thomas Sydenham medicus in omne ævum nobilis, natus erat A.D. 1624; vixit annos 65."

Sydenham appears to have been on terms of great intimacy with John Locke, and was one of those present in the chamber of the latter when the first outline of his immortal essay was sketched. Dr. John Brown, in his *Hore Subsecive*, has written an appreciative essay on Locke and Sydenham.

JNO. KELLOCK.

Ipswich.

Some account of him may be found in any good biographical dictionary; also, as I am informed, in Hutchinson's *Biographia Medica*. The Sydenham Society, an association for publishing books on medical subjects, is named after this distinguished man.

A. O. V. P.

If he did not first employ, he encouraged by his elegant writings, "the cool treatment" of small-pox and other epidemics. His works were translated into Latin by Dr. Maplettoft.

H. P.

EMBLEMS OF THE SAINTS: ST. JULIAN (5th S. vi. 306.)—The most complete and handy book on this subject is Dr. F. C. Husebeth's *Emblems of*

Saints, by which they are Distinguished in Works of Art, second edition, Lond., Longman, 1860. There are no illustrations. Another work is *The Calendar of the Anglican Church, Illustrated*, Oxf., Parker, 1851. This was republished, with large omissions and alterations, as *The Calendar of the Prayer Book, Illustrated: with an Appendix of the chief Christian Emblems from Early and Medieval Monuments*, Parker, 1866.

There are thirty-five saints of the name of Julian enumerated by Baronius. The one in question is called "Hospitator," from his kindness in entertaining strangers. The emblem of the ferryman is appropriated to him because on a tempestuous night, when a stranger called to him to convey him over the ferry by which he dwelt, he went to fetch him, after some reluctance, and took him to his home, and recovered him from the cold with the greatest tenderness. The stranger afterwards declared himself to be an angel, who was sent to announce the pardon of the act of parricide which he had inadvertently committed; soon after which St. Julian and his wife died.

See the authorities in *The Lives of the Saints*, by Kibadeneira, tom. i. p. 268, French transl., Par., 1660, at Feb. 12. ED. MARSHALL.
Sandford St. Martin.

I know of no more comprehensive work than Mrs. Jameson's; but I possess a charming little volume such as is required, a dictionary of *Emblems of Saints*, by the Rev. F. C. Husenbeth. I am not sure if it is still in print; the publishers, Burns & Lambert, 17, Portman Street, London, could answer the question. St. Julian Hospitaller (Penitent) took up his abode on the banks of a river, the passage of which was often dangerous from floods occasioned by mountain torrents. Here he constantly watched and ferried travellers across in safety. YRAM.

The best book I know on this subject is:—

"Histoire et théorie du symbolisme religieux avant et depuis le christianisme contenant: l'explication de tous les moyens symboliques employés dans l'art plastique monumental et décoratif chez les anciens et les modernes, avec les principes de leur application à toutes les parties de l'art chrétien, d'après la Bible, les artistes peints, les pères de l'église, les légendes et la pratique du moyen âge et de la renaissance." Par l'Abbé Auber. Paris et Poitiers, 1872. 4 vols. 8vo.

I would also mention:—

"Caractéristiques des saints dans l'art populaire." Par le P. Ch. Cahier. Paris, Poussielgue. 2 vols. 4to.

HENRI GAUSSERON.

Ayr Academy.

In the preface to Didron's *Iconography*, vol. i. (Bohn, 1851), with 130 woodcuts, it is stated that the author proposed to treat at no distant date of the iconography of "the hierarchical gradations of angels good and evil, saints and martyrs, not forgetting the Virgin Mary," &c. The English edi-

tion is still incomplete, but I believe a notice was issued not long since that the original edition was approaching completion. W. L. M.

FYNNEY FAMILY OF STAFFORDSHIRE (5th S. vi. 304.)—In giving my authorities for this pedigree all personal responsibility for its genuineness was, as I conceive, disclaimed. The name is of such constant occurrence in the North Staffordshire registers and around Bakewell, that it is well nigh impossible to trace out all the ramifications from the parent stock. If, however, H. S. G. will favour me with a call, I will gladly show him what I have done in that direction. The first mention of "Finye," as a place, is in Henry Lord Audley's grant to Hulton Abbey, among the appurtenances of his vills of Mixnehays and Bradenhope, anno 1223. But in Sir Henry Bagnall's conveyance of certain tithes to John Bradburye, Aug. 9, 1596, and more lately, in a deed of release from Edward Woodwarde, yeoman, to John Gisborne, of Derby, maltster, dated Sept. 5, 1654, the messuage is described as Fynney Lane, *alias* Harvey's Riddinge, in Chedulton.

William Fynney, the "inheritor of Fynney, co. Staff.," occurs in a deed of July 14, 1570; and his descendants are almost invariably described as yeomen or gentlemen, in very few instances rising to squirarchoel rank. Samuel Fynney (*sic*), Nov. 13, 1726, uses a fine heraldic seal with the three eagles displayed, but without the chevron. A reference to that entirely veracious authority, the late *Domesday Survey of Staffordshire and Derbyshire*, will convince H. S. G. that neither in name nor yet in territorial influence has this ancient stock hitherto suffered any diminution.

1657. "Ralph Lees, of Consall, and a daughter of Hugh and Margaret Fynney, were published 3 times at our Market cross;" and married April 22.—*Leek Register*.

"I humbly desire that you will be pleased to remember that I, Thomas Fynney, of Leek, lieutenant, doe humbly accept and lay hold of H.M.'s free and general pardon, expressed in his gracious Declaration of 14 April, 1660. And I hereby declare that I return to the loyalty and obedience of a good subject," &c. (sworn before Anthony Rudyerd, of Delacre, J.P.).

JOHN SLEIGHT.

North Grove, Highgate, N.

BRIDPORT AN EPISCOPAL SEE (5th S. vi. 308.)—In his glossary Mr. Morris has made "Bridport" = "Bridport," without explanation; but the old writer, who was a man of information, can scarcely have meant Bridport in Dorset; of course if he did he was wrong. Leofric succeeded Lyfing "in Devonshire and Cornwall" (cf. *Eng. Chron.*, D., 1047); or "in Devonshire" (*Chron.*, E., 1044). No seat or "stol" is named. "The bishopric of Crediton and Cornwall was immediately given to the King's Chancellor Leofric" (Simeon of Durham, A.D. 1046). It is easy to find plenty of evidence that Crediton (Cridiantun) would be the right reading

here. Bridport in Dorset was in Sherborne diocese, from first to last, i.e. till the union of Sherborne and Ramsbury into Sarum, of which the writer of the paper knew. With all the curious alterations of the boundaries of the western dioceses, yet no one can have believed that Bridport in Dorset ever got into Exeter. Perhaps a copier made a mistake, for there is reason to take the list as a copy of an older MS. Dr. Morris, p. x, says the Jesus MS. belongs to the latter part of the thirteenth century, and gives evidence of the date of the poems it contains; but apparently the mention of Norwich, founded about the end of the eleventh century, as a bishopric on the one hand, and the omission of Ely, founded 1109, on the other, point to this list having been made in the first years of the twelfth century.

O. W. TANCOCK.

WEST-COUNTRY SUPERSTITIONS (5th S. vi. 144.)—*Apropos* of the West-country superstitions, I give the following from the south of England. A young man in this town, some fifteen or sixteen years since, was suffering from epileptic fits, and, as a remedy, was recommended to try the power of a ring, similar to that described by R. C. S. W., but under these conditions, that it should be made of twenty (I think I am right as to the number) sixpences collected from *maidens*, but not necessarily of his own age. He is still living in the town, and is, I believe, in better health, and has outlived the fits, which no doubt he attributes to the magic power of the ring. Mr. W. Jones has just published a work entitled *Finger-Ring Lore* (Chatto & Windus), the review of which I have seen, and I find he confines this superstition to the west of England, but the above case gives an exception to the rule.

Basingstoke.

H. G. C.

THE CAIRN ON THE EILDON HILLS (5th S. vi. 229.)—The mysterious disappearance of the great pile of stones erected on the Eildon Hills, in memory of the first Reform Bill, is accounted for by the fact that a parson, neither Old Kirk nor Free Kirk, who resided for some years at the foot of the said hills, and may be regarded, I suppose, as an anti-reformer, used to avail himself of a good Scotch mist to go up and roll the component parts of the said cairn from the top to the bottom. This process he continued until the work of demolition was completed.

F. F.

"GOING OUT WITH THE TIDE" (5th S. vi. 305.)—I was once told on a Suffolk farm—adjoining an estuary—that cats' eyes were supposed to dilate and contract with the flow and ebb of the tide. About Lowestoft, when a fisherman's hand was pricked by the weaver-fish during a waning moon, the pain and swelling (reaching to the shoulder perhaps) were supposed to cease only with the old moon.

LOWESTOFT.

DEVONSHIRE KNIGHTS IN THE TOWER (5th S. vi. 329.)—I would refer DEVON to Froude's *History of England*, 8vo. edit. 1860, vol. vi. p. 431, where he will find an account of the "Dudley conspiracy," for supposed participation in which the Devonshire knights were committed to the Tower in 1566. He will also find references to some interesting documents connected with the plot in *Calendar of State Papers*, Domestic Series, Q. Mary.

SOMERSET.

PRONUNCIATION OF SOME ENGLISH NAMES (5th S. vi. 189, 312.)—Although I can neither give nor point to a full list of the oddities of pronunciation to which your correspondent has called attention, I can add a few samples to those given by him and Mr. BOULGER:—viz., for Puleston, *Pilston*; for Cockburn, *Coburn*; for Raleigh, *Rawley*; for Coke, *Cooke*; for Colquhoun, *Cohoon*; for Mohun, *Moan*; for Cowper, *Cooper*; for Ayscough, *Asteav*.

W. H. HUSK.

ITALIAN PRONUNCIATION OF ENGLISH (5th S. vi. 146.)—Sojourners in Italy and the adjacent provinces cannot fail to remark that in colloquial Italian it is not at all unusual to drop the last syllable from words of two or more syllables. Examples may be found in Mr. Walter White's *Holidays in Tyrol*, recently published. Does this fact explain the peculiarity described by your correspondent at Sydenham Hill? X. P. D.

CHARLES WAGER (5th S. vi. 329.)—F. F. P. should consult the original account of Sir Charles Wager in Col. Chester's *Westminster Abbey Registers*, p. 363. Undoubtedly Admiral Sir Charles Wager was the son of the "poor Charles" noticed in Pepys. When "poor Charles" died, in 1666, he was the commander of one of the king's frigates.

Ed. D.

[We feel bound to add that, on referring to Col. Chester's *Westminster Abbey Registers*, we find in the long and exhaustive note on the Wager family one out of thousands of proofs of the care taken by the indefatigable compiler to render his book invaluable to all inquirers.]

NEGUS (5th S. v. 429; vi. 56, 259.)—"The Rev. Francis Coleman Negus, Rector of Benne and Oakley, Suffolk, I think had a nephew of the name mentioned in 'N. & Q.'"

A member of the Negus family writes me the above; perhaps it may give your correspondent a clue.

E. D.

CHRISTOPHER WANDESFORDE (3rd S. i. 271, 314; x. 277; 5th S. ii. 327, 370; iii. 168, 338.)—I paid a visit to Kirklington Hall and church some ten years after the date of D. P.'s description of them. Everything answered to the account given at 3rd S. i. 314. The Wandesforde shields may be found in the Lansdowne MSS., No. 908,

pp. 14, 193, 202, 248. The quartering "on a bend three pheons," of which D. P. seems to ignore the name, is that of Bland :—

"The coat of Bland is quartered by the family of Wandesford of Kirklington, created Lord Viscount Castle-comer, in the Kingdom of Ireland, in 1707, by descent from the co-heirs of Fulthorpe, of Hipswell in the same county, whose ancestor, Allen Fulthorpe, of Hipswell, married Katherine, daughter and heir of William de Bland, who was living, according to computation, in the reign of Richard the Second."—Thoresby's *Ducat Leod.*, p. 126.

F. B.

2 KINGS VIII. 13 (5th S. vi. 164, 274.)—I believe the third and last edition of the Franco-Geneva Bible to be—

"La Sainte Bible, ou le Vieux et le Nouveau Testament, traduit en François sur les Textes Hebreu et Grec, par les Pasteurs et les Profrs. de l'Eglise et de l'Académie de Genève. 3 vols. in-8. A Genève, J. J. Paschoud, 1805."

In this edition the words are, "Sur quoi Hazael lui dit : comment votre serviteur qui n'est rien,* pourroit-il faire des choses si étonnantes ?" In the preface to this edition it is said :—

"La première version française de la Bible d'après le texte Hebreu faite pour les Eglises réformées est celle de Pierre-Robert Olivetan, imprimée en 1535. Calvin, parent du traducteur, en fut l'Éditeur et en corrigea le style ;

and Debure informs us that

"fut commencé en 1635, mais ne fut achevé que dans l'année 1537, dans laquelle elle a paru sous le première date de 1535. Le fameux Calvin passe pour avoir eu la plus grande part à cet ouvrage."

Calvin therefore had much to do in getting up the first reformed version of the Bible in French ; but there does not seem to be any error in the said verse, for the editors of the edition of 1805 still acknowledge the Hebrew to give "qui n'est qu'un chien," although they put a more refined expression in the body of the text. The learned Dom Calmet (*Dict. de la Bible*, Hazael) gives the words, "Qui suis-je moi, votre serviteur, qui ne suis qu'un chien, pour faire de si grandes choses ?" So that it would seem the Hebrew bears out this reading, however the English editors may render it.

D. WHYTE.

THOMAS TOPHAM (5th S. vi. 107, 193, 277.)—A full account of the feats of "The Strong Man," with his suicide, is to be found in "*The History and Antiquities of the Parish of Islington*." By John Nelson. Second Edition. London, 1823.

W. J. BERNHARD SMITH.

Temple.

THE FERULA (5th S. vi. 133, 273.)—The giant fennel, Latin *ferula*, grows in the south of Europe, and especially Italy. It resembles the dill or wild fennel of England, only it attains a much greater size. This plant was used to punish boys with at

"* Heb.—'qui n'est qu'un chien.'"

school, and Treund derives [its name from *ferire*, owing to this frequent use of it. Martial and Juvenal often mention it. The former devotes an epigram to it, Lib. xiv. Epig. 80, in which he calls it very hateful to boys, but dear to schoolmasters, a wood ennobled by the gift of Prometheus, because in the pith of this plant he, according to Pliny, conveyed the sacred fire from heaven to man. This "sceptre of pedagogues," as he calls it elsewhere, he wittily connects with the painful instilling of learning, also a sacred spark from heaven, into boys at school by severe punishments. The fruit of this umbelliferous plant is spreading and flat, something like a parsnip root they say, so as to form a sort of wooden pallet or slapper, as Johnson called it, or at least to suggest that instrument of torture. The pedagogues' ingenuity perforated their wooden ferula with holes, into which the flesh of the hand rose up on the infliction of a heavy blow, and when removed left a large sore swelling that became very painful. Ray says that the people in Italy in his time still used the pith of the giant fennel as tinder. The Greek emperor's sceptre was the *ferula*. C. A. WARD.

Mayfair.

The ferula used by Romans, and called ferula, was not equivalent to the spatter used in England and Europe generally, but was simply a switch or cane. Examples of the latter still exist, and possibly owe their shape of an oblong with a handle to the use made of the oblong part, viz., to form a horn-book, so that the master could teach the letters and wake up the idle and inattentive by means of the same instrument. Actual English examples, with the alphabet, Lord's Prayer, and Creed, fastened on and covered with horn, exist. Its shape, and occasionally its double use, may be seen in old paintings and engravings. De Bry certainly has one or more engravings of schools with it in the master's hand. Whether it is true that this instrument was ever called ferula I think very doubtful. Ben Jonson most likely used it in the classical sense of a fennel stick or cane.

J. C. J.

PREMATURE INTERMENT (5th S. vi. 109, 256.)—The poem *On One who Died in a Tomb* may probably have reference to the reported premature interment of a Mrs. Blunden, a lady of good position in this town, in the early part of the last century. The cause was supposed to have been that of taking a draught of laudanum in mistake, or in too large a quantity, which threw her into a lethargy, and was not discovered until after she was buried, when, as noises were said to be heard emanating from the tomb, the body was exhumed, but life was extinct, although it was proved that she had breathed, a dew being found on the inside of the coffin lid. A full account of the occurrence is given in a work printed at Dublin

in 1748, entitled *The Uncertainty of Death, and the Danger of Precipitate Interments and Dissections Demonstrated*, at p. 61, and reprinted in *Chandler's History of the Holy Ghost Chapel, Basingstoke*, 1819. Gough, in his *Anecdotes of British Topography*, 4to., 1768, p. 187, gives the title of another work on the subject, viz. :—

"News from Basingstoke of one Mrs. Blunden, who was twice (!) Buried Alive; for which neglect several Persons were indicted at the last Assizes held at Winchester, and the Town of Basingstoke compelled to pay a Great Fine."

undated. I should be glad to procure a copy of the first and last mentioned works. H. G. C.
Basingstoke.

ULSTER IRISH (5th S. vi. 146, 294).—I think S. T. P. confounds *lock* and *lash*. The latter, as he says, is a great quantity; but the former is a small or moderate quantity. "A good lock" is a considerable quantity. Perhaps I may add some other expressions which I have heard in the western part of county Down. Some are in Halliwell, but with different meanings.

Large = a scold, or to scold. "What are you stannin' there bargain' at?"

Targe = a hussy.

Strap, used in the same way.

Scrunt, or *oul' scrunt* = old hag.

Bruckle = brittle. *Brucke-bread* = oat-cake with fat in it, and thus very brittle.

Box an' dice = the whole lot.

Boxty = a coarse bread made of the remains of grated potatoes after the starch is taken out, mixed with oatmeal, I think. This has not been used, I believe, for a good many years. I remember an expression used satirically (the poor food being disliked, no doubt), apparently a line from a song, "Oh, boxty, you're my charm!" or something like that.

"*Cast in damages*," in a lawsuit.

Cess (cf. success)—"Bad cess to you" = bad luck.

Contrive = imagine. "I couldn't contrive how it happened."

Corby = crow. "He was stannin' like a corby over tripe" = in a melancholy attitude. Cf. "He's jist like a wee dog stuffed with carrin" (carrion) = another expression, "He's stinkin' with pride."

Hogo = bad smell (? *haut goût*), as elsewhere.

Isk, hick, or sk (cf. *sess* in Halliwell), calling a dog to food.

Occupage, as "tea-occupage" = tea-service, ? cf. equipage.

"Play the devil," or "oul' Nick" (cf. "Play the bear," 5th S. vi. 294) = produce mischief.

Quality = better class of people; ? = good quality = the quality.

Ructims = a rough lad.

Scunder (cf. *scunner*) = to produce disgust. "I was scundered at it."

T'are an' 'ouns (? = the hare and bounds) = hurry-scurry, an exclamation; also *Thunder an' 'ouns*, in the same sense.

Tacklins = harness.

Bruist = burst, &c.

LL.D. P.

NOVIOMAGUS (5th S. vi. 247).—What is the meaning of this word? The tomb covering the remains of my old friend William Jerdan, in Bushey churchyard, in Hertfordshire, is said to have been "erected as a tribute to his memory by his Friends and Associates in the Society of Noviomagus, 1874." The rector of that parish, an accomplished scholar, asked me its meaning on a recent visit to him; and, being unable to answer, I promised to apply for information to "N. & Q." on the point.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[The Noviomagians are a club consisting of Fellows of the Society of Antiquaries exclusively. They dine together once a month, from December to April, and they are supposed to be in search of the site of the ancient city of Noviomagus, the Noiomagos, we believe, of Ptolemy. Some say that the site sought after is that of the Noviomago of the Ancient Itinerary, which city was in Kent, if it was not in Sussex. Others say that the club is seeking for Noviomagno Civitas, which was in Surrey. The Kentish site seems to be the favourite of the Noviomagians, who continue to dine without ceasing to doubt. There is another club, consisting of F.S.A.s, limited to twenty, and called the Cocked Hats. They, too, dine together during the period named above, and discuss antiquarian subjects and all others after dinner (sometimes the all others first). They have an annual outing, when they visit some historical mansion, not generally accessible to the public, but to which they are invariably welcomed by the courteous owners. These are days which the erudite and hilarious Cocked Hats mark with a white stone. For a non-member of the club to be invited to these excursions is to give him a new delight of which he was previously unconscious, and if he lives to be famous, the incident of his having been "out" with the Cocked Hats is not likely to be omitted in his biography, *Ut fertur*.]

ALL-FLOWER WATER (5th S. vi. 107, 313).—This delectable fluid, under a less elegant designation, appears to have been a fashionable medicine in the last century, and accounted excellently good for "the asthma" (see *Gent. Mag.*, xxi. 295).

J. T. F.

Hatfield Hall, Durham.

Alas, in this nineteenth century I know a poor woman who took all-flower water; it was to be cautiously obtained, for it was needful "the cow should not know." She did not die of it, but of the dropsy she took it for. She had a crazy son, and had shortly before taken him to Ashton, to be stroked by the dead priest's hand there. That prescription too proved unavailing. The hand has been discussed in "N. & Q." already.

P. P.

BOOKS ON CARICATURE (5th S. vi. 181, 296).—In the volume of the *Leisure Hour* for 1875 will

be found a series of admirable papers, profusely illustrated, on "Caricature and Caricaturists," from the earliest times, with fac-simile illustrations from the drawings of Hogarth, Gillray, George Cruikshank, John and Richard Doyle, John Leech, Tenniel, &c. In the September number of the *Leisure Hour*, 1876, was commenced a series of papers, with fac-simile illustrations, on "American Caricatures." Has Mr. R. W. Buss ever published his lectures on English caricaturists? CUTHBERT BEDE.

SHIELD OF PRETENCE (5th S. vi. 300, 314.)—In reply to a LADY, let me inform her that any heraldic heiress whose father was entitled to bear arms (for she is not an heiress till her father is dead) may place her arms in an escutcheon of pretence on her husband's shield. Heraldry does not regard "filthy lucre," and no amount of landed or other property constitutes a woman an heiress if she has brothers surviving, or while any descendants, male or female, of her brothers exist. An heiress, or any other woman, should "difference" her arms with the same mark of cadency used by, or appertaining to, her father. Since writing the above, I have seen NEPHRITE's reply (*ante*, p. 314). If an heiress may only transmit her arms to her children, or her husband place them on an escutcheon of pretence, when she is "a member of a family in which there is not one male member alive"—then, alas for quarterings! ARGENT.

THE LAST ABBOT OF BURY ST. EDMUNDS (5th S. vi. 128, 295.)—I am obliged to E. M. D. for his reply to my query, but if I have been misled as to the name of the last abbot being *Kemis*, my authority was not Weever; but in an interesting account of *The First Duke of Beaufort's Progress through Wales in 1684*, written by his chaplain, who accompanied him, the following passage occurs:—

"They of this family of *Kevenmably* [i.e. the Kemeys family] carry in an escrowle this British motto underneath their shield,—

DUW DY RAS.
Englished,—God thy Grace.

An Inscription upon one of *this name and Arms*, and of eminent quality in his time, was in St. Marye's Church, of the Abby-yard of St. Edmonds-Bury, in the County of Suffolke, and Diocess of Norwich. It was where *John Kemis*, the last Lord Abbot of Bury, was interr'd."

Then follows the inscription, commencing:—"Buria quem Dominum," &c. I may add that in 1864, by direction of the present Duke of Beaufort, one hundred copies of the above-mentioned *Progress* were printed, for private circulation, from the original MS. at Badminton.

D. K. T.

MILITARY HATS (5th S. vi. 309, 334.)—In original engravings I possess of the battles of

Oudenarde, July, 1708, and Malplaquet, Sept., 1709, the conical-shaped military hat appears.

W. PHILLIPS.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 329.)—

MISS PEACOCK will find the lines she quotes (not quite accurately, however) in Mr. A. C. Swinburne's *The Triumph of Time*, p. 43 in the 1866 edition of his *Poems and Ballads*. R. M. A.

"This world is the nurse of all we know," &c.

The third verse of Shelley's poem *On Death*, second among his *Early Poems*, p. 192 of Mrs. Shelley's complete edition of her husband's works, published by Ed. Moxon. E. H. L.

Miscellaneous.

NOTES ON BOOKS, &c.

Rahel: her Life and Letters. By Mrs. Vaughan Jennings. (H. S. King & Co.)

THE readers of the *Revue des Deux Mondes* and of much German literature will not fail to remember Rahel Levin, the daughter of a Hebrew jeweller of Berlin, who was born in 1771, and died in 1833, the wife of Varnhagen von Ense. In spite of the humble start in life, Rahel became a queen of society, and there were few eminently intellectual persons of her time with whom she was unacquainted. It was a time of great political importance, and Rahel played her part in it. This volume, accordingly, is a brilliant yet unexaggerated picture of the period, of men, women, manners, society, governments, and misgovernments. Whoever peruses this charming and instructive volume will agree with Count Cusine that "she possessed the intellect of a philosopher and the heart of an apostle."

On the Comparative Anatomy of the Auditory Ossicles of the Mammalia. By Alban H. G. Doran, F.R.C.S. (*Proceedings of the Royal Society*, No. 172.)

THE author of this abstract, who since 1874 has been carrying on a work at the museum of the Royal College of Surgeons which is indicated in the above title, and which he tells us is in course of rapid enlargement, has produced this portion of a full account of the result, "with the object of demonstrating how far the characteristics of the auditory ossicles of the different orders of the mammalia accord with those distinctions throughout the whole organization which have assisted anatomists up to the present day in giving a definite position to each member of the class."

The Life of Christ. By F. W. Farrar, D.D., Canon of Westminster. Illustrated. (Cassell & Co.)

THE first number of this cheap reprint is attractive in every way, and we hope to speak in the same terms of those that are to follow. The key-note of the *Life* is to be found in the words—"We are not told that the angels' songs were heard by any except the wakeful shepherds of an obscure village"; and "Such glories as the simple shepherds saw were seen only by the eye of faith."

A Trip up the Volga to the Fair of Nijni-Novogorod. By H. A. Munro Butler Johnstone, M.P. With a Map and Twelve Illustrations. Second Edition. (Parker.) Two years ago most of the contents of this amusing book appeared in the form of letters in the *Daily News*. Since then they have, in an unpretending volume, reached a second edition. The great fair, exchange, and emporium, what they are and what they used to be, are capitally de-

scribed. All the world used to go there; now, owing to the railroads, it has all the world and his wife. One consequence is that "Mercator Paterfamilias" is not the man he was when his sweet partner slept unconscious a thousand versts away, and he will tell you, if you ask him, with a knowing glance and doleful shake of his head, "The Yarmark is no longer what it was in the good days of old."

The Quarterly Review. No. 284. (Murray.)

As everybody is reading the new number of the *Quarterly*, there is nobody left to whom it is necessary to recommend it. It may, however, be of use to point to the article, "The Papal Monarchy," as one of the most hostile that has ever appeared in the *Quarterly*. Its spirit may be seen in the concluding words: "'Delenda est Carthago!' was the cry of the champions of old Rome when universal sovereignty was their ambition. 'Delenda est Roma!' must henceforth be our cry who wish to see constitutional liberty restored to the Church, and Christendom reunited." Every article is readable in the highest degree, but the one in question is one to be read again and again, and to be kept in remembrance.

The New Quarterly Magazine. No. 13. (Ward, Lock & Tyler.)

THE editorial "Current Literature and Current Criticism" occupies more than a fourth of the whole number, and yet one cannot say there is too much of it,—at all events, we should regret to see this heading discontinued. The number is an excellent one, containing "The World behind the Scenes," by Mr. Percy Fitzgerald, and a noteworthy article on the once living riddle, Caspar Hauser; "Ænigma Sui Temporis: Ignota Nativitas, Occulta Mors, 1833." Another record, forming the text of a remarkable discourse, runs, "Hic Occultus Occultus Occisus Est, 1833." The riddle, however, is unsolved.

The Cornhill Magazine. October. (Smith & Elder.)

OUR numerous readers who are interested in folk-lore will thank us for directing their attention to "Bushman Folk-Lore" in this number. The scientific student of history and ethnology will read it with interest. The Milky Way, according to very ancient African tradition, was caused by a girl who, thinking the earth lacked light enough, flung some wood ashes into the sky, and so supplied what was wanting.

THE "ILLOGISMS" OF THE FRENCH LANGUAGE.—The *Courrier de l'Europe* quotes the following curious examples:—"Nous portions nos portions. Les portions, les portions-nous! Les poules du couvent couvent. Mes fils ont cassé mes fils. Il est de l'est. Je vis ces vis. Cet homme est fier, peut-on s'y fier? Nous éditions de belles éditions. Nous relations ces relations intéressantes. Nous acceptions ces diverses acceptions de mots. Nous inspections les inspections elles-mêmes. Nous exceptions ces exceptions. Je suis content qu'ils content cette histoire. Il convient qu'ils convient leurs amis. Ils ont un caractère violent, ils violent leur promesse. Ces dames se parent de fleurs pour leur parent. Ils expédient leurs lettres; c'est un bon expédient. Nos intentions sont que nous intentions ce procès. Ils négligent leurs devoirs, je suis moins négligent. Nous objections beaucoup de choses contre vos objections. Ils résident à Paris chez le résident d'une cour étrangère. Ces cuisiniers excellent à faire ce mets excellent. Les poissons affluent à un affluent de la rivière, &c."

THE WILL OF PETER THE GREAT is a very doubtful document. It may contain a true Russian idea, but as it was brought to France by so questionable an adventurer as D'Eon, something more than suspicion is attached to it. One of our correspondents, Z., says:—

"A saying often attributed to Peter the Great by mistake, viz., that Constantinople was the key to his house, &c., was really by Alexander I. (see Joyneville's *Life and Times of Alexander I.*), and indeed it would have had no point from Peter, who possessed no territory touching the Black Sea shores."

THE LION SERMON.—This sermon was preached this year, as usual, at St. Katherine Cree, to commemorate the escape of Sir John Gayer from a lion in Africa. Sir John was a merchant and (temp. Charles I.) Lord Mayor of London, and for the purpose of this annual sermon he left a fund which gives twenty shillings to the preacher, half-a-crown to the clerk, and one shilling to the sexton.

WILLIAM J. THOMS, ESQ.—Our readers will be glad to hear that the dear old editor of "N. & Q.," having lately undergone the operation for cataract, which was very successfully accomplished by Mr. Power, of St. Bartholomew's, is now progressing most favourably.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

TERSPIS.—The date of the first representation of Dryden and Lee's *Edipus* is easily ascertained. The last two lines of the prologue run thus:—

"Record it as Memorial of the Fact,
The first Play bury'd since the Woollen Act."

This Act, passed in 1678, forbade all burials of bodies otherwise than in woollen, and fixed a penalty of five pounds on persons directing burials contrary to law. *Edipus* was the first play acted at the theatre in Dorset Gardens in 1679.

BRETWALDA.—Prince Charles Edward Stuart died without legitimate issue. There is no male or female descendant from him, nor of course from his brother the cardinal, with any right to call themselves heirs or descendants of those grandsons of James II.

T. S. F.—In the words of Zophar the Naamathite, "Vain man would be wise, though man be born like a wild ass's colt."

MISS A.—The picture containing the three portraits of the Ladies Laura, Maria, and Horatia Waldegrave is by Sir Joshua Reynolds, and is at Strawberry Hill.

Q. DESIRES us to notice that in Mrs. Sales Barker's book for children, entitled *Little Wide-Awakes* (Routledge & Sons, 1876), are two poems, one of thirteen verses, copied without any acknowledgment from the Misses Taylor's *Original Poems*.

L. ANNIE TOMLEY.—Prof. Leo's address is 31, Matthäikirche Strasse, Berlin, W.

GLANRYON.—"The Pied Piper of Hamelin."—See pp. 61, 175, 338, of our present volume.

F. H. H.—It is good English now as of old.

H. G. C.—No doubt; Spenser.

W. G. T.—Next week.

VAV.—Forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, NOVEMBER 4, 1876.

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Notes.

SHAKSPEARE AND SHELLEY.

(Concluded from p. 342.)

In Shelley's fragment of *Charles I.*—a play it is ever to be regretted he did not live to accomplish, for the theme will not easily find another hand so capable of doing it justice—he intended the King's fool, Archy, like the fool in *Lear*, to play the part of chorus to the sublime sorrow and pathos of the play. His deep and earnest study of the master is also apparent in his *Cenci*.

To turn to his poetry:—

"A woman such as it has been my doom
To meet with few, a wonder of this earth,
Where there is little of transcendent worth,
Like one of Shakspeare's women."

Julian and Maddalo.

"Things wiser than were ever said in book,
Except in Shakspeare's wisest tenderness."

Letter to the Gibbines.

"As divinest Shakspeare's might
Fills Avon and the world with light,
Like Omniscient Power which he
Imaged 'mid mortality."

Lines written among the Euganean Hills.

These quotations one and all evince the utmost discrimination, and are absolutely just. I now come to the fragment of a poem which was an unconscious prelude to his *Epipsychidion*, and abandoned for that less subjective alternative, but which, had he lived, might have been carried

out according to the plan of its commencement. It has been, by his recent editor, entitled "To his Genius," i.e. to that presence within and without him which called forth his "Hymn to Intellectual Beauty," and that fragment written subsequent to *Epipsychidion*, "The Zucca":—

"I loved, oh no, I mean not one of ye,
Or any earthly one, though ye are dear
As human heart to human heart may be;
I loved, I know not what—but this low sphere,
And all that it contains, contains not thee,
Thou whom, seen nowhere, I feel everywhere,
Dim object of my soul's idolatry."

That ideal which he thought he had found in the person of the imprisoned Italian lady, but which in reality existed nowhere but in his own soul. In his wife he had found one of the best and noblest women it is the lot of any one to find; but the "divine want," a feminine spirit equal with his own, was with him to his death. I think the last published volume of Keats, that advent of exceeding truth and beauty, more sweetened life to him than any companionship he had met. Shelley, unappreciated and alone, with a divine mission to fulfil, and in despair of being able to fulfil it, turned back into himself, and to the inner radiance of that light which sustained him:—

"I love you: listen, O embodied Ray
Of the great Brightness; I must pass away
While you remain, and these light words must be
Tokens by which you may remember me;
Start not! the thing you are is untrayed,
If you are human, and if but the shade
Of some sublimer spirit...."

And as to friend or mistress 'tis a form;
Perhaps I wish you were one. Some declare
You a familiar spirit, as you are."

This was in anticipation of such conjectures, as to the being addressed by him, as were then rife with respect to our other poet's sonnets:—

"If any should be curious to discover
Whether to you I am a friend or lover,
Let them read Shakspeare's Sonnets, taking thence
A whetstone for their dull intelligence,
That tears and will not cut."

I believe Shelley alone of all men, certainly since the Cromwellian era, had thoroughly penetrated the arcanum of Shakspeare's chief poem, for the so-called Sonnets of Shakspeare, no matter in what order or at what long intervals of time composed, are in reality the verses of a preconceived and integral poem.

The *Symposium* of Plato, the *Vita Nuova* of Dante, Shakspeare's Sonnets, the *Epipsychidion* of Shelley, the *In Memoriam* of Tennyson, are perhaps the supreme utterances of love for love. *In Memoriam*, however, appertains more strictly to that class of poems of which Milton's *Lycidas* and Shelley's *Adonais* are samples.

Beatrice was virtually the embodiment of Dante's ideality; the *Vita Nuova*, like the *Divina Commedia*, is therefore the expression of Dante's love

for soul, or the "supreme fair," and verity. The *Epipsychidion* is not only the history of Shelley's actual loves, but also of his soul-love for that truth and beauty which he worshipped, and of which he was so peerless a mirror. Shakspeare's Sonnets are purely ideal, for though he loved and was beloved by many, he stood more thoroughly alone in heart and intellect than any man who ever lived. I believe—for I know of no other work in literature, the *Epipsychidion* and *The Witch of Atlas* are self-evident in comparison, the understanding of which calls for especial notice—that to Shelley's comprehension of the real and full meaning of the Sonnets we are indebted for these lines:—

"I am as a spirit who has dwelt
Within his heart of hearts; and I have felt
His feelings, and have thought his thoughts, and known
The inmost converse of his soul, the tone
Unheard but in the silence of his blood,
When all the pulses in their multitude
Image the trembling calm of summer seas.
I have unlocked the golden melodies
Of his deep soul as with a master-key,
And loosened them, and bathed myself therein,
Even as an eagle in a thunder-mist,
Clothing his wings with lightning."

I repeat, I know of no poetical work in all literature which might evoke such special verse as this but the Sonnets. I can point to no name in literature since Milton as capable of understanding them but that nearest approach to Shakspeare's own ideal, Shelley. To the perfect marriage of these two most true minds there was no impediment.

Of all the vessels launched upon the broad ocean of Shakspearian comment, the one that has sailed nearest the pole of Shakspearian truth is the *Inner Life of Shakspeare*, by Mr. Heraud. No matter what its faults, in spirit and substance it is the best and safest pilot of them all. It has the honour of being the first English work that has approached in proper spirit and with due insight the Sonnet-poem of Shakspeare, and, as a necessary consequence, the true spirit of its author. Possibly in the ten years' interim since the publication of his book, he has thought out and solved to the utmost the divine internal meaning of a poem which circumstance at that time permitted him only to hint at.

Shelley, the most favoured possessor since Shakspeare of intelligence in its highest form, viz. the poetical, approached nearest to the ideal being of the first part of Shakspeare's poem. No man living in Shakspeare's time in any way approached it. Spenser died before it was fairly commenced, and even he could not have sustained the burden of its most exceptional praise. Exclusively it was the genius of its author only, which, like Shelley's, was merely an embodied Ray of the great Brightness, or, as he himself expresses it:—

"That I in thy abundance am sufficed,
And by a part of all thy glory live."

R. H. LEGIS.

THE LATE JAMES HENTHORN TODD, D.D.

In the year 1831 a very able young student of Trinity College, Dublin, obtained a fellowship. He commenced his career with many advantages in his favour—advantages arising from his position, the respect in which his father had been universally held, the large connexion his family had in Dublin, and his own remarkable energy, ability, and love of literature. Trinity College, at that time, was in a very sleepy condition. There was a general laxity of discipline. The standard of education, except for scholarships and fellowships, was at the lowest point. Many professorships were held united to fellowships, the holders of these professorships regarding them as mere sinecures. The library, which was then, and is now, entitled to a copy of every book published in Great Britain and Ireland, was shamefully neglected, and all over England the Dublin University was either unknown, or was sneered at as "the silent sister." James Henthorn Todd devoted himself to remedy this state of things, as far as his position allowed him to do so. Being appointed librarian, he discovered many valuable MSS., the existence of which had hitherto been unknown. With the assistance of his friends Dr. O'Donovan and Prof. O'Curry, he classified and arranged the rich collection of Irish MSS. with which the library abounds. He brought important and scarce works out of the dusty store room, where for years they had lain in neglect. He spent what money the board of Trinity College allowed him in buying up rare books wherever they were to be found. In a word, he left the library more than quadrupled as to the number of volumes, with a catalogue carefully compiled, and altogether in a condition fit to take its stand beside the most celebrated libraries of Europe.

Turning to the college itself, he began the publication of a University Calendar, similar to the Oxford and Cambridge Calendars, with the examination papers, so far as he could induce the examiners to furnish him with them. This publication had an immediate and permanent effect, both in raising the standard of the examinations, and in making the university better known in England. In many other ways, too numerous to mention, he persevered in his endeavours to improve the tone of his college. There was a foundation called the Donelan lecture, which, if I am not mistaken, was regarded for a long time as a sinecure perquisite attached to a senior fellowship. Dr. Todd persuaded the college authorities to make it a reality. He himself became Donelan lecturer, and as such published theological discourses, which attracted much attention at the time. Others succeeded him. I think Dr. Lee delivered his sermons on inspiration as Donelan lecturer. Whether the foundation has sunk again into

oblivion I cannot say; but there is now less energy in the college than there used to be in Dr. Todd's time. It has a tendency to fall asleep.

No man was a greater friend to literature, and especially the literature of Ireland, than the late Dr. Todd. He founded the Irish Archaeological Society, which made accessible many very scarce MSS. and volumes. As President of the Royal Irish Academy, he had various opportunities of illustrating Irish antiquities, and of furthering Irish literature. Scarcely any literary work was undertaken relative to Ireland about which he was not consulted, and to which he did not give most useful assistance. And he had this characteristic of a really learned man—he loved literature for its own sake. He was above all littleness and jealousy, and he was always glad to help on younger men, and to impart to them whatever he knew himself. On the whole, it is not too much to say that no man has appeared in Ireland so varied in his acquirements, so skilled in bibliography, so accurate in his knowledge, and so devoted to the development of Irish literature—at least since the days of Archbishop Usher.

These remarks have been suggested by a visit I paid to the library of Trin. Coll., Dublin. In one sense the library is in itself an imperishable monument of Dr. Todd; for he re-made it, and his mark upon it is indelible. But there is no other memorial. Trinity College has placed not even an ordinary bust to keep in remembrance a man who did so much for it. I looked in other parts of the college, but I could find neither his name nor his memorial. He has been allowed to sink and to die out. As a record of remarkable literary activity in almost every walk of literature, his life would have formed as interesting a publication as any that has issued from the press within our time. He had many literary friends to whom he imparted his own enthusiasm about the antiquities and ancient learning of Ireland. None of these have come forward to do honour to the memory of their generous-hearted teacher. More strange still, beyond erecting a memorial cross in the burial ground attached to St. Patrick's Cathedral, his own relatives have done nothing to keep his name from oblivion. Dr. Todd was devoted to the illustration of Irish history and literature. He was faithful to the best interests of his college. He worked well in his day, and he worked with thorough unselfishness. He has passed away, and his place knoweth him no more. Is it thus that Trinity College cares for her eminent sons? G.

NEW THEATRE ROYAL, NEWCASTLE-ON-TYNE.

Mr. Doubleday's address at the opening of the New Theatre, Feb. 20, 1837 (*ante*, p. 130), reminds me of another privately printed slip, of considerable merit, written by William Gill Thompson for the

same occasion. The writer was reporter for the *Newcastle Chronicle*, a man of great professional ability and a local poet of some celebrity, whose name is well remembered in canny Newcastle. He contributed many pieces in prose and verse to the magazines of his day which were greatly admired. His sad end was deeply lamented by a large circle of friends; while labouring under depression of mind, he committed suicide on the 21st of October, 1844, at the early age of forty-eight years. The unspoken address is worthy of a niche in theatrical annals.

"ADDRESS FOR THE OPENING OF THE NEW THEATRE ROYAL, NEWCASTLE. BY W. G. THOMPSON.

[When these lines were written the author was wholly ignorant that an arrangement had been made for the *real address* from another pen. It is necessary to state this to show that the author had no idea of attempting to compete with so distinguished a writer as Mr. Doubleday.]

"Borne on Improvement's wing, behold us here,
Transplanted from our long-loved cherished sphere;
No more to linger amid other scenes,
As memory, retrospective, intervenes,
But pledged to follow where perfection flies,
New splendours wait us, and new scenes arise.
Here, in this gorgeous Temple of our art,
The Mimic Sisters must their aid impart
To charm the senses and improve the heart.
Here, on this splendid altar, must they fling,
In turn, each gay, each gloomy offering:
Here show the buoyant spirit's sparkling rise,
While soaring, brilliant, to its native skies;
Or win, spontaneous, from affection's tear
The hallowed tribute to affliction dear!
Yes, here, where gilded trophies proudly rise,
Some stripling bard may claim your sympathies,
And, greatly daring, fix another name,
In starry lustre, on the roll of fame!
And here shall sweetest Shakespeare, name divine!
In all his wonted sun-lit splendour shine:
Here shall affection's ardent tongue disclose
The Mantuan lovers' hapless tale of woes;
The Enchanted island here its wonders bring;
And poor Ophelia sadly, sweetly, sing.
Here Regan's scorn and haughty Goneril's pride
Shall wither, in derision, side by side;
And here affection, in its dove-like form,
Shall watch o'er madness in the awful storm—
The kind Cordelia's constant heart shall sigh
Above the distraught monarch's heart-felt agony!
Here shall the soul-wrapt Thane, by fate deceived,
Again be of his crown and life bereaved:
And here the crook-backed Tyrant, frantic, yield
His blood-stained honours on the battle-field.
The noble Roman, in his martial ire,
Shall be again the god-like soul of fire,
Again the vaunting Volscian overwhelm,
With vengeance in his van, and victory on his helm!
But, now—'too much of this,' methinks you say—
We must, like life, ascend from 'grave to gay';
To him whose mind through every measure ran,
Our own, our almost matchless Sheridan!
Nor be that name o'erhrouded in repose
Who 'Stooped to Conquer' e'er to fame he rose.
Nor those, long buried, of the 'olden time,'
Whose classic satire ranged o'er every clime,
Who freely lashed the vices which they found,
With virtuous styphtic stanching every wound!
And song—sweet song!—shall show her magic power,

The charmed ascendant of the genial hour,
The Drama's dearest, delicatest flower !
Forgotten strains shall hail the raptured ear,
Recalling moments all divinely dear,
When life was sunshine, and the radiant skies
Beamed rainbow tints upon our destinies !
Joy, then, to all !—the Drama's patrons here
Shall taste delight through many a coming year ;
And throbbing hearts and generous hands shall give
That approbation dear upon whose smiles we live !"

JAMES GIBSON.

Liverpool.

FOLK-LORE.

SERVIAN FOLK-LORE.—A short time ago a correspondent of one of the London papers gave incidentally, in his account of the campaign in Servia, these curious particulars. In Servia the place of medical men is supplied, in the villages at least, by "wise women," called "babas." These profess to have an intuitive knowledge of medicinal plants ; but that intelligent being, the Servian peasant, places much less trust in their medical than in their magical skill. Their performance in this line is remarkable, and the rustic peasants have every faith in it. The most commonly fatal diseases in Servia are consumption and congestion of the lungs. The staple remedy for the latter ailment is to administer to the patient three apples grown on the same bough. If, after eating these apples, which are supposed to have some mysterious connexion with the Trinity, the patient feels no better, then the wise woman adopts more vigorous measures. The unfortunate patient is laid on the ground on his stomach, the "baba" scatters salt over him, and marches round him, mumbling cabalistic words. This seems to be a kind of exorcism, and would indicate a belief that the illness is caused by witchcraft or demoniacal possession. And yet the admirers of the Servians keep on boasting that these are an educated race, and they point to the number of schools. F. S. Churchdown.

SIGNS OF SATISFACTION.—Leaving a piece of bread, at whatever meal, in your plate is, among the working population, a sign of satisfaction. I am not aware how this custom arose. It would not do for the old wife who, having placed a very small and poor meal before some very hungry friends, exclaimed, as she saw the table cleared of all eatables, "Ay, how exactly I have calculated your wants." R. H. WALLACE.

REMARKABLE SUPERSTITION.—Superstition rarely stands in the way of the extension of postal accommodation or convenience ; but a case of the kind, which recently occurred in the west of Ireland, is mentioned by the Postmaster-General in his report, just issued. Application was made for the erection of a wall letter-box, and authority had been granted for setting it up ; but when

arrangements came to be made for providing for the collection of letters, no one could be found to undertake the duty, in consequence of a general belief among the poorer people in the neighbourhood that, at that particular spot, "a ghost went out nightly on parade." The ghost was stated to be a large white turkey without a head.

EVERARD HOME COLEMAN.

CORNWALL.—To those interested in Cornish folk-lore I think I can venture to recommend a book that may not be universally known, viz., *Traditions and Hearthside Stories of West Cornwall*, by William Bottrell, with illustrations by Mr. Joseph Blight. Second Series. Penzance : Printed for the author by Beare & Son, 1873.

W. S. J.

"AS OLD AS DUMP'N."—It is, of course, a common practice in most places to make a neighbouring ancient object a kind of standard of age. At Honiton, and in the country round, "As old as Dump'n" used to be, and perhaps still is, a popular expression, the reference being to a British or Roman earthwork conspicuously visible on Dumpdon Hill, close by.

PROCU.

"When Ex'ter was a furzy down,
Kirton was a mayor-town."

The people of Crediton used to be, and probably still are, proud of the antiquity and ancient dignity of the place, and the feeling was expressed as above. *Mutatis mutandis*, the distich is in vogue elsewhere.

PROCU.

DORSETSHIRE SUPERSTITION.—The following extraordinary one obtains amongst the Dorsetshire labourers. If one of twins die, and the limbs do not soon "stiffen rigidly," the funeral is delayed in the belief that the dead one is "waiting for the other"; and the carelessness of the relatives sometimes verify the assertion, for the dead one has not long to wait.

FREDK. BULL.

THE MOON AND THE WEATHER.—My gardener, a native of South Devon, has just told me that the rain prevalent here during the week ending Oct. 17, was due to the new moon on Saturday the 10th, and has reminded me that

"If a Saturday's moon
Comes once in seven years,
It comes too soon."

WM. PENGELLY.

Torquay.

OLD EPITAPHS.—The following epitaphs are from an old black-letter history of England :—

EPITAPH ON KING ALFRED.

"The bodie of king Alured was first buried in the shops church : but afterwards, because the Canons raised a fond tale that the same should walke at night, his son king Edward remoued it into the new monasterie which he in his life time had founded. Finally, in memorie

him a certaine learned clarke made an *epitaph in Latine*, which for the worthinesse thereof is likewise (verse for verse, and in a manner word for word) translated by Abraham Fleming into English, whose no litle labor hath beene diligentlie imploied in supplieng sundrie insufficiencies found in this huge volume :—

“ Nobilitas innata tibi probitatis honorem
(Armipotens Alfrede) dedit, probitatque laborem,
Perpetuūque, labor nomen, cui mixta dolori
Gaudia semper erant, spes semper mixta timori.
Si modò victor eras, ad crastina bella pauebas,
Si modò victus eras, in crastina bella parabas,
Cui vestes sudore iugi, cui sica cruore
Tincta iugi, quantum sit onus regnare probarunt,
Non fuit immensi quisquam per climata mundi,
Cui tot in aduersis vel respirare liceret,
Nec tamen aut ferro contritus ponere ferrum,
Aut gladio potuit vitæ finire labores :
Iam post transactos regni vitæque labores,
Christus ei sit vera quies sceptrūque perenne.

Nobilitie by birth to thee (ô Alfred strong in armes)
Of goodnes hath the honor giuen, and honor toillesome harmes.

And toillesome harmes an endlesse name, whose iouies were alwaies next

With sorow, and whose hope with feare was euermore perplex.

If this day thou wert conqueror, the next daies warre thou dreadst,

If this day thou wert conquered, to next daies warre thou spedst.

Whose clothing wet with dailie swet, whose blade with bloudie staine,

Do proue how great a burthen tis in roialtie to raine,
There hath not beene in anie part of all the world so wide,

One that was able breath to take, and troubles such abide,

And yet with weapons wearie would not weapons lay aside,

Or with the sword the toillesomnesse of life by death diuide.

Now after labours past of realme and life (which he did spend)

Christ is to him true quietnesse and scepter void of end.”

EPITAPH ON ELFLEDA, SISTER OF KING EDWARD THE ELDER.

“ In memorie of the said Elfleda's magnanimitie and valorous mind, this epitaph was fixed on hir toome.

“ O Elfleda potens, ô terror virgo virorum,

O Elfleda potens, nomine digna viri,

Te quæque splendidior fecit natura puellam,

Te probitas fecit nomen habere viri.

Te mutare decet sed solum nomina sexus,

Tu regina potens rexque trophea parans.

Iam nec Cæsareos tantum mirare triumphos,

Cæsare splendidior virgo virago, vale.

O puissant Elfled, ô thou maid

of men the dread and feare,

O puissant Elfled woorthie maid

the name of man to beare.

A noble nature hath thee made

a maiden mild to bee,

Thy vertue also hath procurde

a manlie name to thee.

It dooth but onelie thee become,

of sex to change the name,

A puissant queene, a king art thou

preparing trophes of fame.

Now maruell not so much at Cæsars triumphs [trim to vieu ;]
O manlike maiden more renowned than Cæsar was, adieu.”

G. E. WATSON.

St. George's Place, Dublin.

MENALCAS.—This is the name by which Spenser, in the sixth eclogue of *The Shepherd's Calendar*, designates the individual who supplanted him in the affections of the widow's daughter of the glen, “the fickle Rosalind,” or, as he elsewhere styles her, “Mirabella, the scornfull lass” (*F. Q.*, vi. 7). The gloss or explanatory commentary prefixed to the earlier editions of the several eclogues is subscribed “E. K.,” intended, not improbably, for the poet himself, the initials signifying Edmund the Kalendarer ; but, be that as it may, the commentator here remarks :—

“ This eclogue is wholly vowed to the complaining of Colin's ill success in his love. For being (as is aforesaid”) enamoured of a country lass, Rosalind, and having (as seemeth) found place in her heart, he lamenteth to his dear friend Hobinol [Gabriel Harvey], that he is now forsaken unfaithfully, and in his stead Menalcas, another shepherd, received disloyally. And this is the whole argument of this eclogue.”

On this occasion poor Colin's epigraph, “Giaspeme spenta,” betokens his utter discomfiture ; and he thus bitterly inveighs against his victorious rival :—

“ And thou, Menalcas ! that by treachery
Didst underfong my lass to wex so light,
Shouldst well be known for such thy villainy.”

Who was the lucky wooer ? Assuredly he was no real shepherd or poet, inasmuch as the author avers in the first of his eclogues :—

“ Shepherd's devise she hateth as the snake,
And laughs the songs that Colin Clout doth make !”

If his name be veiled in an anagram—as is unquestionably the practice of Spenser elsewhere in his *Kalendar*—very possibly the gentleman may have been a Mr. S. MacLane or a Mr. S. Macneal ; or, if two Christian names were bestowed upon him at his baptism, in that case he may have been either a Mr. C. A. Mansel or a Mr. Sam. C. Lane. I incline, however, to the first mentioned supposition. The lady was “a Lancashire witch,” inhabiting some valley or glen far away in the North ; a locality, therefore, sufficiently near to the Border to account as well for the presence as success of a Mac or Scot. Perhaps this conjecture may lead to the identification of the hitherto undistinguished individual in question. The game is certainly worth the candle. ß.

WORDS IN ORPINGTON RENT ROLLS.—Here are some scraps from a rent roll relating to Orpington, in Kent, and some of the neighbouring parishes. I send them because there are some words which at the date (c. 1470) were, I think, not in ordinary

* See the first and fourth eclogues.

use in the form set down, and because one (*bed-repe*) is unknown to me. Both *eggys* and *eyren* are used, and *erye* is not the ordinary equivalent of plough.

"Chartæ Antiq. Cantuar., O. 118 (not dated, written about the middle of fifteenth century).

"The landholderys of the tēmet that..... was called Cold-cloud shall therefore be yere in rents...and he shall therefore in weekys mowe mede or elles pay therfore ij di. ob. ...and he shall crye to gavel ij acr. & di...and he shall fynde ij men to the lordys bedrepe at the lordis mete twyes in the day and he shall close xj yerdes about the courte and he shall aver and shall pay ij hennys and a & v eyren for erbage of Northakolt.

".....And repe a yerde of gavel white, and to the half-acre shall repe j yerde of whete and half a yerd of bere... and shall find a man to bedrepe.

".....And to mede sylver j^d ob.

".....And for moweyng of mede the thridde part of a peny.

".....j clepid Guddy shall be yere in rent, &c.

".....and close ij yerdis and auerye and pay the thrid part of i hen and euery secunde yere he shall come to bedrepe.....and i wene or ij kartis forto lede in hay and a man to wede ij days at lordis mete onys a day.....and fynde a man to bedrepe and close a foot and pay j hen ij eyren & di.

"Okkolt rente in Silver, Charys, Hennys, & Eggys."

Elsewhere in the MS. "services" are so named, but in this title alone they are denominated "charys." In another rent roll, 150 years earlier, of the same manors this "bedrepe" appears to be represented in Latin by "et si p'car' evenerit"; "et si p'car fuerit"; "dimidium acram ad p'car cum cibo & potu"; and here it seems to be connected with enclosure of pasture land (in hay season).

J. B. SHEPPARD.

Canterbury.

COMPULSORY KNIGHTHOOD.—In our days, when honours bestowed by the sovereign are much coveted, we cannot understand why in former times they should be compulsory; but such was really the case. The reason afterwards was apparent. There was a law of Edward II., *Statutum de Militibus*, that whoever was possessed of twenty pounds a year in land, should be obliged to receive the order of knighthood when summoned to appear. This was really one means of taxation for the benefit of the sovereign. Twenty pounds in that day was equal to 200*l.* in the sixteenth and seventeenth century. Edward VI. and Queen Elizabeth both made use of this expedient for raising money, but summoned only those of forty pounds a year and upwards to receive knighthood, or compound for their neglect; Charles I. imitated this example, and granted the same indulgence.* Commissioners were appointed for fixing the rates of composition, with instructions not to accept of a less sum than would have been due by the person, estimated upon a tax of three subsidies and a half. So strictly was this source of revenue

looked after in the Court of Charles, that in 1633 the Star Chamber fined Sir David Foulis 5,000*l.*, because he had dissuaded a friend from compounding with the commissioners of knighthood. At the present day a baronet pays 100*l.* stamp, but, it is said, the fees to officials amount to a tax of 2,000*l.* !

J. B. P.

Barbourn, Worcester.

"HOTOT," a word usually found painted on the sails of the Boulogne fishing-smacks. I have been informed that this word is made up from the names of two or more seaport towns. I should rather think it must be traced to Hotot-en-Auge, near Dives, in Calvados.

R. S. CHARNOCK.

Junior Garrick Club.

DENNIS GRANVILLE NO "PAPIST."—The *Life of Locke*, by Mr. H. R. Fox Bourne, has brought to light valuable materials, chiefly from the Shaftesbury papers presented to the nation by the munificence of the present Earl, and from Le Clerc's collection in the Remonstrants' Library at Amsterdam. But Mr. Bourne's knowledge of the universities and their studies, especially of theology and ecclesiastical history, is very perfunctory. Thus he says of Dennis Granville (i. 397), "In 1684 he was made Dean of Durham; but, like most other courtiers, he turned Papist." Readers of the Surtees Society's *Miscellanea*, 1861 (No. 1, "The Works and Letters of Dennis Granville, D.D., Dean of Durham"), and *Remains of Dennis Granville*, 1865, will know how false and cruel this accusation is. Surtees says truly (*Hist. Durham*, i. 12) of Granville, he was "slighted by the bigoted Prince for whom he had forfeited every worldly possession, because he would not also abandon his religion."

JOHN E. B. MAYOR.

St. John's College, Cambridge.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE JOURNEY OF MARY, QUEEN OF SCOTS, FROM CHARTLEY TO FOTHERINGAY.—The recently published journal of Bourgoing, the physician in attendance on Mary Stuart during her captivity (or at least the latter part of it), gives us, for the first time, the details of her last sad journey from Chartley to Fotheringay Castle. It would appear that the halting-places after leaving Burton, with one exception, have not hitherto been identified. Their verification would afford very strong evidence as to the authenticity of the journal itself, and would be of interest to many students of history. I think the readers of "N. & Q." may be able to throw light on the matter, if it be possible to do

* See Hume's *History of England*.

it, and for that purpose I transcribe the passages in the journal with the editor's notes.

1. "Partis que feusmes de Broten (Burton), environ les unze heures [xlii] Septembre, arrivâmes au chasteau nommé Hastz, appartenant au Compte de Huntingdon, distant dudit Broten environ sept milles, ou nous couchâmes pour ce jour."

In a note on "Hastz," on the authority of Miss Strickland and Shaw's *History of Staffordshire*, the editor declares it to mean Hill Hall, Staffordshire, S.S.E. of Chartley.

2. "Le lendemain xliiii^e partis à dix heures du matin, arrivâmes à la ville de Renester distant environ quinze mil. et fut Sa Majesté logée en l'hostellerie des faulxbourgs à l'Ange."

The editor says only this: "During the day's journey of the 23rd the *cortège* traversed the southern portion of Derbyshire and arrived at the place above named, which *ought* to be found in the county of Leicester."

3. "Le xliiii^e partismes, environ la mesme heure, et arrivâmes assez tard, a cause de la pluye au logis d'un gentilhomme nommé Mr. Roger Svith (?) au hallage de Hestymshire en Rutland distant comme dessus."

The editor says nothing that would lead to the identification of this halting-place.

4. "Le dimanche (xxv^e) arrivâmes au chasteau de Fortringham (Fotheringay) distant quasi comme dessus, maison de la Reyne d'Angleterre et passâmes par le chasteau Collunwaston (?), maison appartenant à ladite Reyne, distant d'environ quatre ou cinq mille."

The questions to be solved are: What town in Leicestershire answers to "Renester," with an inn called the "Angel" in the suburbs? Where is the house of "Mr. Roger Svith, Hestymshire, in Rutland"? And what castle is meant by Collunwaston? For the reasons I have given, I think these several points are worthy of attention.

JOHN H. CHAPMAN, M.A.

Woodgreen, Witney, Oxfordshire.

"PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES."

—In an address to the Royal Society in 1838, afterwards printed by the Taylors, Red Lion Court, Fleet Street, the Duke of Sussex, speaking of a United States *savant*, Dr. Bowditch, then lately deceased, said he was "a remarkable example of the pursuit of knowledge under difficulties." Was this the first use of a now almost proverbial expression? Professor Craik's volumes in C. Knight's Shilling Series, bearing a title consisting of this expression, appeared in and after 1845.

PROCL.

"SKINNER TO QUEEN ELIZABETH."—What were the duties for which this officer received "12^d a day"? Does the office of Court Skinner still exist? Highmore's *Pietas Londinensis* gives the following account of the Company of Skinners. This fraternity was incorporated by letters patent of the first year of the reign of Edward III., A.D. 1327, by the appellation of "The Master and

Wardens of the Guild or Fraternity of the Body of Christ of the Skinners of London," which were confirmed by Henry VI., A.D. 1438, whereby every person, upon his being admitted into the freedom of the company, is to be presented to the Lord Mayor. The government of this company is vested in a master, four wardens, and sixty assistants, with a livery, who pay upon their admission a fine of 15*l*. Their hall is on Dowgate Hill. The members of this company do not, as others, pay any quarterage, which is owing to the great estates of which they are possessed, out of which, according to the wills of the donors, they annually pay to charitable uses about 700*l*. F. B.

THE CLAN GILCHRIST.—Can any of your many Keltophilistic correspondents supply me with some historical account of this not undistinguished family? There was a Dr. Gilchrist, an eminent physician of Edinburgh in the last century, and in the present age several persons of the name have achieved more or less reputation in letters. Especially may be mentioned the late Alexander Gilchrist, the biographer and "quasi-discoverer" of the "Pictor Ignotus"—Blake. Not less worthy of remembrance is James Gilchrist, the father of Alexander, and author of a book too little known, the *Intellectual Patrimony; or, a Father's Instructions* (London, Hunter, 1817, 8vo.).

MIDDLE TEMPLAR.

THE LATE REV. THOMAS ADAM, VICAR OF WINTERINGHAM, LINCOLNSHIRE.—Can any of your readers give me information as to his works? He was the author of the well-known *Private Thoughts* and an *Exposition of St. Matthew*, but must not be confounded with the Rev. Thomas Adams, Vicar of Willington, Bedfordshire, one of the Puritan divines. Is there any life of the former published? Any information regarding him will be esteemed a favour by

W. F. A.

[See *ante*, p. 343.]

SEPTEMBER 25, 1605.—In looking over the appendix to the Second Report of the Commission on Ritual, I notice Potter, Bishop of Carlisle, in his Visitation articles, asking the question "whether your parson, vicar, curate, or minister do in his sermons, lectures, or other exercises move the people to join with him in prayer for the King's Majesty, &c., and whether any since September 25, 1605, have refused or willingly omitted or neglected so to do." What is the significance of the above date and to what does it refer?

E. H. A.

ASTRONOMICAL REFERENCE.—In a sermon recently published in a weekly paper occurs the following:—

"Years ago the astronomers calculated that there must be a world hanging at a certain point in the heavens, and a large prize was offered for some one who

could discover that world. The telescopes from the great observatories were pointed in vain; but a girl at Nantucket, Mass., fashioned a telescope, and, looking through it, discovered that star, and won the prize."

Will any reader of "N. & Q." give some account of the facts here alluded to?

IAGO.

GEORGE HERIOT, FARMER, CASTLEMAINS, DIRLETON.—Can you supply me with a copy of the inscription, now partly illegible, which was on the tombstone, at Dirleton, of the above, erected about 200 years ago? He was factor to the celebrated Sir John Nisbet, of Dirleton.

GEORGE H. STEVENS.

Gullane, Drein, N.B.

JEREMY COLLIER.—I should be greatly obliged to any of your correspondents who could give me the pedigree of the celebrated Jeremy Collier of James II.'s time and his descendants to the present day. Was Sir George Ralph Collier, Baronet, created September 25, 1814, extinct March, 1824, who married Maria, daughter of John Lyons, M.D., of Liverpool, a descendant of Jeremy Collier?

EDWARD O. ASTLEY.

Philadelphia, U.S.

"J. M., MINISTER OF THE GOSPEL IN BRIDGWATER."—On Aug. 19, 1695, at the Triennial Visitation of Richard Kidder, Bishop of Bath and Wells, held at Bridgwater, Matthew Hole, then Vicar of Stokegursey, in Somersetshire, preached a sermon, which was afterwards published, and was the cause of a controversial correspondence between its author and one "J. M., Minister of the Gospel in Bridgwater" (described by Hole as "a Nonconformist Teacher"), each party subsequently publishing his own letters. Who was J. M.?

W. H. ALLNUTT.

Oxford.

"THE MARTYR OF ERROMANGA."—What is the work entitled *The Martyr of Erromanga*, and who wrote it? Macaulay is said to have "carried on a satisfactory correspondence" with its author (H. More's *Letters to Z. Macaulay*, edited by A. H. Roberts).

P. C.

United University Club.

GARRICK'S CHAIR.—Garrick had a curiously carved chair, made of the Shakspeare mulberry tree. It was disposed of at the auction of Mrs. Garrick's effects. Who was the purchaser, and where is it now? Garrick presented a piece of the veritable tree to the elder Angelo, and his son Henry presented it to Edmund Kean.

C. A. WARD.

Mayfair.

"ROUTING WHEEL": "RANTING WHEEL."—In *The Antient and Present State of the County of Down*, &c., Dublin, 1746 (by Harris), mention is made of a dangerous whirlpool, in the entrance to

Strangford Lough, called the "Ranting Wheel"; but in the engraved map attached to the volume it is named "Routing Wheel." Has either of these terms been applied to a whirlpool elsewhere? I suppose the difference in the two words is caused by a printer's or engraver's mistake.

W. H. PATTERSON.

MOSS COTTAGE AND HANNAH MORE.—Moss Cottage, near Tintern, was built, Murray tells us, for the convenience of tourists, near some of the best bits of Wye scenery. It is now passed off as "Mrs. Hannah More's cottage," and you are expected to pull up, get out, admire her humility in living in so poor a dwelling, drop some silver into a woman's hand, and drive off again. Her biography makes no mention of her living there, so far as I can find. Is there any justification for coupling her name with the cottage in question?

P. P.

MARYLAND POINT, near Stratford, Norfolk, is said to have been so named because a merchant who had lived in the province of Maryland built a house there. Can any of your readers tell the name of the merchant, or when the house was built?

E. D. N.

Minnesota, U.S.

JAY FAMILY.—Can any one give me information as to the Jays of Scotland, whose arms are Az, three dolphins naiant or, and crest, A lion's paw holding a thistle ppr.? Also, I am very anxious to obtain particulars of the birth, life, &c., of Samuel Jay, buried at Cavendish, Oct. 27, 1836. Any information as to any branch of the Jay family will be thankfully received by

A. O. M. JAY.

15, Botolph Lane, Cambridge.

"ARKAS" AS A SURNAME.—Has any one met with such? If so, where? I believe it to be Welsh.

H. G. C.

"A LONG DOZEN."—According to the *Western Morning News* of 21st of September last, a fisherman at East Looe, East Cornwall, giving evidence on the crab and lobster fishery, spoke of twenty-six as "a long dozen." Does this unit obtain elsewhere?

WM. PENGELLY.

Torquay.

HERALDIC.—To what family did the following arms belong?—Az, on two bars or, three cross-crosslets fitchée gu.; on a chief arg., three escalops of the third.

W. M. HARVEY.

Harrold Hall, Bedfordshire.

THE MEMBERS OF PARLIAMENT FOR LINCOLNSHIRE (BOROUGH AND COUNTY).—Can any one kindly inform me who they were at the period 1640-8?

T. F. B.

"HELENA ADELSFREIT."—I have a photograph of a picture with the above title. Wanted an explanation.

DEVOTIONS FOR HOLY COMMUNION.—Can any one tell me how many editions are known to have been issued of—

1. Taylor's Worthy Communicant.
2. Patrick's Christian Sacrifice.
3. The Old Week's Preparation.
4. The New Week's Preparation.
5. The Companion to the Altar (often bound with small editions of the Common Prayer Book until recently)?

Where can I obtain general information about the history of devotional books of this type?

W. L. M.

NICHOLAS BRETON.—Can any reader of "N. & Q." inform me of a perfect copy of the *Arbor of Amorous Devices* (1597)? The only exemplar I can hear of is the imperfect one in the Capell collection, Trinity College, Cambridge. I have had this copied *literatim*; but as it is deficient of the title-page and several pages and *bite*, I am extremely reluctant to put it to press for my collective edition of the *Works in Verse and Prose of Nicholas Breton*, in my Chertsey Worthies' Library. I shall be deeply grateful for tidings of another copy.

A. B. GROSART.

Park View, Blackburn, Lancashire.

HERALDIC BOOK-PLATE.—I have in my collection a book-plate (engraved by Barnes & Co., Coventry Street) which I have hitherto failed to decipher. Can you give me any information? The inscription is as follows:—*FX. BIB. P. D. PRIN. SUC. BUL¹. N. P. R. C. M. B. FR. AS. AC. NAL. S. MDCCXCIII.* The coat of arms is foreign.

G. P.

OLD BIBLES.—Will some one kindly explain the names the "Bear Bible" and the "Yea Bible," given to two old editions?

H. G. W.

"COLLECTIONS FOR THE HISTORY OF COVENTRY."—Where can I meet with these? They are referred to by Lord Nugent in his *Memorials of John Hampden*.

T. W. WEBB.

AUTHORS AND QUOTATIONS WANTED.—

"Come, kiss me, said Colin; I gently said no;
For my mother forbids me to treat the men so."

The name and publisher of the book in which I may find the above.

GERTIE M. T.

"Sworn scholiast of the bestial parts
Of speech. A ribald mouth to shout
In Folly's horny tympanum
Such things as make the wise man dumb."

J. B. DOUGLAS.

Replies.

THE "JIHAD."

(5th S. vi. 288.)

The initial letter is pronounced as the English *j*, and the syllable "had" like "hard." The precise meaning of *Jihād* is "war." The Holy War is strictly called *Jihād-i-Asgbar*, "the lesser war," to distinguish it from *Jihād-i-Akhar*, "the greater war," or the fighting against the lusts of the flesh, and the conversion of the infidel by persuasion instead of compulsion. Both these modes of warfare are commended; equal honour attaches to both careers; for the Moslim is equally praiseworthy, whether as a man of the sword (Seifî) or as a man of learning (Ilmi) he promote the propagation of his faith, in conformity with the text of the Korán:

"The believers are not obliged to go forth to war all together; if a part of every band of them go not forth, it is that they may diligently instruct themselves in their religion, and may admonish their people when they return to them, that they may take heed to themselves."—Sale's translation, chap. ix. 123.

The triliteral Arabic verb, from which *Jihād* is derived, means "a striving with might and main," "the acting with diligence and energy." *Jihād* itself, the verbal noun of the third increased conjugation, signifies "going forth to fight (in the Holy War)"; it also denotes in the Korán the endeavour to promote (chap. xxix. 5), or the advancement of, the true religion (chap. ix. 24); also, opposition to the unbelievers (chap. xxv. 54), and the fighting in defence of the Mohammedan creed (chap. ix. 1).

According to the Osmani military code, by some entitled "*Sîr*,"* by others "*Jihād*,"† war is the permanent and normal condition of a Moslim, both individually and internationally; every infidel, it states, is common property (*Mubah*), to be delivered up to the tender mercies, and placed at the discretion, of the true believer:—

"Fight against them," enjoins the Korán (chap. ii. 189), "until there be no temptation to idolatry, and the religion be God's; but if they desist, then let there be no hostility, except against the ungodly."

Again, in chap. xlvii. 37, "Faint not, neither invite your enemies to peace, while ye are superior; for God is with you." And in chap. xlvii. 4, the defenders of the faith are directed, wherever

* In the *Medîna*, part i. p. 305, the definitions of "*sîr*" and "*jihād*" are thus given: *sîr*, the plural of *sîret*, is derived from *sîr*, "to walk." As a noun *sîr* means, in general, "the step to take," but in jurisprudence it implies, more especially, "the course to be pursued by the Moslims in their relations with the infidels and the Osmani rebels" (*Bougat*).

† *Jihād* generally signifies "to proceed in any undertaking, and by word or deed leave no stone unturned to accomplish it." As a term of jurisprudence it means "to fight against the infidels, striking and slaying them, pillaging their possessions, destroying their temples, breaking their idols," &c.

they "encounter the unbelievers, to strike off their heads . . . and bind them in bonds."

From the same work it appears that the conversion of the infidel is the first object of the Jihād (conf. Korán, chap. xlviii. 16; ii. 189; ix. 11), and deemed contrary to military law and custom to institute a religious war without proposing the fair option of adopting either the Islām, or submission, or the payment of a tribute (Jezié)* :—

"Fight against them who believe not in God, nor in the last day, . . . and profess not the true religion of those unto whom the scriptures have been delivered, † until they pay a tribute by right of subjection" (Korán, chap. ix. 291.)

The preliminaries to a declaration of war involve much ceremony and formality. In his official capacity, the Sheikh-ul-Islām delivers a written opinion as to its legality, and the Grand Vezir, by an imperial rescript, issues a proclamation announcing the Jihād-i-Asghar. In the present century, that emblem of the Holy War, the sacred banner of Mohammed, ‡ has never been exhibited in public as in bygone days, when the highest dignitaries and state functionaries, civil, military, and sacerdotal, tradesmen and handicraftsmen, with their Sheikhs and Pirs, of the thousand and one guilds and professions within the jurisdiction of the four great Mollás of the capital, § were marshalled by the Alai-Chaúshes||—according to the verse of the code of ceremonies,

"This is the law of the Imperial Sword :
First walks the Slave, and after walks the Lord"—

and a procession formed, to escort the sacred relic to the encampment ¶ in the vicinity of Constantinople. With measured steps thousands upon thousands followed each other in succession, so that the procession of the imperial camp began its march at dawn, and continued the whole day until sunset, amidst loyal and pious exclamations, such as—"Allah! únsor es-Sultán" **; "Jahidoo filahi hukka jihadihi" ††; "Edina serat ummoosta-keema." ‡‡

WILLIAM PLATT.

Conservative Club.

* Of such a nature were the contents of a letter written to General Cavaignac by an Arab chief in Algeria, 1832-1836.

† The Kitabi or Ehl-i-Kitab, viz., Jews and Christians.

‡ Sanjak-i-Shercef is religiously preserved in the imperial treasury with the other relics of the prophet, cf. D'Osson, fol. tome i. p. 263. In 1826, at the insurrection of the Janissaries, and in 1829, in the Russian campaign, it was carried only as far as, and the Sultan proceeded no further than, the Ok-Meidan (Hippodrome).

§ Viz., of Constantinople, Galata, Eyyúb, and Scutari.

|| Ushers of processions and public entries.

¶ Ordoo, whither it was borne by one of the forty ensign-bearers selected from the corps of the Harem-i-Kapoojileri, who, to the number of 1,960, are in the palace and personal service of the Sultan.

** "O God, give victory to the Sultan."

†† "Fight in defence of God's true religion."—Korán, chap. xxii. 27.

‡‡ "Direct us in the right path."—Korán, chap. i. 5.

Jihād, as it is more properly spelt, is the Arabic for war, and especially implies a religious war against the infidels. It conveys to the Musalmán the same idea that "crusade" does to the Christian. I am not aware that there is any special mode of proclaiming it. The writer means that a war in defence of their religion will be raised by the Musalmán nations. The word is pronounced with the accent slightly on the last syllable, *jí* as in zoology, and *hád* as in *hard*, though of course without sounding the *r*.
R. Y. S.

MACLISE'S PAINTING OF THE "INTERVIEW BETWEEN WELLINGTON AND BLÜCHER AFTER WATERLOO" (5th S. vi. 48, 98, 112, 230).—The difference between F. G. S.'s opinions and mine seems to be only in words. As he does not insist that the events grouped together in the picture occurred as there depicted, we may agree in terming it a monumental picture. I imagine that the precise spot of the occurrence is not accurately known. Wellington had halted his troops on the rising ground beyond Rossomme and rode on with his staff towards Gemappes, which the advanced corps of the British army had reached. The Prussians coming up from Planchenoit passed the English infantry, who had drawn aside from the Chaussée for this purpose, and the Prussian bands played "God save the King" as they marched by. Blücher possibly came from Planchenoit by the small road which meets the Grande Chaussée at Maison du Roi, and close to this spot he met Wellington returning from Gemappes. Tradition says that Marshal Vorwarts threw himself on the English captain's neck and heartily embraced him. The artist has fortunately not perpetuated this event on his canvas. Those who remember a clever sketch in the Crimea of the *embassades* bestowed by Pelissier on Simpson will agree with me in thinking that similar transactions need not be painted heroically. At any rate Blücher met Wellington and parted from him near the Maison du Roi. Not far from this stood the farm of the Gros Caillon, which the Prussians afterwards burnt. So that the monumental picture undoubtedly reproduces events which took place in the course of the day, though I maintain that it is not strictly accurate to describe them as occurring all together.

SEBASTIAN.

VERSES ON THE INADEQUATE POWERS OF PORTRAITURE (5th S. iv. 363, 416, 496; v. 238, 497; vi. 276).—The subject being "portraiture" in the pictorial sense, the extract from Giles Fletcher at v. 497 is hardly in point. I add the following to the collection :—

"Corporis effigiem, dedit senea lamina. At ò sí Effigiem mentis sic daret iste labor."

Stapleton's *Tres Thomæ*: lines under the portrait of Sir T. More, 1588.

"Si tabula daretur digna animum mallem."

Basil Montagu's ed. of *Bacon's Works*,
1825 : lines surrounding the portrait of
Bacon at 18.

"Such are thy pieces, imitating life

So near, they almost conquer in the strife."

Dryden's "Epistle to Sir Godfrey
Kneller" (*Miscellany Poems*, 1694).

With which we may compare Shakspeare's couplet
in *Venus and Adonis* :—

"Look, where a painter would surpass the life,
His art's with Nature's workmanship at strife."

These inscriptions, &c., are peculiarly interesting
as showing that there was a conventional compli-
ment usual on the occasion of publishing an
engraved portrait. The collection made in
"N. & Q." entirely disposes of the supposition so
often made, that the five couplets which stand
first in this collection are to be taken as Ben
Jonson's testimony to the fidelity of Droeshout's
print. It is now quite certain that Ben would
have written the same had the print been a
greater abomination than it is, and that what he
wrote meant no more than "dear sir" or "your
humble servant."

I close by quoting some lines of Sir John
Beaumont, which are open to the same objection
as those of Giles Fletcher :—

"Art might [*i.e.* before death] with Nature have main-
tain'd her strife,

By curious lines to imitate true life ;

But now those pictures want their livelier grace,

As after death none can well draw the face."

"Lines on the Lady Clifton," 1613, in *Elegiac
Memorials of Worthies*.

JABEZ.

Athenæum Club.

GHAUTS (5th S. iv. 405, 456 ; v. 77, 114).—The
note of H. A. O. very much fortifies my views
respecting *ghaut*, of which *ghât* is only another
form.

H. A. O. thinks that the word is "derived from
the Sanscrit *ghâtta*," to go. Now *ghatta* is merely
an Arabic word spelt in Sanscrit letters. In both
the vowels are inherent in the consonants and
short. The Arabic verb means "to immerse him-
self in water [*demersit in aquam, peculiariter
prono capite*]." Another form of this Arabic verb
has the first *a* expressed, and, therefore, long ;
and this verb means "to descend into (anything)
out of sight" ; and the noun I mentioned is de-
rived from this verb.

The Sanscrit alphabet has one letter corre-
sponding to our *g*, and another to our *gh* ; and, as
"the sound of *h* must be distinctly added to the
unaspirated sound" of this letter,* it is clear that
h is an essential part of *ghatta* ; and this shows
that the first letter of the Arabic word was pro-
nounced as *gh*.

According to Monier Williams,† Sanscrit nouns

are very rarely derived from verbs ; and it is,
therefore, doubtful whether *ghât* could be derived
from *ghatta*, especially as *ghât* is a long syllable.
But the Arabic noun is derived from the verb,
and after the first letter it has *ay* ; so that it may
be written *ghäyt*, and *ghaut* may well be its
English pronunciation.

MR. SKEAT says that I have affirmed that
"*ghaut* cannot be another form of *gote* or *gut*, be-
cause the latter form always means a canal or
drain for water" ; and he cites a passage from
Walpole "On Gardening," in which "a narrow
gut between two terraces" is mentioned, and asks
whether I will "seriously contend that *gut* in
this passage means a channel for water." Now
when I wrote I never mentioned or thought of
gut.* MR. SKEAT, therefore, is in error in all that
he has imputed to me with reference to *gut*.

His question, however, leads me to explain a
misapprehension that seems to have arisen as to
the words *gote* and *gut*. *Gote*, I repeat, is always
applied to a water-course. It is a perfectly well-
known legal term. No man could support a right
to a road under that word in a conveyance. But
gut (like *straight*) is a general term applicable to
any narrow passage. It was primarily applied to
the intestines ; but in a secondary sense it is
applied to a narrow passage by land (of which the
extract from Walpole gives a good example), and
also to a narrow water-course (of which the Hali-
gut, in Hexham, is an instance) ; and, as many
gotes are narrow, it may have been applied to a
gote ; but that is not because it is another form
of *gote*, but because the term well describes such
a narrow channel.

The old folio edition of the statutes has *guttēs*
in the 2 & 3 Edw. VI. c. 30, as cited by MR.
WAY ;† but this is a mistake either of the tran-
scriber or printer. The statute, as correctly printed
by the Record Commission, has *gutt*, with a note
of omission after the second *t*, and the word in full
should be *gutters* ; for the statutes of sewers have in
the 6 Hen. VI. c. 5, *gutteres*, and in the 23 Hen.
VIII. c. 5, *gutters*, and names are often written in
our old records with the fewest letters that will
indicate them (*e.g.*, *pp* for *papa* ; *epi* for *episcopi*) ;
and therefore it is plain that *gutt* was intended to
represent the well-known statutory word *gutters*,
and not an unknown word. The 23 Hen. VIII.
shows that *gutters* and *gotes* are different, for it has
"*gutters, sewers, gotes*" ; and if any one should
suppose that *gut* is a diminutive of *gutter*, the same
remark would apply to *gut*.

But even if *gut* and *gote* were the same, and ap-

* My first note was written before MR. SKEAT's first
note appeared, and in it I referred only to "*gote*," with
its various spellings of *gote*, *goile*, *goyt*, and *goyle*" ; but
I substituted "&c." for *gout*, *goyt*, to shorten the note, in
compliance with the suggestion of the editor.

† See v. 114.

* Mon. Williams, *Sansc. G.*, i. 9.

† *Ibid.*, 39.

plied to a narrow street, that would not tend at all to prove that a Whitby *ghaut* was either. Such *ghauts* consist of landing places, or steps, and approaches, and the latter vary in breadth according as they are used by carriages or foot passengers. The *ghauts* on the Ganges consist, as H. A. O. correctly states, of landing places or steps down to the water. It is quite out of the question to suppose that the name of a narrow street is applicable to such places.

I have just learned from two officers well acquainted with India that the *ghauts* on the Ganges are regularly used by the natives as bathing places. Now the Ganges "has ever been held in great veneration, and as sacred, by the Indians, who think that they are freed from their sins by washing in it at certain times" (6 *Mod. Univ. H.*, 206); and, as both the Arabic verbs well apply to the act of bathing, nothing is more probable than that the name of *ghaut* should be applied to such bathing places, just as we call our bathing places baths. This satisfactorily accounts for the name in India.

I have again tried to discover how long the word has been used in Whitby, and I cannot find that it was used there until long after full communication existed with India; it may, therefore, have been brought from India. It is clear that the English have supposed that the word in India meant a landing place, and therefore any one who brought the word might well apply it to landing places at Whitby.

If the word existed at Whitby before communication with India, it may have been brought thither by the followers of the early Percies on their return from the Crusades.

C. S. G.

MAWBY OR MAWBEY FAMILY (5th S. iv. 227.)—By the kindness and courtesy of Mr. SOLLY I am enabled to send another communication. That gentleman did me the favour of sending for my inspection the third volume of Betham's *Baronetage of England*, &c., London, 1803, 4to. In that work Baronetcy 282, pp. 322-336, is Mawbey, of Botleys, in Surrey, &c. Taking its pedigree at its value, and starting with link No. 18—unless descended from some other and at present unknown family—I consider my own descent is as follows:—

- No. 18. Erasmus Mawby = Mary Wright.
- 19. Richard Mawby = Mary Doge.
- 20. Erasmus Mawby = Frances Cooper.
- 21. John Mawby = Charlotte —.
- 22. Robert Mawby = Mary Adcock.
- 23. Ann Mawby = George Beale.
- 24. Joseph Beale, the writer hereof.

The Shenton registers say with respect to No. 21:—

"John, ye son of Erasmus Mauby and Frances, his wife, was baptized Aprill 2nd, 1725,"—

of which I have the certificate. But no entry of his marriage, nor of his death, is to be found in

the Shenton registers; and he is the only John I can find at all agreeing with my great-grandfather, John Mawby, who seems to have migrated from Shenton, in Leicestershire; married somewhere on May 24, 1753; then settled, and died at Market Deeping, in Lincolnshire, on August 20, 1797. And in formerly taking his baptism from the register, owing to faded ink and faulty writing and figuring, the 1725 seems to have been misread, or miscopied, or misunderstood, as 1728. The Shenton registers also say of his father and mother:—

"Erasmus Mawby and Frances Cooper were married April 7, 1724."

"Erasmus, the son of Richard Mawby and Mary, his wife, was born March 22, 1695, and was baptized April 14, 1695."

This Richard Mawby being the second son of Erasmus Mawby by his first wife, Mary Wright, the daughter of Robert Wright and Mary his wife.

There is, however, another aspect of the inquiry which I not only think, but hope, may interest general genealogists. Baronetcy 200, same volume, is Beckwith, of Aldbrough, in Yorkshire, whose beginning, on p. 36, says:—

"1. HUGO DE MALEBISSE, frater Ricardi, testis anno 3 Stephani, 1138."

Also:—

"Richard, the second son of Hugo, was *Justiciarius ad assisas*, 4 John, 1203; 2 Ric. I. he paid twenty pounds to be forester, as he had been in the time of King Henry. 1 John, he paid five pounds for the farm of Gultres. He founded the abbey of Newbo, in Lincolnshire, of the order of Premonstratensis, and gave to God, St. Mary, and the canons of Newbo, all his lands in the village of Newbo, with the churches of Acastor and Knyveton, &c. This Richard married, and had a numerous issue, which extended itself to many generations."

I have been informed, too, that in Battle Abbey Roll occurs the name of Malebys.

Now, as the identity of Malebys and Malebisse is patent enough, and as Malebisse is shown in the Beckwith baronetage to have been written Malbiss, Malbie, Malby, and as in those and numerous other instances we consider the *l = v*, the conclusion is obvious that Mawby comes from Malebisse or Malebys; and the question then arises, Did the Norfolk family derive from the Norman family? And, if so, were the arms of Battle Abbey Roll Malebys those of Norfolk and other Mawbys? and if they were, what were those arms? For it appears that Sir Hercules Malbie, in 1226, and Hamond Mawbie, in 1339, preferred retaining their own coat armour, by choice.

Can genealogists now trace any Lincolnshire Mawby family to or from the family of Malebisse or Malebys? Link 4 in the pedigree of Beckwith is Sir Simon Malby, or Malbie, or Malbiss, Knt. And we read that

"Richard, the second son of Hugo de Malebisse, was owner of lands, &c., in Lincolnshire, married, and had a

numerous issue, which extended itself to many generations."

J. BRALE.

THE DUKEDOM OF HAMILTON (5th S. vi. 129).—Lord Anne Hamilton, so called after his god-mother, Queen Anne, was third and youngest son of James, fourth Duke of Hamilton and Brandon, K.T., K.G., having been born about the year 1710. He had an ensign's commission in the second regiment of Foot Guards in 1731, but resigned it in 1733, on a change in the administration, and died in France, December 25, 1748, his body being brought over to England for interment at St. James's, Westminster, July 7, 1749. He married at Bath, in October, 1742, Anna-Charlotta-Maria, daughter and heir of Charles Powell, of Penybank, co. Carmarthen (by Mary, daughter of Sir Thomas Powell, Bart., son of Sir John Powell, one of the judges of the Court of King's Bench, 1686-1696), and by her, who died at London, June 26, 1791, aged sixty-five, had two sons, James and Charles-Powell. The former, a colonel in the army, died, without surviving male issue, at Holyrood Abbey, January 22, 1804, aged fifty-seven; and the second, an admiral R.N., who survived till March 12, 1825, left two sons, from the second of whom, Augustus-Barrington-Price-Anna-Powell Hamilton, also an officer in the R.N., born 1781, and died 1849, there was a family of eight sons. The nearest heir male of this ducal house is to be found in the latter branch, after the present duke and his only brother, there being no other descendants, in the male line, existing from James, fifth Duke of Hamilton and Brandon, down to William, the twelfth and present possessor of the titles and extensive honours of this ancient house—rather a singular fact in peerage descent, and deserving of notice as being of unusual occurrence (cf. Douglas's *Peerage*, by Wood, i. 721-2, fol. Edinb., 1813). A. S. A. Richmond.

"FRAMPOLD" (5th S. vi. 325).—I beg leave to submit to the notice of your readers the following quotation from a note, on p. 130, to my edition of *The Two Noble Kinsmen*, Act iii. sc. 5, l. 58:—

"*Frampal*, peevish, froward, pettish, perverse. Slightly corrupted from the Welsh *ffromfol*, passionate, which is derived from the verb *ffroni*, to fume, to be in a pet, to be testy. It is spelt *frampold*, and means vexatious, in *Merry Wives of Windsor*, ii. 2, 94. The etymology of the word, simple as it is, has much exercised the commentators. It is not uncommon, and is given by Ray in his list of South and East-country words. Similarly, I would derive *frump* (hitherto unexplained) from the Welsh *ffrom*, testy, touchy."

WALTER W. SKEAT.

2, Salisbury Villas, Cambridge.

THE BARONS OF BEDFORD (5th S. vi. 168).—To answer WILFRID OF GALWAY's query satisfactorily would, I think, be a very difficult matter.

"The only known descendants in lineal succession from the three dau's of W^m de Beauchamp, Baron of Bedford (as traced by Francis Townsend, Esq., Windsor Herald), are the Lords Stourton, Petre, and E. of Berkeley, from Maud the elder d. The Earl of Peterborough, the Duke of Leeds, Sir W^m Wake, Bart., Sir John Reade, Bart., the E. of Guilford, and Sir Richard Bedingfield, Bart., all descended from Ela, the second dau. of W^m de Beauchamp (through the Pateshulls). And the Duke of Beaufort, the Earl of Leicester, the Duke of Marlborough, and Tho^r Clifford, Esq., descended (through the Botetourts) from Beatrix, third dau. of W^m de Beauchamp."—Lysons's *Hist. of Bedfordshire*, p. 46, note [1806].

In the text Lysons also says that temp. Henry VIII. the Gostwicks acquired a large portion of this barony by purchase from the Bedingfields, and that they sold it to the Duchess of Marlborough, whose descendants afterwards sold it to John, Duke of Bedford, and it is presumed that the interest held in the barony passed with the estate; whether this is so or not, I know not. He also states "that the manor of Bedford, formerly part of the barony of Bedford, has long been vested in the Corporation of Bedford," so that perhaps the latter might be able to put in a claim to the office of hereditary almoner. I suspect the last time it was claimed was on the occasion mentioned by WILFRID OF GALWAY. D. C. E.

THE SHIPS OF THE OLD NAVIGATORS (5th S. vi. 168).—The "relics" of these ships form part of the inquiry. There is a relic of Drake's ship, still shown to visitors to Oxford, in the Bodleian Picture Gallery, known as "Drake's Chair." It is stated in a short notice in *Engravings of the Curiosities in the Colleges and Public Buildings at Oxford*, Oxford, Trash, 1850, p. 3:—

"It was made from a part of the ship in which Admiral Drake sailed round the world, and on it is the following inscription:—

'To this great ship, which round the globe has run,
And match'd in race the chariot of the Sun;
This Pythagorean ship (for it may claim
Without presumption so deserved a name),
By knowledge once, and transformation now,
In her new shape, this sacred port allow.
Drake and his ship could not have wished from fate
A happier station, or more blest estate:
For, lo! a seat of endless rest is given,
To her in Oxford, and to him in heaven.

ABRAHAM COWLEY, 1662.

Sent to the University of Oxford, by order of John Davis, Esq., the King's Commissioner at Deptford."

This is copied from a book which has fallen out of the common list of Oxford guides, and contains several prints of antiquities, selected from Storer's *Oxford*, with the inscription, "Drawn and Eng^d by J. & H. Storer, London: pub^d Aug. 2, 1821, by Sherwood, Heely & Jones." There are prints of the four Oxford "croziers" Wykeham's, Fox's, Latimer's, and Laud's, &c. If the plates are in existence, the work might be republished with advantage in the same cheap form. It was sold for a

shilling. There is no other work in which prints of the same objects are so easily accessible.

Mr. Macray, *Annals of the Bodleian*, p. 94, 1868, states that the name of the ship was the Golden Hind, and that the inscription is in Latin as well as in English, and that the chair was presented when the ship was broken up. But he says that the date when the present was made was 1668. Cowley, however, died July 28, 1667, and the date, as above, is 1662. ED. MARSHALL.
Sandford St. Martin.

According to Abraham Cowley, a chair was made out of the timbers of one of Sir Francis Drake's ships, for amongst the *Verses written on Several Occasions* is an ode, convivial and enthusiastic, "Sitting and Drinking in the Chair made out of the Reliques of Sir Francis Drake's Ship."

Where Cowley saw the chair is a matter for speculation. He might have seen it at the house of that "dear and worthy parishioner," Henry Drake, Esq., from whom Fuller received interesting verbal information respecting the doughty knight. CH. ELKIN MATHEWS.

Codford St. Mary.

[After Cowley wrote his boisterous ode, "Cheer up, my mates, the wind does fairly blow," the cha'r was sent to Oxford. He then wrote the lines beginning "To this great ship," "Upon the Chair made out of Sir Francis Drake's Ship, presented to the University Library of Oxford by John Davis, of Deptford, Esq.,"]

I read lately the following account of a very interesting relic which I hope is still carefully preserved :—

"On a stone pedestal against the inn at Goodwood, in Sussex, is the lion carved in wood which adorned the head of Commodore Anson's ship, the Centurion, during the circumnavigation of the globe. It bears the following inscription :—

Stay, traveller, awhile, and view

One who has travelled more than you,

Quite round the globe ; in each degree,

Anson and I have plowed the sea ;

Torrid and frigid zones have passed,

And, safe ashore arrived at last,

In ease and dignity appear ;

He in the House of Lords—I here."

R. W. H. NASH, B.A.

Florinda Place, Dublin.

The Centurion, Anson's ship, was, I believe, broken up at Halifax, Nova Scotia, before 1830. I there saw portions of her keel, in the shape of snuff-boxes, about that year. I have no doubt but that the present Hydrographer of the Navy could say something about her. J. C. H.

In conversation a few weeks ago with a Dutch friend, I was informed that a portion of the Royal Charles, taken by the Dutch from the English in 1667, was preserved till a very few years ago in the dockyard at Rotterdam. My informant

thought that it was now destroyed, but did not seem quite certain. A. O. V. P.

BÉRANGER AND THE BASTILLE (5th S. vi. 163.)—Béranger was at a school in the Faubourg St. Antoine, from the roof of which he witnessed the capture of the Bastille. In his *Memoirs* he adds :

"That memorable event may be said to have embraced almost all the instruction I ever received there ; for, to the best of my recollection, I was never taught either reading or writing."

OWL.

CAPTAIN SCROPE'S EPITAPH (5th S. vi. 146.)—Will A. A. kindly say where this epitaph is to be found ? T. F. R.

"CLONGY" (5th S. vi. 246), as applied to fresh cow dung, or heavy soil, is in use in Yorkshire. If the same as *clungy*, it is the adjective of the verb to cling. H. P.

In the northern parts of Lincolnshire this word appears under the form *clung*, and means stiff, tenacious, sticky. A farmer said to me last winter, "We've hed a sight o' rain, sir, an' it's mad th' land strange an' *clung* ; we shall want heaps o' frost to meller it."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In this part of North Lincolnshire *clongy* finds its equivalent in the word *clung*, and would be used in the same sense. I cannot find *clongy* in any dictionary to which I have access ; but *clung* I find in the *Dictionary Anglo-Britannicum* of "John Kersey, Philobibul," 2nd edit., 1715, and in N. Bailey's *Dictionary*, 9th edit., 1740.

W. E. HOWLETT.

Kirton in Lindsey.

Under other forms the word is not unknown. "*Clingy*, adj. from cling : apt to cling, adhesive."—Johnson. "*Clungy*, adj., adhesive. North."—Wright's *Provincial Dictionary*.

ED. MARSHALL.

A COPPER HALFPENNY TOKEN (5th S. vi. 203.)—The "Fugios" were the earliest coins issued by the authority of the United States. July 6, 1797, it was—

"Resolved, that the Board of Treasury direct the contractor for the copper coinage to stamp on one side of each piece the following device, viz., thirteen circles linked together, a small circle in the middle, with the words 'United States' round it ; and in the centre the words 'We are one' ; on the other side of the same piece the following device, viz., a dial with the hours expressed on the face of it ; a meridian sun above, on one side of which is to be the word 'Fugio,' and on the other the year, in figures, '1787' ; below the dial, the words 'Mind your Business.'"

J. COLBURN.

Boston, Mass.

SIR THOMAS LITTLETON, BART. (5th S. vi. 288.)—Bromley, in his *Catalogue of Engraved British Portraits*, makes mention of a mezzotint by John Simon, after T. Forster, 1700.

GEORGE M. TRAHERNE.

ARMS OF ROWE FAMILY (5th S. vi. 289.)—The arms borne by families of this name are very dissimilar, and this fact, taken in connexion with the name, Roo, Roe, Rowe, &c., having appeared early in many counties, renders it improbable that the families had a common origin. No house of that name of any note has settled in Yorkshire, but in Kent there is early record. Dugdale (on *Imbanking*) mentions Walt. Roo as in the Commission for viewing banks and ditches betwixt Plumstede and Northflete, 16 Ric. II. In the *Visitation of Devonshire*, 1620 (Harl. Soc.), the descent of Rowe of Kingston, in Staverton, is deduced from "Ricus Row, de com. Cantii, temp. Edw. III.," who married the daughter and heir of "Philippi Rurd," and the arms are given as "Arg., a chevron az. betw. three trefoils slipped per pale gu. and vert.," which, with a slight difference, were those of Sir Thomas Rowe, Lord Mayor of London, 1569, who claimed a Kentish origin (see *Visitn. of London*, 1568, Harl. Soc.). The Rowes of Lamerton, of which family was Nicholas Rowe, the poet laureate, bore the same arms, quartering with them "Gu., three holy lambs couchant arg.," which in the Devonshire *Visitation* are attributed to *Rurde*.

This may be taken as good evidence that those were the proper arms of Rowe and Rurde respectively, although Edmondson (*Complete Body of Heraldry*, 1780) attributes the bearing, "Gu., three holy lambs, staff, cross, and banner arg." to Rowe of Lamerton, and "Az., a chev. betw. three holy lambs, staff, cross, and banner arg." to Row of Kingston. Edmondson gives also the proper arms, as above, under the head of "Row (Devonshire)," and adds that they were granted in 1595.

There was Row of Conington, Hunts, who had no arms recorded with their pedigree in Camden's *Visitation* of that county, 1619 (Camden Society); but in the *Visitation of Middlesex*, 1663, their descendants claimed the same arms as the family of Kingston, in Devon, although showing no proof thereof.

Guillim alludes to "ye ancient family of ye Rowes of Windley-hill, in Derbyshire," and engraves their arms as they are described by Edmondson:—"Or, on a bend cotised az., betw. six trefoils slipped vert, three escalop shells of the field."

Guillim (1679) also refers to Sir Thos. Rowe, of Muswell Hill, whose arms were "Gules, a quetrofoil or." This family was also of Higham Hill, Essex.

The coat, "Arg., a beehive beset with bees diversely volant sa.," Guillim attributes to Roos of Cheshire (Markelsfield).

Edmondson records the following bearings:—Rowe (Lewes, in Sussex)—"Ar., a chev. sa. betw. three lions' heads erased gu.;" Rowe (Colchestock, in Northants)—"Ar., on a chev. az., betw. three trefoils slipped per pale vert and gu., as many bezants."

For pedigrees of Rowe, besides the *Heralds' Visitations* above mentioned, Berry's *Sussex Genealogies*, Tuckett's *Devonshire Pedigrees*, Morant's *Essex*, and last, though not least, "N. & Q.," 1st S. iii. ix.; 3rd S. iii. 74, may be referred to.

W. E. B.

If ARROW refers to Burke's *Armory*, he will see that there was a family of Rowe at Macclesfield, in Cheshire, who bore Arg., a beehive beset with bees volant sable, which coat was granted March 20, 1653. This most likely was a distinct family from the Devonshire one of the same name.

In the *Visitation of Devon*, 1620 (Harl. Soc. Pub., vol. vi. p. 247), is a pedigree of *Row*, beginning with Richard Row, of the county of Kent, temp. Edward III., who married the daughter and heir of Philip *Rurd*. Arms,—Arg., a chev. az. between three trefoils slipped per pale gules and vert.

On the following page is a pedigree of *Rowe* of Lamerton. Arms as above. Quartering,—Gules, three holy lambs couchant argent, for *Rurde*.

From this it seems probable to me that the family discarded their own coat in favour of that of their maternal ancestor, Philip *Rurd*.

WILLIAM C. HEANE.

Cinderford, Gloucestershire.

THE LAST OF CERTAIN WILD ANIMALS IN ENGLAND (5th S. vi. 288.)—I have a note that the last wolf killed in England was before the close of the fourteenth century, in Scotland in 1846, and in Ireland in 1710.

GEORGE WHITE.

St. Briavel's, Epsom.

SIR GEORGE YONGE, BART. (5th S. vi. 328), born at his father's house in Pall Mall in March, 1733, was the last representative of the Culleton family. Sir John Yonge, of Culleton, in Devonshire, was created a baronet at the Restoration, 1661. Sir George was educated at Eton and Leipsic. He was elected member for Honiton in 1754, and represented that place in Parliament till 1796. In 1802 he was again a candidate, but was not elected. In 1755 his father, the celebrated Sir William Yonge, M.P., died, and he succeeded him as fifth baronet. From 1766 to 1770 he was a Lord Commissioner of the Admiralty. In 1782 he was appointed Secretary at War, Vice-Treasurer of Ireland, and sworn of the Privy Council. In 1788 he received the Order of the Bath. From 1794 to 1799 he was Master of the Mint, when he was appointed Governor at the Cape of Good Hope, an office which he appears to have resigned in 1801.

Sir George Yonge took much interest in trade and manufactures, and was induced to embark very largely in the establishment of wool mills at Ottery St. Mary, Devon. The failure of this scheme appears to have been his ruin. There is a short memoir of him in *Public Characters* for 1799, vol. ii. For full accounts of his ancestors see Burke's *Extinct Baronetage*, under Yonge of Culleton, and Burke's *Landed Gentry*, 1853, Sup., p. 319, under Yonge of Puslinch. In the former it is stated that Sir George died in 1810; but it is probable that this is an error, Burke having apparently confounded him with Admiral Sir George Young, Knt., who died in September, 1810, and whose son Samuel was created a baronet, as Young of Formosa Place, co. Bucks, in 1813. In the *Landed Gentry* it is only stated that the baronetcy became extinct about 1812; and in Townsend's *Calendar of Knights*, in the list of Knights Grand Crosses of the Bath, Sir George is said to have died "about 1810." It is not improbable that he died abroad.

EDWARD SOLLY.

The fifth and last baronet died at Hampton Court, Sept. 26, 1812, *æt.* 80, and was buried at Colyton, where his coffin plate has been preserved. After being Secretary at War, and filling several other Government posts, he went in 1799 to the Cape of Good Hope as Governor. Owing to some defalcations there he fell under a cloud. "When possessed of nothing, he has been heard to say that he began life with 80,000*l.* of family property, received a like sum with his lady, and had been paid by the Government for his public services 80,000*l.* 'Honiton,' he exclaimed, 'has swallowed all!'" His father and grandfather had previously represented that borough, and he sat for it from 1754 to 1796.

For the above, and much more relating to the Yonge family of Colyton, see the Introduction by Mr. George Roberts, of Lyme Regis, to the *Diary* of Walter Yonge, Esq., published in 1848 by the Camden Society.

W. E. B.

PROCUŁ will find this baronetcy traced from its creation in 1661 in Courthope's *Synopsis of the Extinct Baronetage*, London, 1835. This authority states that Sir George Yonge died *s.p.*, *circa* 1810, and the title became extinct. This useful little book often has facts not in Burke.

JAMES ROBERTS BROWN.

PLASTER CASTS OF SHAKESPEARE'S FACE (5th S. vi. 307).—I have a cast of the above similar, I believe, in all respects to that at South Kensington. The suggestion that only six were taken is new to me.

CHARLES WYLIE.

"LA COQUETTE CORRIGÉE" (5th S. vi. 349).—Jean Louvé, *dit* Lanoue (or la Noue), died in 1761.

His play, "La Coquette Corrigée," is published in Messrs. Firmin Didot & Co.'s *Chefs-d'œuvre Comiques*, vol. vi., price 3*fs.* Your correspondent will there find the information he requires.

G. A. SCHRUMPF.

TENNYSON: "THERE LIVES MORE FAITH," &c. (5th S. vi. 126).—Is there really obscurity in the poet's paradox? A creed cannot be demonstrated. Wherever found it is a series of mere assertions. Hence many a so-called believer may be less faithful than he who honestly doubts while waiting for—

"The Shadow cloak'd from head to foot
Who keeps the keys of all the creeds."

X. P. D.

ADDISON: DENT (5th S. vi. 29, 173, 236, 349).—Much information concerning the Addison family may be found in the Egerton MSS. at the British Museum. A letter from Fort St. George to Joseph Addison has the following curious postscript:—

"I had almost forgot to advise you of the death of y^r brother Lancelot."

F. B.

DR. JOHNSTONE AND LORD LYTTTELTON (5th S. vi. 287, 329).—Your Australian correspondent is quite right in his supposition that the Dr. Johnstone mentioned in the letter attributed to Lord Lyttelton was Dr. James Johnstone, who was born at Annandale, Scotland, April 14, 1730. A full account of him, extending to nearly six pages, is given in John Chambers's *Biographical Illustrations of Worcestershire* (1820), to which he contributed the account of the death of Thomas, Lord Lyttelton (pp. 527-532). Chambers quotes the passage given in Mr. Frost's recently published work—which I have not seen—but ascribes it to "Fictitious Letters of Thomas, Lord Lyttelton." When Dr. Johnstone is spoken of as "a physician in my neighbourhood," his place of residence was at Kidderminster, five miles from Hagley, and not at Worcester. He came to Kidderminster in 1751, and, in his first year, "acquired 100 pounds." On the death of his son, a physician at Worcester, in the year 1783, "together with the coincidence of the death of his dearest friend, the Rev. Job Orton," he removed to Worcester, and died there April 28, 1802, aged seventy-three.

"In the 54th volume of the *Phil. Trans.* he published the first sketch of his opinions of the uses of the ganglions of the nerves, a subject which he afterwards pursued in the 57th and 60th volumes of the same work, viz., 'History of a Fœtus born with a very Imperfect Brain; to which is subjoined a Supplement to the Essay on the Use of Ganglions.'—*Phil. Trans. Abridged.* The publication of these papers procured the author the notice and friendship of many distinguished persons at this period, and, amongst others, of the illustrious Haller, with whom a correspondence commenced in 1761, and continued till 1775. It consists chiefly of physiological

and critical observations on the doctrine of ganglions, in which Haller candidly offers objections, and admits of reply. In a letter, dated May 25, 1769, after some prefatory observations on Dr. Johnstone's doctrine, he adds: 'For anything I know, there is but one objection, the ophthalmic ganglion, which lies entirely between nerves dedicated to voluntary motion. I shall look for some opportunity of showing you my just regard,' &c. The objection is satisfactorily answered in a subsequent work by our author, entitled *Medical Essays and Observations*. These papers were collected and enlarged, and published in Salop, in 1771, under the title of *Essays on the Ganglions of the Nerves*. They were again published in 1795, with many valuable physiological and pathological additions, and with several other practical tracts, in one volume, entitled *Medical Essays and Observations, with Disquisitions relating to the Nervous System*. This volume was translated into the German and French languages."

This extract from Chambers's work will, probably, supply Mr. MARCUS CLARKE with the information he requires. CUTHBERT BEDE.

THE SPANISH HALF-DOLLAR (5th S. iv. 328, 352, 396.)—The account of this coin given by T. J. A., at the last reference, is perfectly correct; but he omits to state that it gave rise to the not very loyal *mot*, that it displayed "the head of a fool on the neck of a knave."

JOHN WOODWARD.

VOLTAIRE'S PORTRAIT (5th S. iii. 409; vi. 135.)—I have two small busts, some four or five inches high, of Voltaire and Rousseau. They were executed by Nollekens, and presented by him to Mr. W. Hodson (a friend of Sir Francis Burdett in his early days), who published a *Life of Napoleon*, the *Guide to Knowledge*, and other works. He gave them to his niece, who, in her turn, gave them to me.

I enclose my card, that you may refer any one to me who may wish to see them. N. H. C.

THE INSCRIPTION AT CHAMPÉRY (5th S. vi. 206, 253.)—I send you an exact copy of the inscription, which I have received from M. Donnet, curé of Champéry (Valais):—

Quod an Tris Mulce pa
guis ti Dine vit
hoc san chris Dulce la

The version given by Mr. WARREN is, consequently, the only correct one:—

"Quod anguis tristi mulcedine pavit
Hoc sanguis Christi dulcedine lavit."

This inscription, about which M. Donnet has not been able to give any information, seems to be of the same date as the village church itself, built in 1726.

CH. BERTHOUD.
Gingins, Canton de Vaud, Suisse.

THE PASTORAL STAFF WHICH BUDDÉ (5th S. vi. 28, 135, 339.)—J. H. I. is mistaken. *Tannhäuser*; or, *the Battle of the Bards* (not "Battle of the Buds") was the joint composition of the Hon.

Julian Fane ("Neville Temple") and the present Lord Lytton ("Edward Trevor"). The pseudonym adopted by Julian Fane was composed from his family motto, "Ne vile fano," which led to some of his friends ingeniously guessing the secret of the authorship. Lord Lytton gives an interesting account of the poem in his memoir of Julian Fane, published in 1871.

SP. HENDERSON WILLIAMS.

5, Essex Court, Temple.

PORTRAITS OF DEFOE (5th S. vi. 229, 315.)—The portrait which forms the frontispiece to the 1706 folio of *Jure Divino* (at least in my copy) is signed "M. V^{dr} Gucht, sculp." but nothing is said about the painter of it. I should say it was painted by no Fleming; and M. Vander Gucht (not Vander "Gutch," as spelt by Mr. WARD) figures in Bryan's *Dictionary* (Stanley's edition) as an engraver only. The list of portraits by him in Bryan's book includes none of Defoe. The print in *Jure Divino* has by way of inscription merely the words, "Laudatur et Alget. Juven. Sat. I."; but there is another old engraving differing slightly in details from this, though it may probably be taken from the same original. Of this I only have before me a modern reproduction engraved by W. J. Alais; but the old signatures on it are "I. Taverner, Pinx." and "M. V^{dr} Gucht, sculp." Underneath, in place of the words from Juvenal, is inscribed:—"Daniel De Foe, Author of the Trueborn Englishman." I should think it probable that, if these be really two portraits, "I. Taverner" painted or drew them both; and I presume this artist, whose name does not occur in Bryan, was Jeremiah Taverner, who is described in Redgrave's *Dictionary of Artists of the English School* thus:

"Taverner, Jeremiah, portrait painter. Practised early in the first half of the eighteenth century. There is a portrait by [sic, but query of!] him, mezzo-tinted, by J. Smith. He was the author of several plays."

H. BUXTON FORMAN.

38, Marlborough Hill, St. John's Wood.

IRETON THE REGICIDE (5th S. vi. 287, 334.)—Will J. L. C. be good enough to give authority for the assertion that Mary Carter was not the daughter of Henry Ireton, but of his widow (Bridget Cromwell) by her second husband, General Charles Fleetwood? It is evident that E. S. R. is mistaken in stating that the lady in question had by John Carter, Esq., her husband, two sons—John, who died in 1700, aged seventy-two; and Nathaniel, who died in 1722, aged eighty-seven. For, as Henry Ireton was not married to Bridget Cromwell until 1646, it is obvious that they could not have had a grandson born in 1628. It seems probable (if Mr. GEORGE WHITE's note be correct) that Nathaniel Carter, who was buried in St. Nicholas's Church at Great Yarmouth, in the year 1722, was the husband and not the son of Mary

Ireton, as affirmed by E. S. R. Margaret Ireton, the wife of Henry Swinburne, of Henthwaite, whose monumental inscription is noted by F. B., was one of the Irtons, of Irton, in Cumberland—a family in no way connected with Henry Ireton, the regicide, whose ancestors were seated at Little Ireton, in Derbyshire. A. E. L. L.

J. L. C.'s reply is very valuable. It is hoped that, from his genealogical skill, he can advance a step further, and say whether Fleetwood had, or had not, by Bridget Cromwell another daughter, Frances, who married Capt. Fennel. See "Fleetwood House," 4th S. ix. 296, 362, 435.

JOHN PIKE.

PROF. WILSON'S ESSAYS (5th S. vi. 287, 336).—I have before me a letter of Prof. Ferrier, who edited his illustrious relative's works, in which he says, "What you say about the 'Spenser' [articles] gives me, I confess, some qualms of conscience." This remark was called forth by a notice, in a provincial journal, of Prof. Wilson's works, in which the hope was expressed that Prof. Ferrier did not surely mean to exclude from the collected edition of Wilson's works his unrivalled critiques on Spenser. Hallam said of them, "None need now approach the same subject." These articles are beyond all question the best that have ever appeared on Spenser's poetry. I remember their first appearance, and felt great disappointment when *Blackwood* appeared without them. They eminently deserve republication, and if to them were added the inimitable papers by Wilson on Mrs. Jameson's work on the women of Shakspeare, entitled *Characteristics of Women*, we should have a volume excelled by none in the language for true discrimination or appreciation of poetry. A. L.

CROMWELL'S ARMS AND PEDIGREE (5th S. vi. 127, 333).—If Mr. HENFREY will consult the *Visitation of Huntingdonshire* in 1613, by Camden (published in 1848 by the Camden Society), he will find, at pp. 79-80, the arms of Cromwell blazoned with six quarterings, and a pedigree which will aid him in assigning them to their respective owners. J. WOODWARD.
Montrose.

THE OLA BÍBÍ, OR SMALLPOX GODDESS (5th S. vi. 144).—Ola is the Hindi word for hail, and Ola BÍbí, or the Hail Lady, is worshipped in cases of smallpox on account of the resemblance of the pustules on eruption to hailstones, and would hardly therefore be considered efficacious in cholera, as described in the account given in the *Examiner* on the authority of the Panjáb blue-book.

Does this work say that the magistrate of Delhi made any attempt to bring the persons who stoned the vaccinators in the streets to punishment? because, if not, the whole story would have the

appearance of being a squib, invented by the author for purposes not generally appreciated by Oriental students. E.

Starcross, near Exeter.

THE SMALLEST BOOKS IN THE WORLD (5th S. vi. 265, 316).—In the account of small books I do not see mention of a very tiny edition of a popular English classic, to wit, Swift's *Gulliver's Travels*. I possess a copy of this work. It measures exactly 1½ inch in length and 1 inch in breadth. The bastard title-page says:—"A | Lilliputian | Folio Edition | of | Gulliver's | Travels." The title-page is:—"Gulliver's | Travels, | containing | His Voyages | to | Lilliput, | &c. | London : | reprinted | for R. Snagg, | 13, Brunswick Street, | Sarry Road. | 1801." The description of Lilliput occupies the first sixty-two pages; "A Voyage to Brobdingnag" occupies the remaining fifty-eight pages. The printers' colophon is:—"Printed by Ruffy & Evans, 37, Leadenhall Street." It is a neat specimen of printing; but, although styled a folio edition, the matter is very, very much abridged, and abbreviations, as may be supposed, abound. To say that it is not mentioned in Lowndes means very little; but can any reader say whether this aptly Lilliputian edition is at all known, or of any account as a curiosity? GETE.

HEATH ON CHELSEA COMMON (5th S. vi. 212, 296).—It is not very likely, considering the date of the *Flora of Middlesex*, that it should contain an authentic record of the occurrence of heath on Chelsea Common, since the common had probably all the heath destroyed by the middle of last century, when large quantities of manure were laid upon it, and its dimensions were greatly curtailed. There is a local tradition that the common was at one time called Chelsea Heath, and its original soil was a sandy loam, where furze and heath might be expected to grow wild. On Hounslow and Hampstead Heaths, which closely resemble what Chelsea Common was, species of the genus *Erica* occur, or did till very recently; hence there is good presumptive evidence in favour of my assertion, although the word "know" may be a too positive way of putting it. J. R. S. C.

CHILD = FEMALE CHILD (5th S. v. 145, 180, 337, 371, 498; vi. 96, 157, 196).—I cannot altogether agree with L. C. R. (p. 157) in his assertion that "in Gloucestershire everything is he but a tom cat, and that is she." The following couplet, which some years ago I heard from the mouth of a Gloucestershire "worthy," gives the correct expression in form and fact:—

"In Gloucestershire everything always is he
Except a cock-turkey, and he is a she."

F. S.

Churchdown.

AUTHORS AND QUOTATIONS WANTED (5th S. v. 118).—

"If the soul immortal be,
Is not its love immortal too?"

The Rev. John Norris, a Wiltshire bard, and one who ranks as one of the most eminent of the English Platonists, has, in a short poem, *Damon and Pythias; or, Friendship in Perfection*, the following lines:—

"*Dam.* Keep your love true, I dare engage that mine
Shall, like my soul, immortal prove."

Norris was born 1657, and died 1711. And Byron has the following verse, a rendering of "Tu mi chamas":—

"You call me still your life. Oh! change the word,—
Life is as transient as the inconstant sigh:

Say rather I'm your soul, more just that name,
For, like the soul, my love can never die."

The lines by Norris and by Byron seem to answer the question asked in your correspondent's distich.

FREDK. RYLE.

(5th S. vi. 349.)

"She ran till she came," &c.

Is there any association between this and—

"Three long miles the little foot-paige walked,
And three long miles he ran;
And he ran till he came to a wide water,
Where he lay on his breast and he swam,"

which I heard or read somewhere years ago?

X. P. D.

"Life is not as idle ore," &c.

—Tennyson's *In Memoriam*, canto cxvii. v. 5.

W. S.

Manchester.

Miscellaneous.

NOTES ON BOOKS, &c.

The Flavian Amphitheatre, commonly called the Colosseum, at Rome: its History and Substructure, compared with other Amphitheatres. By John Henry Parker, C.B. (Oxford, J. Parker; London, Murray.)

THE Colosseum has been written about before, but never in so attractive and masterly a way as in this book. Mr. Parker not only gives a complete history of the great structure, with all the latest discoveries, but he takes the reader into every corner of it, below as well as above the arena, and the "below" was more than half of the whole building. In this way the edifice and all that was done in it, and how it was done, are brought before the gratified mental eye; much more, we might say, brought before the actual eye by the admirable photographs, by which the artist shows how the animals leaped through the arena, how naval battles were fought there in wild mimicry, and how men died to make a Roman holiday. There are three dozen photographic plates; by their aid, the author guiding, stay-at-home travellers may get into every corner of the Colosseum without risk of catching the deadly Roman fever; and for those who have been there, and have been lucky enough to reach home unscathed by that dire malady, this volume will prove a delightful refresher. We are reminded by it of Maffei's book, which, translated by the well-known Alexander Gordon, figured on the London tables of our great-grandfathers in George II.'s reign, namely, "*A Complete History of the Ancient Amphitheatres, more particularly regarding the Architecture of those Buildings, and in particular that of Verona.*" By the Marquis Scipio Maffei. Made English from the Italian Original by Alexander Gordon, M.A. Adorned with Sculptures." The title-page, which runs on to a great length, has no

date, but it was published in 1780. Chief among the names of its co-publishers are "W. Sare, over against the Royal Bagnio, Long Acre," and "F. Noble, at Otway's Head, St. Martin's Court, Leicester Fields." A little while ago this book was to be found at the second-hand booksellers', and, if it has not been bought up for America, we advise all readers to buy it, and having read it, as well as Mr. Parker's, it will be hard for them to say with which they have been the more delighted. Of course the greater amount of information is in Mr. Parker's, but there is much profit in comparing what both say on amphitheatres generally.

Boudoir Ballads. By J. Ashby Sterry. (Chatto & Windus.)

ONE might say there is nothing in this book; neither is there in a soap-bubble, but that is light and graceful. There is no more in it than there is in a rainbow; but a rainbow is beautiful, and just as the sun's rays catch the drops of falling rain, so does Mr. Sterry's humour catch passing incidents and give them brilliant colour and impressive form. He is a master in drawing-room verses. Now and then, perhaps, he shows a kinship to the late naughty "Mr. Thomas Little," as for instance in *George's Girdle*, but there is no more of it than one may smile at. Mr. Sterry uses one word uncommonly hard—*pet* or *pets*. Not only has he a *pet* in every lady, but *pets* in what they wear. He makes the last word, *pets*, rhyme to *pantalottes*, *trouserettes*, *ulsterettes*, *chemisettes*, &c. His nymphs with these pretty adornings are not exactly made for the wear and tear of life, but they are pretty things for a swain to sing in graceful *rondelles*. Mr. Sterry's book will have to stand the wear and tear of a world of readers. When they have got through it, they will find themselves refreshed and exhilarated, and that is no little testimony in its favour.

Man, considered Socially and Morally. By George Sparkes. (Longmans & Co.)

ENLARGED from 160 to 244 pages, Mr. Sparkes gives us the second edition of his handy little volume of memoranda made over a wide field of reading. Those who have not the time or power to dive deeply into the multifarious subjects that Mr. Sparkes treats of will here find a welcome resource.

In the useful *Epochs of English History* (Longmans & Co.), Prof. Rowley has undertaken the "Rise of the People and Growth of Parliament" during the important period lasting from the great Charter to the accession of Henry VII. Five capital subjects are rightly kept totally distinct, and outline maps are provided, in addition to an ample chronological table.—From Messrs. H. S. King & Co. we have received *Poems*, by Henry Weybridge Ferris. Some translations are also included.—*Rakings over Many Seasons*, by Richard Trot Fisher (Pickering), is a charming collection of verse.—In the *St. James's Magazine*, for November, "Our Noble Houses" by Mr. S. R. Townshend Mayer, is continued; and the *Churchman's Shilling Magazine* has an interesting paper on "The Nestorian Churches."

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

YRAM—"Watling Street, which Leland called Atheling or Noble Street, but since he sheweth no reason why, I rather take it to be so named of that great highway of the same calling" (Stow, p. 129, W. J. Thoms's edition). This old Roman road, one of the celebrated four, ran

"from Richborough or Dover, through Canterbury and London, across the island to Chester. The Saxons... connected this wonderful work with one of their own mythical traditions, and called it Wæstlinga Street, the road of the Wæstlings or sons of Wæstla—a name still retained by the portion of it which ran through London" (Wright's *The Celt, the Roman, and the Saxon*, p. 450). King Wæstla belonged to the Saxon mythology.

M. P. S.—The Royal Society Club dates from the first half of the last century. It was then called the Club of Royal Philosophers. A claim is sometimes made for its having been founded in the reign of Charles II. The first volume of the club minutes, however, opens at the date October 27, 1743, when the members met to dine at the "Mitre" in Fleet Street, where they continued to dine for forty years. The number of members is limited to forty, each being of course a F.R.S.

H. A.—Henry Hudson left Gravesend on May Day, 1607, and on September 15 he was back again, off Tilbury Hope. That was the first of his four voyages (from the last of which he never returned), but it was not the first led by an Englishman to find a north-east or a north-west passage. Hudson was preceded by Willoughby (1583), Frobisher, Davis, Waymouth, and Knight (1600). Both Willoughby and Hudson perished.

G. G. K.—When we consider the names of the scholars on the paper sent to us, we can only say, "Non nostrum tantum," &c., and that we should be satisfied with the letter-press as it stands; but all depends upon what the name of the society really means.

W. A.—"Wearin' Awa'." It would be enough to make Burns himself "as mad as the deil pu' in heather" to have his ladies' pocket-book nonsense attributed to him.

ALBYN.—The woman burned at Dornoch (Ross-shire) in 1727 was the last unfortunate creature who suffered capital punishment for witchcraft in Scotland.

PANDONYME (Lisbon) should write to a Spiritualist journal. We cannot insert his query—for very good reasons.

T. R. P.—Quite wrong; it was Hurd, Bishop of Worcester, who refused the archbishopric of Canterbury.

E. H. MALCOLM.—Suitable for the *Æra*, not for "N. & Q."

W. K.—The "lump of chalk" story has been printed thousands of times.

ANON. (Edgbaston).—We will endeavour to procure the information you require.

SAMUEL WALKER.—Anticipated; see 5th S. i. 374.

T. E.—Anticipated.

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In order to visit a spot hallowed by having been the abode of genius, and the subject of many an old romance and song, a day, fine as it proved, was very recently selected for a visit to Ettrick Forest and its chief object of attraction, St. Mary's Loch, or, as Scott and Wordsworth have styled it, St. Mary's Lake. A glorious September morning rose, and it was the more appreciated from its succeeding a week of very broken weather, and Selkirk was

quitted, a comfortable seat having first been secured on the box of a waggonette. The little town was scarcely left behind before the first object of interest appeared, Philiphaugh, where the battle was fought in which General Leslie, who commanded the Covenanters, defeated the Marquis of Montrose in 1645. Further on was situated Bowhill, one of the many mansions of the Duke of Buccleuch, which contains, amongst its many treasures, a portrait by Sir Godfrey Kneller of the unfortunate Duke of Monmouth, and another of Anne, his duchess, who "wept o'er Monmouth's bloody tomb." Foulshiels, the birthplace of one of our earliest African travellers, Mungo Park, next claimed attention; and a little further up the river the shattered keep of Newark Castle, renowned in Border story, and where the scene of *The Lay of the Last Minstrel* is laid, stood proudly out against the autumn sky. The supposed scene of the tragedy so beautifully described in that most touching of ballads, *The Dowry Dens of Yarrow*, and as finely limned by Sir J. Noel Paton, was then passed. Then came Mount Bengier, the farm, and Altrive, the death-place, of the Ettrick Shepherd.

St. Mary's Loch was reached at length, after a drive of some nineteen miles, and a day better adapted for a visit to it could not well be imagined. There was not a breath of wind to ripple its surface, which looked like an immense mirror—"not a feature of the hills was in the mirror slighted." Sir Walter Scott's description of it at once occurred to me:—

"Far in the mirror bright and blue,
Each hill's huge outline you may view."

And its appearance reminded me as typical of the "sea of glass before the throne like unto crystal," in that majestic vision which the Evangelist St. John saw in the Apocalypse. The spurs of the hills descended close to the margin of the loch, and the gravestones in the kirkyard of the ruined chapel of St. Mary stood out distinctly and well defined in the sunshine. Recollecting, from past experience, that in order to see any lake to advantage it ought to be looked down upon from an eminence, I climbed one of the hills; and certainly the prospect most amply atoned for the difficulty of the ascent, for underneath lay the loch like a silver shield, and the passing clouds were reflected in its bosom as in a Claude glass. The length of the lake is about three and a half miles, and its breadth averages about half a mile; and I longed for a power like that of Thomson of Duddingston, the finest of Scotch amateur painters—one whom Professor Wilson truly called a patriotic painter—to fix on indelible canvas St. Mary's Loch. One of his finest productions, a landscape representing the Castle of Wolf's Crag, from *The Bride of Lammermoor*, given by him to his friend Sir Walter Scott, is still a con-

spicuous ornament on the walls of Abbotsford. A slight refection was discussed on the hill-top, and a volume of Wordsworth extracted for perusal—his three charming poems, *Yarrow Unvisited*, *Yarrow Visited*, and *Yarrow Revisited*. The first was written in 1803, on his first visit to Scotland, and on his first becoming acquainted with Sir Walter Scott, who was then engaged on *The Lay of the Last Minstrel*, which Wordsworth ever considered the finest of Scott's poems. Eleven years elapsed before his second visit, and he had then as his guide, philosopher, and friend, through the beautiful district, one most admirably adapted for a cicerone, the Ettrick Shepherd. Seventeen years more passed away, and Wordsworth had then come to pay a parting visit to Sir Walter Scott before his setting out for Italy, and then *Yarrow Revisited* was written. How futile must have seemed human hopes to the brother poet when he thought of Sir Walter having said, a few short years before, "I mean to live till I am eighty, and shall write as long as I live." Sir Walter died in the following year, 1832. The first and last of these poems are associated with Sir Walter Scott, the second with the Ettrick Shepherd.

Descending the hill, a visit of inspection was paid to Tibbie Shields' cottage, at the head of St. Mary's Loch, lying between it and the Loch of the Lowes, where the scene of one of the *Noctes Ambrosianæ* is laid, and in which it is compared to "a wren's nest, round and theekit wi' moss—a wren's nest no easy fund, yet when you happen to keek on't, you wunner hoo ye never saw the happy housie afore." It is, indeed, a very humble dwelling, but affords shelter and entertainment to disciples of Izaak Walton even now; and in the "ingle neuk" in the kitchen sat the veritable Tibbie, now old and grey-headed, evidently having passed the usual period allotted to the life of man. Within a short distance of "Tibbie's," as the cottage is usually called, is the statue of James Hogg, the Ettrick Shepherd, representing him in a sitting posture, and on the front of it is the following simple inscription:—

"JAMES HOGG, THE ETTRICK SHEPHERD,
Born 1770, died 1835."

—and on the other three sides are inscribed stanzas from his poems. His mortal remains find a sepulchre in the kirkyard of Ettrick, some five miles distant. How well has his compatriot, my old friend the late William Jerdan, in his pleasant book, *Men I have Known*, described the Shepherd's poetical talents:—

"And the spirit of song was upon him. He made music to the streams, which answered him in music; and love tuned his reed to the utterance of truthful pathos and hymns consecrated to the simple beauties of nature, unsurpassed by Grecian idyll, or the brightest gems that ever emanated from exquisite art."

What an amusing autobiographical sketch has

Hogg given of his own early days when a lad amongst these hills:—

"My wages for the half-year were a ewe lamb and a pair of new shoes. Even at that early age my fancy seems to have been a hard neighbour for both judgment and memory. I was wont to strip off my clothes and run races against time, or rather against myself; and in the course of these exploits, which I have accomplished much to my own admiration, I first lost my plaid, then my bonnet, then my coat, and finally my hose, for as for shoes I had none."

Yet the collected list of books by the Shepherd, educated alone in the school of nature, numbers thirty-one volumes. How kind a friend up to the last did he find in the Duke of Buccleuch, whose praises on attaining his majority he had sung in the *Noctes Ambrosianæ* in 1826:—

"Then join in my chorus,
Ye lads of the Forest,
We'll hilt of our muirs and our mountains of blue,
And halloo for ever,
Till a' the tow'rs shiver,
The name of our Master, young Wat of Buccleuch."

Par parenthèse, well and nobly has the present Duke of Buccleuch justified the promise of his youth in every way.

Near the loch is situated another place often celebrated in legendary lore, Dryhope Tower—the residence of Mary Scott, the Flower of Yarrow, who was wooed by all the chieftains of the Border, and won by Wat of Harden—and Blackhouse Tower, the scene of the Douglas tragedy. But want of time hindered a careful inspection of many objects of interest and more strolling about the beautiful glens, for a coach left in the afternoon for Moffat, in Dumfriesshire. The drive to that place was grand, along a road closed in on every side by lofty precipitous mountains, and a fine waterfall called the Grey Mare's Tail* was passed. Moffat, a pleasant little town, was at length reached, the Brundisium of the journey, and the comforts of a good inn appreciated after the pleasant day spent in the Forest of Ettrick.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE HISTORY OF JACOB AND HIS TWELVE SONS."

The appearance in our literature of this curious old poem dates as far back as the time of Wynkyn de Worde, by whom it was first printed. Mr. Collier has reprinted it in his *Illustrations of Early English Popular Literature* (2 vols. 4to., 1863-4: a most interesting and covetable collection, of which only fifty copies were printed for private circulation) from John Alde's unique exemplar (? circa 1570). From the quotations, however, which I shall have occasion to make below, it will be apparent that the language belongs to the time of Henry VII. or

* See Introduction to second canto of *Marmion*.

Henry VIII. rather than to the time of Queen Elizabeth (see Mr. Collier's Prefatory Note).

The anonymous author does not hesitate to assert—

"Now, ye that shall this book see or read,
Doo not think that it is contrived of any fable,
For it is the very Bible in deed,
Wherin our faith is groundd ful stable";

but we shall see that the liberties taken with this "very Bible" are as bold as some of them are ingenious.

As if the casting of Joseph into a pit—and it is to the portion relating to him that I shall confine my remarks—was too insignificant and commonplace, our author gives the incident thus :—

"Rubin said, Brethern, he is of our owne blood :
Let us not kil him with sword nor knife,
Bu binde we his hands and lay him on the flood ;
Soon the streme wil bereeue him his life.
So took they Joseph, that thought on no strife,
And wrapped his shert about his face,
And layd him on the fome, there was no grace.

But as God would it was ebbing water.
Soon went they to dinner, & after to their play,
And as they looked from them a fer,
They saw poore Joseph sprawling where he lay,
All arayed in foule ose and clay.
Let us goe, they sayd, and kil him out right ;
We need not then feare that he dreamed the last night."

The Sacred History informs us that it was to a company of Midianite merchants that the brethren resolved to sell Joseph ; but here we have it that he was sold to a "chapman," who performed the journey to Egypt-by sea :—

"Now leaue we of them, & speak we of the chapman
That passed ouer the sea into Egypt land.
But truly ere that he thether came,
The wind stiffly against them did stand ;
And yet at the last an hauen they fand.
The chapman led Joseph with a rope in the streat :
Him for to bye came many a Lord great."

Joseph is bought by Pharaoh's steward for "an C pound"; and his exemplary conduct and personal appearance won for him the regard and esteem of all with whom he came into contact. Quite an ingenious version is given by our author of the circumstance that led to Joseph's imprisonment. In the poem it is not Potiphar's wife, but the Queen herself, who falls in love with Joseph :—

"He said, Madame, I will be true to my lord,
Traitor will I neuer be to my souerain :
Therefore, beleve me at a word,
Rather then doo so, I had leuer be slaine.
With that loud did she cry, and brake her lace in twain,
And smit her nose that gushed all in blood,
And rent down her serket that was of silk so good."

The next step in Joseph's career is the prison, to which he is sent by the outraged monarch.

How Jacob and his sons had come to know that there was corn in Egypt, Scripture is silent ; but our author does not hesitate to affirm that Joseph—now in high authority—in his yearning after his home and friends,—

"threw much chaffe on the water that was light,
That unto Israel the winde might it drue."

The chaff comes to be seen by the sons of Jacob :—

"At the last, the xj brethern by the sea side gan gone,
They saw where the chaffe came flecting on the fome.

Then home to their father these brethern did come,
And of the chaffe shewed him that they did finde.
Out of what countrey, said Jacob, should it come ?
Can ye tel ? and which way commeth the winde ?
It came out of Egypt, they answered by their minde,
In faith, said his children, that by him did stand.
Now, would to God, said Jacob, we were all in that land."

Our author evidently had a partiality for the sea, for we find that the brethren were sent to Egypt in "a galley" prepared by their father :—

"The ship was swift that they in rode ;
God did them send also a faire winde,
And soon they passed ouer the sea brude ;
So a crosse haven forsooth gan they finde."

Having come to Egypt, the first man they met—

"was an Harper
That knew Israel, for he had traueled far."

This wandering minstrel knew the customs of the country, and perhaps much of the after success of the brethren was due to his disinterested kindness. Finding that it was their intention to go to court, the harper gave them a ring for his brother, who was porter there, and by whose influence they would be sure to come into further favour.

There is only one other point to which I shall revert. In the Old Testament narrative we are told that "Rachel died, and was buried in the way to Ephrath, which is Beth-lehem." In the poem before us, Rachel is alive when the brethren bring word of Joseph's alleged death, and she is still alive when Jacob and his family reach Egypt. Joseph entertains them there as became his high position :—

"Then at the table his father he did set,
With his mother Rachel, and many other mo."

It may be noted that, for the waggons which Joseph sent to take his father and family down to Egypt, a ship is substituted. S.

THE BROUNS, BARONS OF COLSTOUN, AND
FIELD-MARSHAL BROWN, OF THE AUSTRIAN
SERVICE IN 1735.

Mr. Carlyle, in his *Life of Frederick the Great*, complains that John D'Alton, in what the historian calls "a big dropsical book of languid quality," gives no information about the family of Field-Marshal Brown, of the Austrian Army in the last century. "The Spanish fleet you cannot see because 'tis not in sight"; and D'Alton's book being devoted to the illustration of James II.'s Army List, the fact that Brown never was in that king's army, and was not born till after 1700, sufficiently accounts for D'Alton saying little about him

or his ancestors. I have obtained from an old MS. of the seventeenth century a good deal of information respecting the Marshal's immediate ancestors, who were related to the Springs, ancestors of Lord Montague, the Fitzgeralds of Ballynard, county Limerick, and other Irish families. But I want to clear up some links in the earlier part of his pedigree. These Browns, of whom was the Austrian Marshal, are not related to the Kenmare, Kilmaine, and Sligo lords (whose ancestors came to Ireland in Tudor times), but descend from a Sir Reginald and Philip Le Brun, or Broun, who were sheriffs of Kerry and Limerick in the reigns of Edward I. and Edward II. Sir Ralph Le Brun, Baron of Colstoun, swore fealty to Edward I. at Berwick on the 23rd of August, 1296. In the following year, Maurice Fitz Thomas, the second Lord of Kerry, was summoned to Scotland by the same king, "whither he went," says Archdall, "with horse and arms prepared for service." The Fitzgeralds and Fitzgibbons went also to assist the kings of England in their Scotch wars, and are said to have married Scotchwomen. That Maurice Fitz Thomas also married a lady of the Scotch family of Macleod there can be little or no doubt.* About seven years after Sir Ralph Le Brun and Lord Kerry had joined Edward I. in Scotland, we find Philip Le Brun Sheriff of Kerry and Limerick, while Sir Reginald Le Brun, or Broun, and Gilbert and Nigel Broun held the same office in the reign of Edward II. These were certainly scions of the Colstoun tree. Can any of the correspondents of "N. & Q.," who are versed in Scotch historical genealogy, kindly give me information respecting the Colstoun house between 1200 and 1400, which might throw more light on the connexion between the Scottish and Irish branches? The Brouns continued to hold large estates in Kerry (part of which was known as Broun-Cantelow, from their marriages with the Canteloupes, or Cantelous, of North Kerry) until 1584, when they lost all; but in Limerick their descendants had property at least until Ulysses Brown, afterwards Marshal, went into exile about 1700. I do not know if any of the family yet remain, but in Burke's *Landed Gentry* for 1857, I see the name of John Brown, Esq., of Clonboy, co. Clare, as head of a family which has on its coat of arms the fleur-de-lis of the Colstoun Brouns, with

the addition of a thistle. The Brouns of Kerry, in Plantagenet times, I think used the same arms, and, so far as I know, no other family of the name in Ireland at present, except that at Clonboy, uses them.

It is curious how little is known about the families of the most distinguished Irishmen in foreign service. I have read a number of old letters, written between 1760-71 by Mac Mahon D'Eguilly (as he signs himself) from Sully, a place where the President of the French Republic, I believe, still holds property. The writer of these letters must have been grandfather or great-grandfather of the Marshal and President, and he had a brother, Peter Mac Mahon, who was Roman Catholic Bishop of Killaloe until 1807. I made many inquiries as to whether this bishop had any relatives at present in Clare or Limerick, as they would be near kinsmen of the Marshal, but could learn nothing on the subject from persons who profess to be conversant with the history of both counties and the genealogy of their principal families.

M. A. H.

"PRIG"—TO CHEAPEN OR HAGGLE.—In *Samson's Riddle, or a Bunch of Bitter Wormwood*, the word *prig* occurs in the following sentence:—

"But Christ, and all his, being theirs, and they his, they could not *prigge* with him, but willingly parted with possessions, liberties, lives, relations," &c.

It is evident that the word *prigge* is here used in the sense of cheapen or haggle, and not in the sense in which it is now used in the southern parts of the realm, viz. filch or steal. In Scotland *to prig* is by no means the transgression of any law human, moral, or divine, as it is south of the Tweed. Were a customer to *prig* in a shop in London he would be searched, and evidence of his *prigging* would send him before a jury of his country; but were a customer to *prig* in a shop, say in Aberdeen, and to *prig* successfully (which is a stretch of the imagination there), it would merely mean that he had purchased the articles vended at less than the price originally demanded by the shop-keeper. In 1851, when so many "foreigners" visited London for the first time, two young gentlemen from Scotland came up to see the Great Exhibition, and nearly came to grief by the use of the word *prig*. Entering a hosier's shop on Ludgate Hill to purchase some articles, and having set aside some purchases, one of the young gentlemen said to his friend, "I suppose *prigging* is allowed in this shop." The hosier, who chanced to be between the spokesman and the door, and to overhear "the aside," at once stepped outside; and a policeman most inopportunistly then passing was called in, and the two young Scotmen were at once given in charge by the Cockney, and marched off through the streets to the police station, where they were actually detained on the supposition

* Macleod in Ireland became Mac Eligot, and was sometimes written Mac Elyote or Mac Elyoth. All these forms seem English corruptions of Mac Leod or Mac Uí Leod, i.e. "the son of Leod," or "the son of the tribe of Leod," Leod being the son of the Danish king of Man. Archdall says that the barony of Kerry was originally by tenure, and that, in right of his marriage with Macleod's heiress, the second lord quartered her arms, Azure, a tower argent (see also Burke's *Landed Gentry*, arms of Macleod of Macleod, Dunvegan Castle). The Marquis of Lansdowne is the twenty-seventh Baron of Kerry.

they were members of what the newspapers called "the swell mob." In vain they explained that to *prig* was merely to cheapen or procure abatement, and that they were *bond fide* intending purchasers of the goods they had selected. But it was all in vain. Cockneydom knew nothing of philology, nor that ancient English idioms still lived and flourished in the North. They had to pass the night in a prison cell. Next morning the magistrate (perhaps Sir Peter Laurie, a Scotsman) heard the charge and defence, and he indignantly ordered the immediate manumission of the prisoners, and gave prosecutor and police what is called a wiggling. The young Scotsmen on their return to the more intelligent North painted their first impressions of England and the English with a broad and stiff brush. One of those gentlemen lived to adorn the judicial bench, and perhaps yet lives to read this example of two different meanings of the word to *prig*.

GERT.

SAMUEL JOHNSON.—See Sam. and E. A. Whyte, *A Miscellany, containing Remarks on Boswell's Life of Johnson*, Dubl., 1797 (? 1799), 8vo.; *Miscellaneous Nova: Remarks on Boswell's Life of Johnson*, ibid., 1801, 8vo.; his interview with Baron Maseres, *Annual Biography*, 1825, p. 393; *A Poetical Review of the Literary and Moral Character of the late Samuel Johnson, LL.D.*, with Notes, by John Courtenay, Esq., 1786, 4to.; *Life*, by James Boswell, with copious Notes and Biographical Illustrations by Malone, 1823, 4 vols. 8vo. (portr.); a friend of Wesley's sister, Mrs. Wesley Hall (Tyerman's *Oxford Methodists*, 1873, p. 410); *Religious Life of Dr. Johnson, and his Death*, by J. F. Hewlett, 1850, post 8vo.; *More Last Words of Dr. Johnson, consisting of . . . Anecdotes*, by Francis Barber, 1787, 8vo.; *Gent. Mag.*, Febr. 1839, July, 1840, Nov. 1840 (p. 467), March, 1841 (p. 260 b), Sept. 1842 (p. 248), Nov. 1842 (p. 481), Apr., May, and Aug. 1843; his *Taxation no Tyranny* (Walpole's *Last Journals*, i. 472); *The Patriot* (ibid., 308, 431); the Rev. Donald McNicol, *Remarks on Dr. S. Johnson's Journey to the Hebrides*, 1779, 8vo.; *Life*, by the Rev. J. F. Russell, 1867, 12mo.; *Essay upon Dr. Johnson's Life and Genius*, by Arthur Murphy, 1792, 8vo.; *Life*, by Sir John Hawkins, 1787, 8vo. (portr.); *Life, with Critical Observations upon his Works*, by Rob. Anderson, 1815, 8vo. (portr.); H. Reynald, *Samuel Johnson: Étude sur sa Vie et sur ses Principaux Ouvrages*, Paris, 1856, 8vo., 3 fr.; Forster's *Life of Goldsmith*; "N. & Q.," 5th S. v. 108, 256, 335. JOHN E. B. MAYOR.

St. John's College, Cambridge.

ANCIENT FUNERAL CUSTOMS.—The following notices relating to funerals in former days are curious. In the first case the burial was on January 21, the day after the death, and the

"burial day" on February 25. In the second, the burial was on April 19, the day after the death, and the "funeral dinner" on May 12. In the third, the burial was on November 3, the day after the death, and the "funeral day" on December 1. In the fourth, the death occurred on November 17 or 18, and the "funeral day, being the twentieth" (what is this?), was on January 10. In the fifth, the death occurred on March 21, and the "funeral obsequies" took place on April 25:—

"1568. My master, G. B., departed out of this mortal ward the xxth day of January, at afternoon, being Thursday, and was buried on Fryday about sunsett; and his burial day was not until the xxvth day of February, being Tuesday.

"1583. Mrs. J. B., wife of Mr. D. B., dyed the Thursday being the xviii. day of April, about 8 of the clock aforenoon, and was buried on Fryday, and dined all neighbours and all young folk, and dealt penny dole to the poor. Mr. D. B. made a funeral dinner for his wife the 12th day of May and Sunday in the year afore-said.

"1585. Mrs. F. departed at L. forth of this world the 2^d day of November, on All Souls' day, at morn after sunrising, and was buried of other day about sunrising, and being the 3^d day of November and Wednesday at morn. Her funeral day was of Wednesday being the 1st day of December.

"1590. G., Earl of S., departed forth of this world either of Tuesday or Wednesday at noon at S. M. the 17th or 18th day of November. G., Earl of S., made his father's funeral day of Wednesday, being the twentieth day and 10th day of January, 1590[-1]."—MS. Mem. Book.

"John Rayney, Esq., of London, 'departed this mortal life at Stratford Bowe, in com. Midd., upon y^e 21st day of March, 1632, and his funeral obsequies were worshipfully solemnized upon the xxvth day of April next following.' 1633, April 25 (buried), John Rayney, Esquier, and Draper (8th Bennet, Gracechurch)."—*Miscellaneous Gen. et Her.*, 1867, p. 192.

CHARLES JACKSON.

Doncaster.

"EDWIN, A NAME MEANING FOOLISH."—This is the remark made by Canon Robertson, in his recent volume of *Materials for the History of Thomas Becket, Archbishop of Canterbury*, vol. ii., being a gloss on the following words from an old Latin document:—"Non immerito secundum vestratum usurpationem, qui stultum vocant Edwini, reputarer Eadwinus, si martyri quod martyr non fecisset imponerem." On this the *Saturday Review* (Oct. 14, p. 481) takes Mr. Robertson to task. "We do not understand this as meaning that anybody said or thought that the name Edwin in itself meant foolish, as most certainly no such meaning can be got out of its component elements, *Ead-wine*." Most certainly such meaning *can*. Edwin, A.-S. *eadwina*, i.e. *ēad*, gentle, meek, soft, and *wine*, a friend, is the same word that appears in Icelandic as *auð-vinnr*, easy or charitable friend. This latter, as a proper name, takes the form *Auðunn* (=Edwin), and in popular speech is used for one who is a nonentity, as if a Mr. Nobody, from a supposed connexion with another Icelandic word, *auðr*,

empty. Even if *edd*, happiness, were the first component element, as the reviewer seems to suppose, the idea of happiness and blessedness, as in so many words, would readily merge into that of imbecility. Compare A.-S. *eddig*, happy, blessed, Cheshire *eddy*, an idiot. For several other instances of this transition of meaning I may perhaps be permitted to refer to *Leaves from a Word-Hunter's Note-Book*, p. 221. Miss Yonge, *History of Christian Names*, vol. ii. p. 342, sees in Edwin a derivative of *ead*; but Cleasby and Vigfusson, far better authorities, deduce it from *eað*, as above.

A. SMYTHE PALMER.

Lower Norwood, S.E.

EXEMPTS.—In reading the recently published translation of M. Taine's admirable work on the *Ancien Régime* in France, I have come across a passage in which I fancy I detect a misapprehension on the part of the translator. The passage is the following :—

"It (the province) pays likewise for the Governor from eighty to one hundred guards, who each receive 300 or 400 livres, besides many exemptions, and who are never on service since the Governor is non-resident. The expense of these *lazy subalterns* is about 24,000 livres."

I have not the original French before me, but I am inclined to imagine that some such phrase as "avec plusieurs exempts" is that which has been translated "besides many exemptions." If I am correct in this supposition, it is clear that the translator's ignorance of a technical word has led him into error. The "exempts" would be the "lazy subalterns." The rank of "exempt," phonetically misspelt "exon," is still maintained in our corps of the Yeomen of the Guard.

JOHN WOODWARD.

"PARADISE LOST," book ii. vv. 910-920 (1668, the first edition):—

"Into this wilde Abyss

The Womb of nature and perhaps her Grave,
Of neither Sea, nor Shore, nor Air, nor Fire,
But all these in thir pregnant causes mixt
Confus'dly, and which thus must ever fight,
Unless th' Almighty Maker them ordain
His dark materials to create more Worlds,
Into this wilde Abyss the warie fiend
Stood on the brink of Hell and look'd awhile,
Pondering his Voyage; for no narrow frith
He had to cross."

Proposed :—

"Stood on the brink of Hell and look'd : a while
Pondering his voyage; for no narrow frith
He had to cross."

EREM.

A PARALLEL.—In his account of the denial of St. Peter, St. Mark, xiv. 72, has the words, *καὶ ἐπιβαλὼν ἐκλαie*, the meaning of which is not determined with certainty. Wahl, in his *Clavis N. T.*, s.v. *ἐπιβαλλω*, observes, "*Alii... obvoluto*

capite=*ἐπιβαλὼν το ἱματιον*"; and one of the senses, noticed by Theophylact, is, "covering his head"—*Ἐννοήσας ἡ επικαλύψαμενος τὴν κεφαλὴν ἡ ἀρξάμενος μετὰ σφοδρότητος*. There is an exact parallel to the incident, in this sense of the expression, in the description of the death of Socrates in the *Phædo* of Plato, c. lxxvi. p. 117, C. For a time, Crito remarks, his friends refrained from tears, *ὥς δὲ εἶδομεν πινόντα τε καὶ πεπνυκότα, οὐκετι, ἀλλ' ἐμὸν γε αὐτοῦ βίη καὶ ἀστακτι ἐχωρεῖ τα δακρυα, ὥστε ἐγκαλύψαμενος ἀτεκλαῖον ἐμαυτοῦ—ὡς pallio meo obvolvens*, Stallbaum, in note, p. 189, ed. Lond., 1833.

ED. MARSHALL.

Sandford St. Martin.

THE ORIGIN OF THE AMERICAN DOLLAR MARK.

—In an old newspaper cutting are the following opinions relative to this subject :—

"The origin of this sign to represent the dollar has been the cause of much discussion. One writer says it comes from the letters U.S. (United States), which, after the adoption of the Federal Constitution, were prefixed to the Federal currency, and which afterwards, in the hurry of writing, were run into one another, the U being made first and the S over it. Another idea is that it is derived from the contraction of the Spanish word *pesos*, dollars, or *pesos fuertes*, hard dollars. A third that it is a contraction of the Spanish *fuertes*, hard, to distinguish silver, or hard dollars, from paper money. The more probable explanation is that it is a modification of the figures 88, formerly used to denote a piece of eight reals, or, as a dollar was then called, a piece of eight."

J. B. P.

Barbourn, Worcester.

CURIOUS GENEALOGY from an old black-letter history of England :—

"The old Saxons doo bring the *genealogie* of this *Ethelwulfe* to Adam, after this manner following :—Ethelwulfe the sonne of Egbert, the son of Alcmund, the son of Eaffa, the son of Eoppa, the son of Ingila, the son of Kenred, the son of Coelwald, the son of Cudwina, the son of Cæwlin, the son of Kenric, the son of Cerdic, the son of Essie, the son of Gewise, the son of Wingie, the son of Freawin, the son of Fridagare, the son of Brendie, the son of Beldegie, the son of Woden, the son of Fræthelwold, the son of Freolaffe, the son of Fræthelwolve, the son of Finnie, the son of Godulfe, the son of Geta, the son of Teathwie, the son of Beame, the son of Sceldie, the son of Seafe, the son of Heremod, the son of Itermod, the son of Hordie, the son of Wale, the son of Bedwie, the son of Sem, the son of Noah, and so forth to Adam, as you shall find it by retrogradation from the 32 verse vnto the first of the fift chapter of Genesis. Which genealogicall recapitulation in their nationall families and tribes, other people also haue obserued; as the Spaniards, who reckon their descent from Hesperus, before the Gothes and Moors ouerran their land; the Italians from Aeneas, before they were mingled with the Vandals and Lombards; the Saxons from Woden, before they were mixed with the Danes and Normans; the Frenchmen at this day from the Thracians; the Germans from the children of Gwistor; and other people from their farre fetcht ancestrie."

G. E. WATSON.

St. George's Place, Dublin.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CHARLES LAMB.—The appended copy of a fragment—given many years ago, as an autograph of Charles Lamb, to a near relative of mine—may interest some of the readers of your valuable "N. & Q." Qy. who was "Miss H." to whom the letter was addressed? Was it Miss Hutchinson, Mrs. Wordsworth's sister, who appears from a letter of Charles Lamb to her, given in p. 47, part ii., of the *Works of Charles Lamb* (1840), to have been a correspondent of his sister?—

"of mine 'great eating'—by great here is signified not quantity so much as quality. *Après* of birds—the other day at a large dinner, being call'd upon for a toast, I gave, as the best toast I knew, 'Wood-cook toast,' which was drunk with 3 cheers.

"Yours affect",
"C. LAMB."

The above was part of a postscript on a fragment of a letter from Mary Lamb to "Miss H.," signed "yours most affly, M. Lamb."

W. C. TREVELYAN.

Athenæum Club.

BANKS AND HIS HORSE MOROCCO.—Where did Banks come from, and what really became of his horse? The fullest account of Banks known to me is that prefixed by the late Dr. Rimbault to his reprint of *Maroccus Exultans* for the Percy Society, but neither of these questions is satisfactorily answered.

In Mr. Pattison's recent *Life of Casaubon*, a passage from the scholar's diary is quoted in which the owner of the performing horse is spoken of as a Scotchman. According to a document printed in Owen and Blakeway's *History of Shrewsbury*, he was "a Staffordshire gentleman." It has been stated, upon traditional authority, that he came from Warwickshire. In the *Life of Moll Cutpurse*, 1662, he is said to have been a vintner in Cheapside.

If we are to believe the author of *Don Zara del Fogo*, a very doubtful authority, both Banks and his horse were burnt by order of the Inquisition at Rome. Is there any evidence to show that Banks ever went to Rome? Banks's horse appears to have been as famous in France as in his native country. I have a pamphlet entitled, *La Descente au Enfer d'un François qui demouroit à Londres à Angleterre*, Rouen, 1626, in which Morocco lays the part of Virgil in Dante.

The English houghnhm was found in the lower gions, "dans une basse cour, où je vis plusieurs ms diables d'Escurie, qui passoyent le temps à ire dancier et voltiger leurs chevaux"; and his production is managed as follows:—

"I'y apperceu entre autres le joly Maroc, lequel ne manqua pas de me venir au devant et renouveler nostre ancienne cognoissance, qui fut joyeux ce fut moy, d'avoir en fin trouvé ce que par mer et par terre j'avois curieusement recherché, ce fut à venir aux accollades, 'et qui t'ameine Monsieur de Londres mon grand amy?' me dit Maroc; 'c'est un coup d'aventure.' dis je, 'et me promets que moyennant vostre ayde, l'effect n'en sera pas mauvais.'

"'Seigneur de Londres,' dit-il, 'assettez vous que vous me trouverez prest de vous rendre tous les meilleurs services que peut rendre un bon diable à son amy.' 'Ha Monsieur Maroc, j'ay trop de preuve de vostre bonne volonté, pour m'en mesfier à ce coup dedans ces bas lieux; quand le petit cheval d'Angleterre dans lequel vous estiez se promenoit par la France, j'eus l'honneur de recevoir de voz faveurs, et vous peuz bien dire que vostre memoire y vit encore et que vous y auez forces fidelles serviteurs aussi bien qu'en Cour d'Angleterre.'"

I do not know the writer of this curious piece. It does not appear to be in Quérard.

C. ELLIOT BROWNE.

SEALS.—I have a *Catalogue of Impressions of Ancient Seals, in Wax and Sulphur*, collected by the late John Caley, F.S.A., Keeper of the Records, on sale by Thomas Thorpe, 38, Bedford Street, Covent Garden. Thorpe died years ago, I believe, and his collection is dispersed. Can any of your readers inform me of any one who can supply copies of ancient seals as above?

D. GLENN.

Peterborough.

REV. MR. LEANE.—An old snuff-box with the following inscription has recently come into my possession:—"The Rev^d M^r Leane to M^r John Lee." The character of the engraving indicates the middle of the seventeenth century. Can any one refer me to a parish in Cornwall, Somerset, or Wilts of which this "Rev^d M^r Leane" was clergyman?

W. H. COTTELL.

CHARLES II.'S "DROPS."—

"He" [viz. Will Chiffinch] "was a most impetuous drinker, and in that capacity an admirable spy; for he let none part with him sober; if it were possible to get them drunk, and his great artifice was pushing idolatrous healths of his good master, and being always in haste, for the King is coming, which was his word. Nor to make sure work would he scruple to put his master's salutiferous drops (which were called the King's, of the nature of Goddard's) into the glasses; and being an Hercules well breathed at the sport himself, he commonly had the better: and so fished out many secrets."—Roger North's *Life of Guilford*, ii. 6, as quoted in Campbell's *Lives of the Lord Chancellors*, first ed., vol. iii. p. 509.

What were these "salutiferous" drops? Who was Goddard?

MIDDLE TEMPLAR.

TEMPLE MOMBA-DÉVI AT BOMBAY ("U.S. Gaz.," March 4, *Asiatic Journal*, 1842, N. S., vol. xxxviii. pt. ii. p. 23.)—Was the old temple on the Esplanade founded before, or after, cession of the island Bombaim by the Tónwar Rai of Tánna to the Portuguese in A.D. 1530? and, during the

course of trial as to its disputed right of possession between Rámachandra, Pándú, Séth, or banker, and Hera, Pooree, Bava, a Gossien, which took place in the Supreme Court at Bombay, what evidence was elicited in support of the claim of either to right of inheritance from the party or parties to whom its foundation may have been ascribed? E.

Starcross, near Exeter.

VESSEL PROPELLED BY HORSES ON BOARD.—The following is from a MS. journal of a residence in New York, in the summer of 1817:—

"Another boat crosses the N. River to Hoboken; this boat is propelled not by steam, but by the power of six horses, which walk in a circular direction on deck, and are separated from the passengers by paling."

This was a curious use of horses, and I should like to know how long it continued in fashion, and if it was ever so in this country.

W. H. PATTERSON.

SIR MICHAEL LIVESAY, OR LIVESAY, THE REGICIDE.—Is anything known respecting Sir Michael Livesay, his ancestors and descendants, beyond what is to be found in the following books and MSS.?—*The Works of Bishop Kennet*; *Berry's Pedigrees* (Kent); *Burke's Extinct and Dormant Baronetcies*; Harl. MSS. 1549 and 1437. Tradition says that Sir Michael Livesay lived at Hinwick Hall, an old mansion in this neighbourhood; his portrait was there at the end of the last century. Hinwick Hall was the seat of his descendant, Major-General John Livesay, who died in 1717, and in 1806 was in the occupation of Mr. Wagstaff, descended in the female line from General Livesay's brother. The estate was divided among several co-heirs, of whom Mr. Wagstaff was one: Lyson's *Magna Britannia* (Bedfordshire), p. 125. Can any of your correspondents supply the missing links in the pedigree, viz., between Sir Michael Livesay and Major-General John Livesay? W. M. HARVEY.

Harrold Hall, Bedfordshire.

M. RODGER BRIERLEY, MINISTER OF THE GOSPEL AT GRINDLETON, IN CRAVEN.—Information wanted about him, the author of a thick 18mo. work:—

"A Bundle of Soul Convincing, Directing and Comforting Truths, clearly deduced from Diverse Select Texts of Holy Scripture, and practically Improved both for Conviction and Consolation: being a Brief Summary of several Sermons preached at large by that Faithful and Pious Servant of Jesus Christ. London: Printed by J. B. for Samuel Sprunt in Little Britain, 1677."

To this work are appended ninety-four pages of poetry. Its author was the founder of the sect called Grindletonians. EDWARD HAILSTONE.

AUTHORS WANTED.—Who was the author of the following works?—

A Postscript to the New Bath Guide. A Poem by

Anthony Pasquin. London: Printed for J. Strahan, No. 67, near the Adelphi, Strand, 1790.

Satirical Poems, including the Memoirs of Upwards of One Hundred Public Personages. In Two Volumes. Price 6s., by the same author.

Also—

The Singular Case of Patrick Dillon, Esq., Surgeon, and Captain Hedges, late of the 67th Regiment, showing the Danger of Sending a Challenge in the British Army. With his Majesty's Decree, and the Correspondence of Lord Rawdon, Major Doyle, &c., upon the Points of Honour. Price 1s.

R. W. F.

MOTTO OF THE EMPEROR CHARLES VII.—Some years ago, when at Frankfurt, I made a collection of the Imperial mottoes which appear on the walls of the Kaiser-Saal, in the Römer. This I have since supplemented from the works of Reusner and Sadeler, and the result is a collection which, if it would be of interest to the readers of "N. & Q.," I shall have much pleasure in sending for publication. But as I have been unable to discover the "Wahlspruch" of the Emperor Charles VII., can any one supply it? JOHN WOODWARD.

[We shall be glad to have the list.]

MR. FORD'S CONTRIBUTIONS TO REVIEWS: THOMAS SHELTON.—Can any one give a complete list of Mr. Ford's contributions to reviews and magazines? I am of course aware of the list given in the introduction to the *Handbook of Spain*, but that is not complete.—I repeat a question put by me some three years ago, which has never had an answer: Who was Thomas Shelton, the first translator of *Don Quixote* (1612-20), and where is any information to be got of him? H. E. W.

ANJUMAN-I-PUNJAB, OR THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE IN INDIA.—A report of this society was published (at Lahore) for the year 1865; have any subsequent reports appeared? The society was supported by many distinguished natives, and a list is given of papers read by them at the general meetings of the society, embracing subjects of the utmost importance to the welfare of the community, and showing the great progress of the most enlightened and influential classes in India in endeavouring to introduce among their countrymen the civilization of the West. The patron of the society was the Hon. Donald Macleod, C.B., Lieut.-Governor, Punjab; the secretary is G. W. Leitner, Esq., M.A., Ph.D., who has made a most animated "Appeal to the Ræesses of Lahore" in favour of the society, and to obtain their support. "An Oriental University," as a national Indian institution, is mentioned as a great feature in the society's operations for the promotion of vernacular literature, and the hope of Her Majesty the Queen becoming the patron of the committee for this great purpose is said to be "certainly one of the causes to which the enthusi-

asm of the native gentry is attributable." A free public library and reading room have been established, "perhaps the first and only library in India which is accessible without any charge to every member of the public." It would appear, therefore, that in every way the public mind of the natives in India was prepared for some time past to give an enthusiastic welcome to the Prince of Wales's visit. J. MACRAY.

- MYSTERIOUS MOUNTAIN SOUNDS.—At a recent meeting of the Tasmanian Royal Society a paper was read by a member on the "Remarkable Roaring Noises, loud, awful, and continuous," heard in the Western Mountains in that island. This set the present writer on searching out parallel instances of the same strange natural phenomenon, and the following were discovered:—1. Mr. Charles Weld heard these unaccountable noises in the Upper Pyrenees. 2. An anonymous writer in the *Edinburgh Philosophical Journal* (vol. viii.) describes the like phenomenon as occurring at the Maladetta, in the Middle Pyrenees. 3. Prof. Ehrenberg investigated the causes of the strange noises heard at Mount Nakuh, in the Sinaitic range, and found them to be caused by the sliding of the sand. 4. Humboldt notes the wonderful organ-like sounds heard by him issuing from the banks of the Orinoco, in South America. 5. The vocal Memnon is another side illustration. 6. Marco Polo relates the weird noises, as of troops of demons, heard by the dwellers on the skirts of the great desert of Lop. Old Du Bartas gives the circumstance very graphic expression:—

"And round about the desert Lop, where oft
By strange phantasmas passengers are scott."

And Milton works this up, in his own inimitable way, into the

"Calling shapes, and beckoning shadows dire,
And airy tongues, that syllable men's names
On sands, and shores, and desert wildernesses,"

of *Comus*. 7. Shakspeare, Keats, Milton again (in the *Hymn on the Nativity*), Wordsworth, and Tennyson are some of the poets who mention the mysterious sounds in nature: such noises enter largely into the popular superstitions of all mountain countries. 8. Kinglake's singular experience in the Arabian desert is another case in point. Now, apart wholly from all scientific discussion of the matter, it may not be unprofitable to collect from the readers of "N. & Q." references to the mysterious mountain sounds they may have met with, either in their reading or their personal experience. D. BLAIR.

COINS AND FOUNDATION STONES.—I shall be much obliged to any readers of "N. & Q." who can give me a reference from the classics to show that coins were placed under new foundations (as we do now), answering to the cylinders found in Assyrian buildings. M. H. LEE.

Replies.

THE FAMILY OF BISSET.

(2nd S. v. 334; 3rd S. vii. 256.)

As it may prove interesting to some of your readers, perhaps you will grant me space to give a short account of the family of Bisset, which was in its day a rich and powerful one, and connected with some of the first families in Scotland. In an article in vol. viii. of the *Proceedings of the Society of Antiquaries of Scotland*, the writer says:—

"The name of Bizet, Biseth, or Byset stands out in early Scottish history under circumstances of unusual prominence. The family, according to Anderson, was originally from England (or rather, as its name implies, from Normandy), and first settled in Scotland, it is said, under William the Lion (1165-1214), though Abercromby supports the position of their introduction in the reign of Malcolm III." (1057-93).

And that this last is much more likely to be the case may be conjectured from the fact that there was at the Court of William a John de Byset, who, according to Wardlaw, "was a man of great courage and activity, and was settled in Lovat, with commission from the king," when he became known as Lord of Lovat (A.D. 1170). To him succeeded his second son, Sir John de Biset, of Lovat, who was imprisoned in the castle of Inverness for being a party to the murder of the Earl of Athol. He married, in 1206, Jean, daughter of Sir Henry Halyburton, of Dirleton (commonly called Lord Halyburton); but he died without male issue, leaving his estate to his three daughters:—Mary, married to Sir David de Grahame, afterwards assigned of Lovat; Cecilia, married to Sir William Fenton, of Beaufort; Elizabeth, married to Sir Andrew de Bosco, Lord of Redcastle, whose daughter was married to Hugo de Rose, ancestor of the family of Rose, of Kilravock.

We find, however, that the first Sir John de Biset had a brother Sir Walter de Biset, who married Ada, sister of Alan, Lord of Galloway, Constable of Scotland, and of Thomas, Lord of Galloway, who, in right of his wife (of the family of Strathgogie), became fifth Earl of Athol. At a tournament held at Haddington, about 1250, their son Patrick, (sixth) Earl of Athol, worsted Sir Walter de Biset, and, according to Tytler, "an old feud which had existed between the families was embittered, and Athol was found murdered in his house, which, probably for the purpose of concealment, was set fire to by his assassins." Being the principal person among those accused of this outrage, Sir Walter Biset had to fly to Ireland, while his estates were forfeited. Henry III. bestowed on him a large grant of land in the barony of Glenarm, Antrim, where subsequently, in 1365, a monastery was founded by one of his descendants, Robert Bisset, whose heir Mary was married to John Mor Macdonald,

of Isla (son of "the good John of Isla" and Lady Margaret Stewart, daughter of Robert II.).

But the forfeiture passed upon Sir Walter must have been partially remitted, as he was permitted to return to Scotland, for we find his son John in possession of an estate in the county of Inverness, where he founded the priory and castle of Beaulieu. John's son, William de Biset, Constable of Stirling Castle and Sheriff of Stirling, was one of the barons, convened at Berwick, in 1291, who were chosen to act as arbitrators between the competitors for the crown of Scotland—Bruce and Balliol. His grandson, Sir Thomas Biset, married Isobel McDuff, heiress of Malcolm, Earl of Fife, and widow of Walter Stewart, second son of Robert II., and in consequence received, from David II. in 1362, a grant of the earldom of Fife to him and his heirs male by her, failing which it was to revert to the crown, which accordingly it did on his death, in 1366, without male issue by her. One of his descendants, however, by a previous marriage, was Peter Bisset, who had in his day a high reputation as a lawyer and philosopher, and who was Professor of Canon Law in the university of Bologna, Italy.

Although the direct line thus became extinct, the name reappears in various public charters; and there are proofs of a branch of the family having held lands near Edinburgh in the reigns of Robert I. and David II. (1306-71). And in more recent times we find the name cropping up. In 1637 the minister of Brechin was a Rev. Alexander Bisset. The Rev. William Bisset, D.D. (of the Lessendrum family), Chaplain to Queen Caroline, and Rector of Whiston, Northants, was appointed an Elder Brother of the collegiate church of St. Katherine. In the early part of the last century Thomas Bisset was Clerk of the Regalia of Athol. Towards the close of the last century there resided at Knayton, near Thirsk, a Charles Bisset, an able medical and military writer, a native of Dunkeld, in Perthshire. In 1800 there died at Logierait, in Perthshire, after a ministry of nearly fifty years, Thomas Bisset, D.D. (great-grandfather of the undersigned), whose son, the late Robert Bisset, LL.D., was well known as the author of several historical works; and, more recently, James Bisset, D.D., minister of Bourtie, in Aberdeenshire, and Moderator of the General Assembly of the Kirk of Scotland in 1862. And among those living at the present day who claim kin to the once great family of Lessendrum is Lieut.-General John Jarvis Bisset, C.B., the genial author of *Sport and War in South Africa*.

The immediate ancestor of the family in its various branches, as it exists at the present day, is Patrick Bisset, of Lessendrum, who lived about 1490. His immediate descendant was Robert Bisset, of Lessendrum, Baillie of Strathbogie about 1630. He married Anne, daughter of Ro-

bert Gordon, of Pitlurg (called Straloch), well known in his day as a mathematician, antiquarian, and geographer. One of his descendants was the Rev. Alexander Bisset, D.D., of Lessendrum, Chancellor of Armagh and Archdeacon of Connor. He died about 1781, and had, among others, Maurice, of Lessendrum, and of Knighton, in the Isle of Wight; William, Bishop of Raphoe from 1822 to 1834; Rev. George, who married a daughter of the fifteenth Earl of Suffolk; and Elizabeth, who became wife of William Fenwick, of Lemington House, Northumberland. Maurice Bisset, the eldest son, had an only child, Jane Harriet, heiress of Lessendrum, who became wife of her cousin, the present Venerable Maurice Fenwick-Bisset, of Lessendrum, late Archdeacon of Raphoe, and had the present Mordaunt Fenwick-Bisset, of Bagborough House, Somerset, High Sheriff of that county in 1872.

A. BISSET THOM.

IRETON THE REGICIDE (5th S. vi. 287, 334, 377.)—My authority for the assertion that Mary Carter was not the daughter of Ireton, but of his widow (Bridget Cromwell) by her second husband, General Charles Fleetwood, is the original sworn allegation of her intended marriage, which distinctly describes her as Mrs. Mary Fleetwood, of Stoke Newington, Middlesex, spinster, aged about twenty-three, and as having the consent of "Mr. Fleetwood, her father." Her intended husband is described as Nathaniel Carter, of Great Yarmouth, co. Norfolk, merchant, bachelor, aged about forty. The licence was issued by the vicar-general of the Archbishop of Canterbury, and is dated February 19, 1677-8. The parties were married at Stoke Newington, on the 21st of the same month, as "Mr. Nathaniel Carter and Mrs. Mary Fleetwood." There is an abundance of corroborative evidence, some of which I may briefly mention. (1.) If she had been the daughter of Ireton, who died in 1651, she must have been several years older than is stated in the allegation, and my experience is that ages were generally very correctly given in marriage allegations at this period, and that the expression "about twenty-three" would mean either not quite, or a little more than, twenty-three. On the other hand, well-known letters of Fleetwood show that his wife was *enccinte* in 1654 and 1655, dates which would quite agree with the age of Mary Fleetwood as stated in the allegation. (2.) Fleetwood, in his will, left a legacy of 100*l.* to his "dear daughter Carter," but did not even mention the names of his step-daughters, the children of Ireton. (3.) On her monument, in the church of St. Nicholas, Yarmouth, her name, according to Mr. Dawson Turner, was given as Mary Fleetwood.

Now, in opposition to all this direct and positive

evidence, we have, what? Simply the flippant *ipse dixit* of the Rev. Mark Noble that she was really the child of Ireton, but chose to pass by the name of Fleetwood on account of the odium attached to the name of her father. It might be enough to say generally, that whoever pins his faith to any of Noble's statements will soon find himself in genealogical confusion, and eventually in utter darkness. Almost every page of his writings bristles with the gravest blunders, the most reckless assumptions, and the wildest conjectures. Of all the biographical and genealogical compilers of the last and present centuries, he stands pre-eminently the man least to be trusted. Noble evidently never saw the marriage allegation which I have quoted, as he gives the date of the actual marriage from the Stoke Newington registers. He had been puzzled, in his former editions, about a mysterious fifth child assigned by somebody to Ireton. In his third, published in 1787, he solved the mystery satisfactorily to himself by jumping to the conclusion that the lady married as Mary Fleetwood was really Mary Ireton, and so stated, but without producing the slightest evidence to sustain his assertion. The matter might safely be left here; but, to show how baseless and ridiculous was the explanation of the alleged change of name volunteered by Noble, I may add that I also have the marriage allegations of two of the daughters of Ireton. One is described, Jan. 22, 1667-8, as Jane Ireton, spinster, aged about twenty, and the other, Aug. 24, 1669, as Bridget Ireton, spinster, aged about nineteen. In both instances it is stated that their parents were both dead, and that they were to marry with the consent of Charles Fleetwood, their *father-in-law*. It is simply absurd to suppose that ten years later the memory of Ireton had become so much more hateful that his own daughter abandoned his name; and it is still more absurd to suppose that, in an official document, substantiated by the oath of the person who signed it, a lady would have been described as the daughter of one man when she was really the daughter of another.

E. S. R. (*ante*, p. 334) clearly misread the account of the Carters in Dawson Turner's *Sepulchral Reminiscences* (p. 15). If he had looked carefully at the foot-note he would have seen that Mary was the wife of Nathaniel Carter, and not of his father John. It is unfortunate that such misreadings should be perpetuated in "N. & Q." It is perhaps well to remind any one who may consult that book that the words, "daughter of General Ireton," attached to the entry of Mary Carter, are those of Mr. Dawson Turner, and not of the monument, which he distinctly says in his foot-note calls her Mary Fleetwood.

In reply to MR. PIKE, I can only say that I have hitherto failed to find the slightest evidence that Captain Fennell married a daughter of Fleet-

wood by Bridget Cromwell, although I have searched for it carefully and (almost) with tears.

JOSEPH LEMUEL CHESTER.

FRESCO (5th S. vi. 107.)—A letter written in February, 1866, by Mr. Maclise to Mr. Stephens shows the difficulties he had to contend with in the wall space on which he painted the "Meeting of Blücher and Wellington":—

"That kind of efflorescence or bloom, shall I call it, that occurs on the surface of every kind of glass, has appeared in parts of the first picture, as you may have seen. A great authority, Dr. Hoffman, told me that such is only a proof of its indelibility. I confess I received the news with little satisfaction. But even if this kind of chill were uniform, I do not think it would degrade the work. But what method of painting could bear up against the climate of that hall! Long drippings of moisture fall over the surface of the paintings at one time, and at another a full focus of blazing sunshine from eight emblazoned windows falls upon them."

In his report to the Fine Arts Commission of 1859, written after visits to Berlin and Munich, and the most important contribution to the literature of the subject, the distinguished artist wrote:—

"The latest experiment I have made in stereochromy has proved the most successful. The picture is painted on a tablet formed of laths, covered with three coatings of mortar; the two under coatings of lime and river sand consisted of one part lime to three of sand; the 'intonaco,' one-tenth of an inch in thickness, of one part lime to three of fine silicious sand, such as is used by the artists in the New Palace at Westminster. This upper stratum has been handfloated, i.e. spread on, somewhat roughly. After the practice of stereochromic painting of a year and a half, I do not find that the hardened surface of the plaster wall prevents either the colours from being sucked instantly dry, or the water glass from being imbibed, even where the wall is smoothest. The wall in question (that of the Wellington and Blücher fresco) has been unfortunately prepared carelessly, and exhibits every variety of bad plastering. Discoloration is here and there very apparent over the whole surface of the wall, arising from unequal distribution of sand with the lime."

We must not forget that the water-glass process is not fresco, i.e. painting with pigments that will withstand the action of caustic lime upon a *wet* wall or portion of a wall. Mr. T. J. Gullick, who saw Maclise work, says he completed portions of the "Death of Nelson" (as he did some of the "Meeting of Blücher and Wellington"), one after the other, leaving nothing to retouch, precisely as if he had been working in true or *buon fresco*; and over the successive portions on completing them he syringed the water glass. He treated the "Meeting" copiously with the water-glass solution, but placed upon the "Nelson" the smallest possible quantity.

The air of London—charged as it generally is with deleterious matter destructive to works of art—has in the Palace of Westminster still more destructive agents, derived from the potteries, gas, and other works on the other side of the river. Dr.

Percy, in his report to the committee appointed to inquire into the state of the frescoes in other parts of the palace, said "that all paintings, either of fresco proper or of the so-called water glass, will of necessity be injured by exposure to the smoky atmosphere of London." By his advice the frescoes in the Queen's Robing Room were treated with a coating of paraffin dissolved in benzole. The process was very successful. The frescoes in the Peers' and Commons' corridors have been covered with glass with a very bad effect.

It is quite certain that our climate is not always fatal to frescoes, as may be seen in the examples in the loggia and colonnade of West Wycombe House and church, painted by Borgini in 1755, and those painted five years later by Burnici at Rivaulx Abbey. These are much exposed to the weather.

By a simple mechanical process, conducted under the superintendence of Mr. Richmond, R.A., the efflorescence or bloom has been removed from Maclise's pictures. Scrapings were analyzed with the following result:—Portions weighing 0.110 of a grain, 0.03 was soluble in warm distilled water. The soluble part consisted of lime, soda, sulphuric acid, and a trace of chlorine. It was free from carbonates. The portion insoluble in water consisted of particles of sand, soot, hair, oxide of iron, and silica. The insoluble residue on ignition gave off the odour of animal matter. When decomposed by hydro-chloric acid some flocculent silica separated. This statement appears in the *Times*, Feb. 2, 1875. It is very apparent that the action of the air upon the picture was anything but beneficial. Prof. Church, in a paper on "Chemical Aids to Art," in the *Intellectual Observer*, July, 1867, p. 411, says:—

"The silicious bloom has, in several instances, appeared upon the works of those who are thoroughly well versed in all the minute details of the process. It is probable that the method will have to be modified greatly, so as to get rid of its technical difficulties and its chemical defects, before it can command the general confidence of artists. In some of the other processes there probably exist the germs of real improvements in these particulars. Prof. Kuhlmann, of Lille, suggested, some years ago, the combined use of silicate of potash and aluminate of potash, for the fixation of colours as well as for the hardening of stone. One great objection to this process, in which the colours are mixed with a solution containing both silicate and aluminate of potash, is the excessive alkalinity of the preparation. The union of these two caustic potash compounds yields a solid glassy substance; but this compound is far from being analogous, as has been alleged, to felspar in its constitution, for it contains many times as much alkali as that mineral. Nor is it wholly unchangeable, for it spontaneously undergoes a process of disintegration, although this does not occur for some time. A wall decorated by this process never dries, and retains its alkalinity for years, as may be easily shown by placing a piece of moist yellow turmeric paper upon the painted surface; the alkali will change the yellow of the turmeric paper into brown."

I have written on the Westminster frescoes in the *Art Journal*, May, 1875.

JOHN PIGGOT, F.S.A.

SHAKESPEARE AND SHELLEY: "THE TWO NOBLE KINSMEN" (5th S. vi. 341, 361.)—Heartiest thanks are due to the editor and to MR. LEGIS for that note on Shelley, and for the promise of more. "The life of Shelley was recent and is known, and, howsoever sad and unhappy, was beautiful and good." It is supremely right that this should be said and insisted on; for Shelley has not outlived detraction, and the harsh judgment of Southey finds echoes among men and women of less native generosity than that of the Laureate, and of the same narrow religious and moral sympathies. It is also right for him to bring together all Shelley's deliverances on the greater poet: that which denies to Shakspeare the merest touch in *The Two Noble Kinsmen* is just now a wholesome caution. That correspondent is not the only competent critic who agrees with Shelley in this deliverance. I believe it is no secret that Mr. W. Aldis Wright considers the æsthetic reasons against Shakspeare's authorship of any part of that play as far outweighing the metrical reasons for it. For myself, and apart from numerical tests, I am unable to discern Shakspeare's firm and delicate handling in any part of it. He may have touched it, notwithstanding, in some few places; but I should hesitate to include it in his *Works* on the strength of a title-page.

JABEZ.

Athenæum Club.

It quite takes the breath away to see Shelley raised to a level, not equal with Milton only, but above him; above Spenser, above Coleridge, and, oh, cruel speech! above Byron. His great characteristic seems to me that he is the most *formless* of poets—absolutely without form. I must have form, and cannot conceive of grand beauty without it. Isolated images of sweet beauty and loveliness far between I have perceived in Shelley; but these even neither for word nor thought to be placed against the great utterances of those who are set below him by MR. LEGIS.

Again, none of the prose passages cited by MR. LEGIS establish any such marvellous critical insight as he wishes to attribute to Shelley. He is disposed to go a long way in the worship of Shakspeare, and yet he seems to doubt whether the choruses of the *Agamemnon* do not set it above *King Lear*. Now, the chorus of the old Greek drama, however intense the poetry, is, from the nature of monologue appertaining to it, the least dramatic part of the old plays. If, therefore, but for the choral parts *King Lear* would surpass the Greek play, it must surpass it entirely, because the choral part is not dramatic.

For variety of mind exhibited, and perfect force at all points in the midst of that variety, I think

that the plays that are called Shakspeare's surpass everything written by man. But if you take reach of thought, sublimity, learning, and manhood, all concentrated into one grand, perfect, and absolutely inspired and formally expressed ideal, so far as I can form a judgment, the highest type of it is not reached by Shakspeare, and it is reached by *Æschylus* and *Dante*. *Byron*, in *Cain*, and *Milton*, in *Satan*, almost reach it, but *Shelley* never gets even the peak of such a stupendous mountain elevation within the bow and sweep of his horizon.

C. A. WARD.

Mayfair.

DR. HUSENBETH'S "EMBLEMS OF THE SAINTS," &c. (5th S. vi. 354).—Three weeks before the late Dr. Husenbeth's death I was spending an afternoon with him at Cossy, and he then showed me a copy of his *Emblems of the Saints*, on which he had been at work for many years. He drew my attention to the large number of additions that he had made, and added that it was improbable that he should have the opportunity of adding anything more. He repeatedly assured me that the work was out of print, and that no more copies were to be had. I urged him to undertake a new edition; but he replied that he was now too old to trouble himself with business of that kind, and he added, "I have no one to take the trouble off my hands; while at my time of life I shrink from the labour of correcting the press." Hereupon I volunteered to do all that was necessary, and personally to be responsible for any labour that might be required. The old gentleman was evidently very pleased, and I left him with the understanding that I would enter into negotiations with the publishers, and see the book through the press, as soon as my engagements allowed. I never saw Dr. Husenbeth after this; he died rather suddenly during my absence from home. When his library was sold, I bought the copy of his *Emblems of the Saints* which had been the subject of our conversation; and, feeling bound in honour to fulfil my promise, I wrote at once to the publishers, offering to see a new edition through the press if they would take the risk of the publication. To my surprise, they answered that the second edition was not exhausted, and that copies were still in hand. Of course there was nothing more to be said then, and as for the future, it may be assumed that few booksellers would be willing to republish a new edition of a volume, the last edition of which had taken fifteen years to dispose of.

In the mean time, as some of your readers may be interested in the subject, it may be as well to inform them that the copy of Dr. Husenbeth's book, which is now before me, is interleaved throughout; and that it would be difficult to find a single page without some addition or correction upon it. The author had bound up with it an

autograph letter of Dr. Newman's, thanking him for a presentation copy, and one or two other matters of no great importance. On the fly-leaf at the end of the volume he has given a summary of the additions which he has got together, and has written in pencil, "Number of new Angels, Saints, or Beati added for a third edition"; the sum total amounts to 392.

Assuming that the copyright of the book was the author's property, and that his representatives are not likely to make any difficulty, I take this opportunity of saying that I am still prepared to redeem the pledge I gave to Dr. Husenbeth, though I should be unwilling to let the copy of his book which I have referred to pass out of my own hands.

AUGUSTUS JESSOPP, D.D.

Norwich.

PROVINCIALISMS FOR "TO THRASH" (5th S. v. 426; vi. 56, 137, 198).—"To skelp" is a very common term in Derbyshire. "To juffl" a boy is to beat him only about the head, "juffl" being a very common name for the head. "To jutt" is to "punch" behind with the knee. "To trounce" and "to muss" are terms equally common with "to lamm." To give "a good ash-plantin'," or "bell-sock," or "bell-tinker," is just the same as to beat, and each is equivalent to bestowing "a good trouncing." While on the subject, I might say that the worst punishment a Derbyshire boy could get, when he wore small clothes, was a dose of "thimble-pie" from the old dame who usually kept the school he first attended. "Thimble-pie" was a serious letting down. It was administered with the dame's thimble-finger, and, as I well remember, was very much past a joke.

THOMAS RATCLIFFE.

Worksop.

In Weardale, in the west part of the county of Durham, the following words are used in the sense of "to thrash":—

"B'd ah'll bum the', mi lad, if ah catch the'," as an old bachelor might say on being plagued by a mischievous boy. To *bum* is to punish with the clenched fist.

"Mi fadther dud bra me yisterday neet because ah play'd troon" (truant).

"He dud slap mi back."

"Mi lad, b'd ah'll wheang the'," makes a boy expect a sound thrashing. A leather boot-lace is called a *wheang* in Weardale.

"Ah'll cloot the lug for the'" means a crack, bat, or slap on the side of the head.

"My songs, b'd he dud trounce me."

"Ah'll tan the hide for the', thoo brazzent rubish."

"Ah'll hezel the'" probably means thrashing with a hazel stick.

"Jack spit et Tom, en Tom dud knowl 'm."

"He dud skelp that poor bairn."

The other words are *pay*, *lick*, *leather*, *nail*, *warm*, *hammer*, *mump*, *hide*, *wallop*, *whip*, *b'ast* (baste), *pummel*, *cloit*, *bash*, *rays*. "To nope" is to hit a fellow on the head.

W. M. EGGLESTONE.

Would Mr. BLENKINSOPP kindly state in what part of "the north of England" *skelp* is "quite a common word"? Surely in registering provincialisms we should be careful to note the precise locality of use. I myself never heard *skelp* used in the West Riding of Yorkshire, and yet I suppose the West Riding belongs to the "north of England"; with its Scottish use, on the other hand, we are all acquainted. Is Mr. WILKINSON right in saying that all these words mean "exactly the same thing"? It is true that *hide*, *hammer*, *lick*, *lace*, *whip*, and *pummel*, all refer to some kind of beating; they may even sometimes be used interchangeably; but still in strictness do they not denote different kinds and degrees of beating?

MIDDLE TEMPLAR.

Wop, *wollop*, *hide*, *tan* (your jacket), as well as *mill*, *leather*, and *pummel*, were, in my school-boy days, used synonymously with *thrash*.

M. M. H.

The word mentioned by T. F. R. is very common in Lanarkshire and the Lowlands, generally the usual threat of a mother to her mischievous child being "I'll *skelp* your doup."

H. SKEY MUIR, M.D.

Aldershot.

UMBRELLAS (5th S. vi. 202, 313, 335.)—Gay's *Trivia* first saw the light in 1712. Two years earlier, to wit, in the *Taller*, No. 238 (Oct. 17, 1710), appeared his friend Swift's racy "Description of a City Shower," wherein occurs this couplet:—

"The tuck'd up sempstress walks with hasty strides,
While streams run down her oil'd umbrella's sides."

Gay doubtless had these lines in his memory when he wrote the verses quoted by Mr. PICTON (p. 202), and the apt suggestion on p. 313, that these serviceable "pluvial protectors" were first used by the gentler sex only, is amply borne out by the utterances of both these poets of our Augustan era; and, moreover, the reference is made in so colloquial a way, as to lead to the inference that umbrellas were then in common use among women. The oldest English dictionary that I have at hand, Coles's, London, 1677, merely gives "*Umbrello*, a skreen or fan." Bailey, 15th ed., 1753, has "*Umbrello*, a sort of skreen that is held over the head for preserving from the sun or rain; also a wooden frame covered with cloth or stuff to keep off the sun from a window."

HENRY CAMPEKIN, F.S.A.

Reform Club.

In the *Athenæum* for Sept. 16, 1871, there is an article written on a book published by Eyre & Spottiswoode, called *Patents for Inventions: Abridgments of Specifications relating to Umbrellas, Parasols, and Walking Sticks*. The book was printed by order of the Commissioners of Patents. The review on the work is clever and very interesting, and contains much information on the early history of the umbrella. References are made to its representation in ancient sculpture; to a drawing preserved in the Harleian MSS. of an Anglo-Saxon fop of high degree, taking the air under an umbrella, made with ribs and a sloping handle, which is held over his head by his body-servant; to the King of Ava, who was pleased to call himself "King of the White Elephant, and Lord of the Twenty-four Umbrellas." In 1620 Drayton described it as a thing able to shield you in all sorts of weather. The picture on the title-page of Evelyn's *Kalendarium Hortense* (1664) is a black page carrying a closed hand canopy. I will conclude these extracts by quoting what is said about Jonas Hanway: "He gained popular credit for inventing the umbrella, whereas he was at most nothing more than one of the first gentlemen of the town to carry an umbrella habitually."

EMILY COLE

Teignmouth.

DR. BREWER will find, in Chambers's *Book of Days*, vol. i. p. 241, a "History of the Umbrella," containing quotations, or reference to books, alluding to these "curiosities," of which quotations the earliest is from Coryat's *Crudities*, 1608.

MOTH.

"TANNHÄUSER; OR, THE BATTLE OF THE BARDS" (5th S. vi. 135, 339, 377.)—The joint authorship of this poem was guessed at from the first—by Lord Russell first of all, it would seem—and was soon ascertained. In his *Julian Fane, a Memoir* (1871, p. 173), Lord Lytton writes as follows: "The little poem of *Tannhäuser* which, whilst at Vienna, he [Fane] published under a feigned name, and which was written in conjunction with myself, grew naturally out of his enthusiasm for . . . Wagner's great opera of *Tannhäuser*." He then, after explaining that the pseudonym "Neville Temple" refers to the motto of the Fanes, *ne vile fano*, proceeds to give in full those parts of the poem which were composed by Fane. Perhaps I may be allowed to say how charming this graceful memoir is to Trinity men of a certain standing. It is, in its degree, what the memoir of Arthur Clough is to Oxford men of an earlier day. But Fane, though slighter in intellect, had personal advantages far greater than Clough's. "All men," as a dear friend of his and mine says, in Lord Lytton's book, "felt exhilarated by his presence." It was indeed his mere presence, not less than his frank *abandon* and his

brilliant talk, that captivated every one. A youth of commanding height and graceful figure, strikingly beautiful, his countenance full of animation and of pathos, his every gesture and phrase instinct with high-bred courtesy and poetic refinement—such a youth, moving among the crowd of ordinary folk, might well seem to have a touch of glory upon him from some other world. He was to us like the young Apollo, when—

"He listen'd and he wept, and his bright tears
Went trickling down the golden bow he held."

A. J. M.

DIALECT (5th S. vi. 105, 218.)—There seems such a family likeness between the words *stroddebritch* and *straddlebob* that we may couple them together, and another good reason is that both are applied to some crawling or flying creature such as the dumbledore. In the Isle of Wight dialect the word *straddlebob* occurs in the following amusing connexion. It is cited by Latham in his *English Language*, vol. i. p. 406, from Halliwell's *Arch. and Prov. Dict.*, as a specimen of the Hants dialect, which he considers belongs to the Dorset and Wilts division. It is, therefore, not a slang word :—

"Jan. What's got there you?

Will. A blastnashun straddlebob craalun about in the nammut bag.

Jan. Straddlebob! where ded'st leyarn to caal'n by that neyam?

Will. Why, what shoud e caan? tes the right neyam esn ut?

Jan. Right neyam, no! why, ye gurt zote vool, carn't zee tes a dumbledore?

Will. I knows tes, but vur aal that straddlebob's zo right a neyam vorn as dumbledore ez.

Jan. Come, I'll be deyand if I doant laay thee a quart o' that.

Will. Done! and I'll ax meyastur to-night when I goes whooam. (Accordingly 'meyastur' was applied to by Will, who made his decision known to Jan the next morning.)

Will. I zay, Jan, I axed meyastur about that are last night.

Jan. Well! what did 'ur zay?

Will. Why a zed one neyam ez jest zo vittum vorn as tother, and he louz 'a ben caald straddlebob ever zunce the island was vust meyad.

Jan. The devvul a hav! if that's the keess I spoos I lost the quart.

Will. That thee hast, lucky! and we'll goo down to Arverton to the 'Red Lion' and drink un ater we done work."

F. S.

Churchdown.

THE HIGH COURT OF JUSTICE (5th S. vi. 148, 254.)—

"The High Court of Justice; containing Memoirs of the Principal Persons who sat in Judgment on King Charles the First, and signed his Death Warrant, together with those Accessories excepted by Parliament in the Bill of Indemnity, illustrated with their Portraits, Autographs, and Seals. Compiled from Authentic Materials, by James Caulfield. London: Printed and Pub-

lished by John Caulfield, Book and Print Seller, Little Newport Street, Leicester Square, 1820."

This is the title of a quarto book containing pp. i to xi, and 1 to 112, and index, and twenty-four engraved portraits. It contains a number of interesting particulars. I had never seen the book until I picked up a copy rather lately.

W. H. PATTERSON.

"**NUGÆ VENALES**" (5th S. vi. 268, 335.)—In the last edition of Brunet eight editions of this book are mentioned, namely, those printed in 1632, 1644, 1648, 1663, 1681, 1689, 1720, and 1741. I possess copies of all these, and also of editions of 1642 and 1703, the latter (in 8vo.) not noticed, so far as I know, by any bibliographer. There is considerable difference in the contents of the several editions. The edition of 1663 which Mr. KING possesses contains neither the "*Pugna Porcorum*" nor the "*Crepundia Poetica*," which are to be found in most of the editions, nor the "*Canum cum Catis certamen*," which is inserted in the two latest; but to be complete there ought to be appended to it (though with a separate pagination) "*Studentes, sive Comœdia de vita Studiosorum, Autore Ignoto Peerdeklontio*." (The author's real name was Christopher Stummel.)

Of the several editions, the only rare ones are those of 1632 and 1703, though those of 1644, 1720, and 1741 are less common than the others. But, like other books of a similar character, copies of all the editions have risen in price during the last twenty years. Neither the contents of the different editions of this book, nor those of the collection called *Facetiae Facietiarum* (which contains several of the same pieces as the *Nugæ Venales*), have ever been described as they deserve to be. There is, however, an interesting note on the edition of 1632 in the *Bulletin du Bibliophile* for 1837 (p. 397). Mr. King inquires where he can "procure an edition (of the *Nugæ*) published within the last few years, *cum notis*, &c." and which he saw "mentioned in a French bibliographic work about a year ago." Had I not seen this statement, I should have said that certainly no edition of the book had appeared in the present century. I shall, however, rejoice to learn that I am in error, and that such an edition has appeared. Meanwhile I hope MR. KING will state in what work he saw the new edition mentioned; when this is done, it will probably not be difficult to test the accuracy of the statement.

RICHARD C. CHRISTIE.

Manchester.

"**EVERITIT DOMUM**" FOR "**EVERITIT DOMUM**" (5th S. vi. 207, 278, 336.)—I have a fine old Latin Bible with engravings, title-page wanting, but in the *Censura, sive Concessio imprimendi*, thus particularized :—

"*Biblia sacra vulgatæ editionis Sixti V. Pont. Max.*

jussu recognita & Clementis VIII. auctoritate edita, & juxta Vaticanum exemplar recudantur, ita permittimus, ut impressa, reuidenda exhibeantur. Moguntiae, Anno 1609, xvi. Augusti."

In this edition, Luke xv. 8, I find "everrit domum."
T. W. W. S.

"Everrit domum" for "everrit domum" occurs in

"Biblia Impressa autem Lugduni per M. Jacobum Saccon Anno nostre salutis 1522 Ad decimumquintum Kalendas decembris."

JNO. R. DORE.

Huddersfield.

SIR JOHN TROLLOP'S EPITAPH (5th S. vi. 148.)
—The epitaph is somewhat different in other notices of it. One of these is:—

"At Gateshead:—

Robert Trollop,
Architect of the Exchange and Town Court of Newcastle.

Here lies Robert Trollop,
Who made yon stones roll up;
When death took his soul up,
His body filled this hole up."

—T. J. Pettigrew, *Chronicles of the Tombs*, Lond., Bohn, 1857, p. 498.

That this is the correct version is plain from its being the same with that contained in the two following descriptions:—

"In the churchyard at the east end stands an old monument, said to have been built by Robert Trollop, who was architect of the Exchange and Town Court in Newcastle. There is a faint traditional account, which I do not much credit, that there stood formerly a statue on the north side of it, pointing to the Town Court of Newcastle, and underneath [the lines as above]. It is now or was lately the burial-place of the family of Harris. There are texts of Scripture on every side of this monument."—J. Brand, *Hist. of Newcastle*, vol. i. p. 496, Lond., 1789.

"Robert Trollop (architect of the Town Court in Newcastle, 1659) prepared his own tomb, a heavy square pile, the lower part brick, the upper stone, sometime having golden ornaments beneath the cornice. On the north side, according to tradition, stood the image of R. Trollop, with his arm raised pointing towards the Town Hall of Newcastle, and underneath [the lines as above]."—Notice of St. Mary's Church, Gateshead, in E. Mackenzie's *Hist. of Newcastle-on-Tyne*, vol. ii. pp. 751-752, 1827.

There is a view of the church and churchyard in which this monument appears.

ED. MARSHALL.

Sandford St. Martin.

Robert Trollop was a stonemason, or, to speak more courteously, an architect, who died in 1686. He built the Town Hall of Newcastle-on-Tyne, 1659, and tradition says that his effigy formerly stood on the north side of the tomb, pointing across the river Tyne to the Town Hall of Newcastle, which is in sight of the churchyard.

The figure has long since disappeared, and so, I believe, has the inscription; but the tombstone, "a square pile, the lower part brick, the upper

stone, sometime ornamented with gold texts beneath the cornice," yet remains. See *Surtess's Durham*, ii. 120.

H. F. BORN.

Moor House, co. Durham.

WYGHTE'SHAM (5th S. vi. 189.)—

"Wight, derived by Whitaker from 'guilt or guilt, Brit., separated'; but no such words can be found except in his statement. *Gwydd* means hedged up, or overgrown with brambles. Probably the true etymon is *gwac*, vacant, or thinly peopled, which word the Romans Latinized as *vectis*, and the Saxons altered into *wight*."—Edmunds's *Names of Places*, p. 286.

The meaning might thus be "the thinly peopled village"; it is also possible that it may be *Wihfred's-ham*, Wihfred's home or village.

HIRONDELLE.

I doubt if G. F. B. will obtain the "exact meaning" of the name of this manor. Something akin to the above orthography seems to have been its original nomenclature. I have looked into Hasted's *History of Kent*, edit. 1799, and in vol. viii. p. 487, I find this:—

"But in later times" (that is, than 1032) "this manor (Wittersham) appears to have become a lay fee; for King Henry IV. in his eighth year granted licence to Richard Lentwardyn and John Hurlleigh, clerks, to give and assign to the master and fellows of All Saints College, in Maidstone, founded by Archbishop Courtney in King Richard II.'s reign, the manor of Wyghtresham (*sic*), among other premises in this county, which were not held of him."

Hasted states that in 1463 the manor was called *Wittrisham*, but that the parish, in his day, was "usually called *Witsham*." I beg to refer your correspondent to Hasted, whose authority as a topographer is unquestionable. FREDK. RULE.

An earlier form of spelling, resembling *Wittrisham*, which has been in use so lately as to be the mode adopted in the *Clergy List* of 1864, is "Wytricheshamme," *Tax. Eccl. P. Nich. IV.*, circ. A.D. 1291. It appears to denote the name of a settler whose home it was. The somewhat similar name *Witta* appears in the list of early settlers prefixed to the second volume of the *Chron. Mon. de Abing.*, ed. Stevenson, Rolls' Ser. ED. MARSHALL.

Sandford St. Martin.

BRITISH NAMES OF PLACES (5th S. vi. 247.)—*Magus* appears in many names of places on the Continent, and in a few in South Britain. It is the Gaelic *magh*, a plain. *Machair* (*magh* and *tir*, ground) is a field. *Machaireach* is a Lowlander. In Scotland it appears in Machar, Maachline, Meigle, Isle of May, Machan, Megginsh, Machray, Machry, Mochrum, Machany, Moy, and in other nine or ten important cases. If the names of farms were examined, it is likely that many more examples would be found. It is worthy of remark that in Ireland it is much more common than in Scotland. In Erin, it is seen in Mayo,

Maynooth, Armagh, &c. Of this Celtic word *magh*, the Welsh form is *maes*, and the Cornish *mes* and *meys*. I would timidly hint that if the Welsh form be not a modern corruption, this is perhaps some proof that Gaelic is more ancient than Welsh, as the Gaelic form is the only one found in the numerous names ending in *magus*, in Germany and Gaul. *Magh* (a plain) is akin to the Gaelic *acha* (a plain, a place), as in *Auchinleck*. See Robertson's *Gaelic Topography of Scotland* and Isaac Taylor's *Words and Places*. From *acha* is the Scotch *haugh*; and the Hebrew *okhoo* (a pasture, a meadow) is like it.

THOMAS STRATTON, M.D.

Stoke, Devonport.

Your correspondent is mistaken in calling *magus* a "British word." It is middle Latin, and is thus defined by Du Cange: "*Mansio, veteribus Gallis; hinc plurium urbium nata nomina; Rotomagus, Ricomagus,*" &c.—amongst the ancient Gauls, a dwelling-place; and hence giving names to many cities, as Rotomagus, Ricomagus, &c.

EDMUND TEW, M.A.

PITH HATS (5th S. vi. 306.)—The hat of elder pith referred to in Albert Dürer's diary in all probability was elder pith, namely *Sambucus nigra*. The solar topees or sola hats of India are made of the pith-like stem of a plant known as the Shola, *Eschynomene aspera*. It is a marsh plant and belongs to the natural order *Leguminosæ*. The wood, which is so light and such an excellent non-conductor of heat, is brought from the neighbouring marshy lands into the Calcutta bazaars, where it is bought by the natives, who use it for making various light, useful, and ornamental articles; for hats it is cut into thin plates, which are pasted over a hollow framework. JOHN R. JACKSON.

Museum, Kew.

OLIVER GOLDSMITH (5th S. vi. 347.)—Whether Goldsmith really committed the mistake which afterwards suggested the plot of *She Stoops to Conquer* cannot now be ascertained; but there is sufficient evidence to show that it is probable he did. The story, which your correspondent appears to have met with so recently in the columns of a provincial newspaper, is admitted by the late Mr. John Forster into his excellent biography of the poet, and the authorities for it are there mentioned; but as Mr. Forster himself refers to it in the text as "if true," we may suppose he was not quite convinced that it was so (*Life and Times of Oliver Goldsmith*, 1854, vol. i. p. 22). The writer in the *Newcastle Weekly Chronicle* has so far improved upon the original that Mr. Featherston is spoken of as "Sir Ralph"; but the story loses nothing by the "quality" flavour introduced. The grandson of the supposed innkeeper was Sir Thomas Featherston. CHARLES WYLIE.

COCK-CROWING (5th S. vi. 289.)—Two natives of South Devon—one of Ashburton and the other of Prawle—inform me that they have always understood that much crowing on the part of a cock is "a sign that a stranger is coming." At Looe, in East Cornwall, the crowing of a cock on the *drezel* (threshold) was, fifty years ago, held to denote the coming of a stranger. My Prawle informant adds that cock-crowing also denotes fine weather, whilst my Ashburton acquaintance states that a cock crowing at noon foretells a change of weather. WM. PENGELLY.

Torquay.

I extract the following from an article of mine, entitled "Good and Bad Omens," which shows that the crowing of a cock on the threshold or within the doorway is, in Weardale, co. Durham, a sign of strangers coming:—

"If the good wife's keys persist in getting rusty, some friend is laying up money for her. A fortune is also foreboded by a hot cinder, called a purse, jumping out of the fire; but, if the cinder does not rattle, it forebodes ill luck. If meat shrink in the pot when boiling, it is unlucky; if it swells, it is a sign of prosperity. Should the good wife cut the first cake from the oven, all the rest will be heavy; the first cake must be broken. Do not sweep the dust out at the front door, or you sweep away your fortune; and be sure to spit upon the first coin you get in a morning, or the first you take in beginning any business. If a leaf of soot hang on the fire grate, or the cock crow on the threshold, you may expect a stranger; and, if you forget to put down the lid of the teapot, a friend will drop in to tea."

W. M. EGGESTONE.

THE LAST OF CERTAIN WILD ANIMALS IN ENGLAND (5th S. vi. 288, 375.)—In Townsend's *Manual of Dates* it is stated that wolves were nearly extirpated in England in the reign of Edgar, who imposed an annual tribute of three hundred wolves' heads upon Ludwal, Prince of Wales. Sir Ewen Cameron killed the last seen in Scotland in 1680. They were extirpated in Ireland about 1710.

EMILY COLE.

Teignmouth.

"THE CHOUGH AND CROW," &c. (5th S. vi. 167, 258, 296.)—The statement of J. H. I. does not accord with the words of the song as printed in "Orre," in the volume of *Dramatic and Poetical Works of Joanna Baillie*, published by Longman, 1851. "Infant charity" and "murky way" are there to be found in the outlaws' song, of which one of the outlaws says:—

"Well sung, i' faith! but serving ill our turn,
Who would all travellers and benighted folks
Scare from our precincts. Such sweet harmony
Will rather tempt invasion."

CUTHBERT BEDR.

A MAIDEN ASSIZE (5th S. vi. 287, 332.)—Lord Macaulay evidently understood the term in the same sense as the writer in the magazine men-

tioned by W. T. M. In his essay on Sir James Macintosh's *History of the Revolution*, he writes :

"Sir James, perhaps, erred a little on the other side. He liked a maiden assize, and came away with white gloves, after sitting in judgment on batches of the most notorious offenders."—*Essays*, ed. 1854, vol. ii. p. 314.

WILLIAM GEORGE BLACK.

JOHANNES AMOS COMENIUS (5th S. vi. 29, 170, 217).—This distinguished and learned ecclesiastic of the Moravian Church, or "Unitas Fratrum," was consecrated as bishop at Lissa, in Poland, in a synod of the fugitive ministers and members of the Moravian-Bohemian branch of the unity, A.D. 1632, apparently by the two surviving Polish bishops, Daniel Micolajivsky and Paulus Paliurus. To prevent the succession dying out, Bishop Comenius (or more correctly "Komensky") consecrated, at Miklenim, in Poland, A.D. 1662, Nicholas Gertichius, court chaplain to the Duke of Leignitz, and Petrus Jablonsky, pastor of a church at Dantzig ; and he himself, the venerable preserver of the Moravian episcopate, and the last bishop of the Moravian-Bohemian line, ended his eventful career at Amsterdam, Nov. 15, 1671, in the seventy-ninth year of his age, and fortieth of his episcopate. By these two last-mentioned bishops the succession was carefully continued down to the year 1735, when David Nitchsmann, a Moravian emigrant, and one of the first two missionaries of the church, was consecrated as first bishop of the "Renewed Brethren's Church" at Berlin on March 13, by Bishop Daniel Ernst Jablonsky, with the approval of Christian Sitkovius, of Lissa, his colleague in the episcopacy of this ancient church, they being the only surviving bishops of the Polish succession, who had been themselves respectively consecrated March 10, 1699, and Nov. 4, 1712. From that period down to the present time there have been upwards of a hundred Moravian bishops, by whom the succession has been carefully continued ; and it appears to be, in every respect, as valid as that of the Established Church in this country, where it was acknowledged by Act of Parliament and the bench of British bishops in 1749, May 12. A. S. A. Richmond.

"CREELING" (5th S. vi. 48, 96, 137, 198).—Perhaps the following instance of this word, from Gilchrist's *Life of Etty*, vol. i. p. 209, may interest your correspondents :—

"The attractions of home—of the 'fromity and cake' of Christmas Eve, the roast beef of Christmas Day—do in fact yield successively to those of Titian and Veronese. He soon despairs as 'past hope' to see the Christmas fromity 'smoke on your board,' as he had promised himself, and can only pray that 'some of my poor dear mother's cake and *creed-wheat*' may be saved for the absentee."

Etty wrote thus in 1823. As a native of the city of York, he would be well acquainted with

the Christmas Eve suppers of fromity (*alias* fromity, *alias* furmity), that is, creed wheat or barley, which are still common in Yorkshire and Durham. The word *cree*, as a verb, to cook rice, wheat, barley, sago, &c., in water or milk (either in the oven or in pans over the fire), is a very common expression, to my knowledge, for thirty miles north and south from where I write. I do not, however, know the word *creeded* in this district, as mentioned by R. Y. S. We would say that "the rice pudding has not been properly *creed*."

S. F. LONGSTAFFE, F.R.H.S.

Norton, Stockton-on-Tees.

For earlier instances of the use of the word, Ray has :—"To cree wheat or barley, &c., to boil it soft" ("North Country Words," p. 18, *Collection of English Words*, Lond., 1691). From him it is copied in Bailey's *Dictionary*, without additional information. T. Wright, in his *Provincial Dictionary*, has a longer notice of the use of the word :—

1. v., To steep, or soak. Northampton.
2. v., To seethe. North.
3. v., To pound or bruise. North.
4. s., A sty or small hut. Cumb.

P. 354. Lond., Bohn, 1857.

ED. MARSHALL.

"TERRIFIED" (5th S. vi. 6, 56, 119, 178).—"To terrify," in the sense of to annoy or to trouble, is also much used by rustics on the Hampshire borders of Berkshire. Often have I heard the phrase, "I haups I shan't terrify ye by callin' too often."

As local dialect is here in question, perhaps the following scrap may be acceptable. A lady called at a country house in Wiltshire, not far from the Berkshire border, and inquired for the mistress. "She's in she's'n's [pron. *shizens*] room," answered the maid who opened the door.

X. P. D.

MARRIAGE CUSTOM (5th S. v. 408 ; vi. 93, 156, 178, 338).—MR. WARD will find the passage (*ante*, p. 156) in Malcolm's *Anecdotes of London*, 4to., published in 1808, p. 233.

T. N. BRUSHFIELD, M.D.

Brookwood, Woking.

Miscellaneous.

NOTES ON BOOKS, &c.

The Catacombs of Rome and their Testimony relative to Primitive Christianity. By the Rev. W. H. Withrow, M.A. (Hodder & Stoughton.)

THE author of this volume, which we take to have been printed in America, with an English title-page (not that that detracts from its merits), acknowledges the debt he owes to previous writers on the same subject, points out that he has made some additions, and, he says, "thinks no

apology necessary for the somewhat polemical character of portions of this book which illustrate the fact—"the immense contrast between primitive Christianity and modern Romanism." Just thirty years have passed since Dr. Maitland published his *Church in the Catacombs: a Description of the Primitive Church of Rome, illustrated by its Sepulchral Remains*. Both works owe much to preceding writers, but Dr. Maitland examined that about which he afterwards wrote, and probably Mr. Withrow owes something to Dr. Maitland.

Old New Zealand: a Tale of the Good Old Times; and a History of the War in the North against the Chief Heks, in the Year 1845. Told by an old Chief of the Ngapuhi Tribe. By a Pakeha Maori. With an Introduction by the Earl of Pembroke. (Bentley.)

SINCE the *South Sea Bubbles*, no book dealing with islands in far-away oceans has been published having half the interest which these bright, audacious, and most picturesque pages possess. The author, a gigantic Irish gentleman, is three-fourths a Maori; his being a Pakeha, or white man, keeps his other fourth distinct. The style is thoroughly original, with superabundance of matter on which it is employed. After years of intercourse with the Maoris, one subject alone has defied his comprehension—the tenure of land. He is of opinion, however, that "every native who is in actual possession of land must be held to have a good title till some one else shows a better by kicking him off the premises."

The Primæval World of Switzerland. With 560 Illustrations. By Prof. Heer, of Zurich. Edited by James Heywood, F.R.S. 2 vols. (Longmans & Co.)

To scientific readers these volumes need no word of recommendation; but they address themselves to general readers also—readers who have refined tastes and a praiseworthy curiosity. Tourists in Switzerland should study them before they set out, and take the volumes with them, bringing them back for further study. By this means they will understand not only what they see, but why they see it; not only the visible beauty, but also the invisible mystery which has produced it. If we find interest in the fortunes of people in romances, how much more should we in the birth, progress, obstacles, wrecks, and natural triumphs of the physical world? Switzerland has suffered within itself all the earth-changes that the world has suffered, and to follow the details is more enthralling than anything in imaginary romance.

A Manual of Marks on Pottery and Porcelain. A Dictionary of Easy Reference. By W. H. Hooper and W. C. Phillips. (Macmillan & Co.)

THIS is an invaluable handbook for collectors, and a very useful one for those non-collectors who yet, on turning up pottery and porcelain, like to be able to read the marks and tell thereby whence the article came. In some cases the marks will only tell whence the articles ought to have come; for recent exposures have taught connoisseurs to doubt such things, and not to believe that a piece of master-work necessarily comes from the place whence the mark guarantees its coming. We have only to add that most of the Oriental marks here published are new.

THE Vicar of Much Marcle, the Rev. Allen W. Chatfield, M.A., is to be congratulated on his *Songs and Hymns of Earliest Greek Christian Poets, Bishops, and others, translated into English Verse* (Rivingtons). Those who read Mr. Chatfield's verse will derive as much refreshment as he did when, in moments snatched from parochial work, he set himself to translate the Odes of Synesius, the Hymns of Gregory Nazianzen, and the *Hymn to Christ* of Clement of Alexandria. From Messrs.

Rivington we have also received *The Good Shepherd, or Meditations for the Clergy upon the Example and Teaching of Christ*, by the Rev. W. E. Heygate, M.A., which has reached a second edition; and *The Mystery of Christ, being an Examination of the Doctrine contained in the First Three Chapters of the Epistle of Paul the Apostle to the Ephesians*. For this, his first published work, the Rev. G. S. Barrow, M.A., Vicar of Stowmarket, modestly claims the usual indulgence.

ROYAL HOSPITAL FOR INCURABLES.—The kindness of those friends who forgave the nonsense in my May Day Number of "N. & Q." for the sake of its object, brought Ann Sumpter's votes up to 701 at the last election. As I am now quite unable to engage in an active canvass for her, will you permit me through your columns to say that her success is certain if those who voted for her last May will do so at the election on the 24th inst., and to entreat most earnestly this favour at their hands?

WILLIAM J. THOMS.

40, St. George's Square, S.W.

LORD BEACONSFIELD'S COAT OF ARMS.—The following account of the arms of Lord Beaconsfield it would be well to reprint and index in "N. & Q.":—"Upon the elevation of untitled persons to the peerage or baronetage, it is customary for them to apply to the College of Arms or Herald's College for a grant of armorial bearings, or for some augmentation to those already borne, in the way of charges, supporters, crest, motto, &c. The usual form has lately been gone through by Lord Beaconsfield, whose arms and supporters are now for the first time duly 'registered' at the college. The motto which his lordship has chosen, 'Forti nihil difficile,' resembles the motto used by Lord Muskerry, 'Forti et fidei nihil difficile.' The armorial bearings granted to Lord Beaconsfield are as follows in heraldic language:—'Per saltire, argent and gules, two lions rampant, sable, between a tower, argent, in chief, and an eagle displayed in base.' The crest is, 'a tower, triple-towered, argent, surrounded at base by an oak-wreath proper.' The supporters are as follows:—'Dexter, an eagle or, collared gules; on an escutcheon, gules, pendant therefrom, a tower argent. Sinister, a lion or, collared gules, with a similar escutcheon pendant therefrom.' The supporters of his lordship's arms are the same as those chosen by Lady Beaconsfield, although the charges of the shield itself are quite different. Lady Beaconsfield's arms were 'Argent, a bunch of grapes proper between two fannuchs sable, each charged with a boar's head, of the field.'

CORNUB.

THE LATE JAMES HENTHORN TODD, D.D., S.F.T.C.D.—The following letter addressed to the leading Irish Conservative journal, the *Morning and Evening Mail*, requires no explanation:—

"Sir,—In the very interesting and truthful letter that appeared in your issue of the 3rd inst., under the above heading, and signed 'G.' in *Notes and Queries*, attention was called to the lamentable neglect of the heads of Trinity College in not erecting a memorial of this distinguished scholar and unflinching friend of the College.

"His distinguished brother, Robert Bentley Todd, Professor of Surgery in King's College, London, when the medical and surgical world lost him by death, was kept in memory by the erection of a full-length white marble statue—life like—placed in the entrance-hall of the College.

"I propose that a full-length white marble statue of the great Irish scholar, Dr. Todd, be erected in the far end of the College library—the great theatre of his unceasing labour of love.

"Contributions of no niggard kind should at once flow in—the College chest heading—the provost and fellows, and all Irishmen, clerical or lay, who have an iota of sound literature and scholarship to boast of, following up the good beginning. I will hold myself bound to you, if you give your support for the good purpose, in the sum of 5*l*. A. T. G."

MRS. SERRES'S BAPTISM (5th S. vi. 340).—I am glad to find that Mr. COOKE keeps his attention directed to this subject. His curious notice of the baptism of this lady as Princess Olive of Cumberland at Islington in 1821 suggests two or three questions which Mr. COOKE may be able to settle. 1. Who was the clergyman who took upon himself to recognize, in such an important official document as the Register of Baptisms, Mrs. Serres's identity as the daughter of the Duke of Cumberland? 2. Was he led to do this by the fact of her being accompanied by a gentleman calling himself William Henry FitzClarence? 3. Did this gentleman claim to be a son of the Duke of Clarence; or who was he? One query more. Is Mr. COOKE or any other correspondent in a position to say when and where the name of the Princess Olive is first mentioned in any newspaper or book? H. O. H. Rugby.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

N. writes:—"Would you kindly inform me whether, when a border in heraldry is blazoned (being a fur) of two colours, such *e.g.* as *vaire*, or *and gules*, the shield itself may be either a tincture or a metal? Also, whether, in such a case, the shield might be a fur too? My difficulty is that the rule, 'metal may not be put upon metal, nor colour on colour,' is not in itself sufficiently clear to me to enable me to decide how far it operates in an instance like the foregoing, where a fur really consists of a metal and a tincture."

CATACOMBS OF PARIS.—F. G. S. E. writes:—"A report about them was presented to the French Senate in 1857. I shall be obliged by any of your correspondents informing me where that report can be got or an abstract of it, or whether there is any other source of information."

W. F.—We shall always be glad to hear from our correspondent at Bury St. Edmunds.

J. S.—*Corbleu* and *parbleu* are softening of the rather profane exclamations, *Corps de Dieu!* and *Par Dieu!*

GREYSTIEL—See the *Quarterly* for October.

J. M. (Oxford).—Next week.

CHAS. W. BUTTON.—Forwarded to PROF. MAYOR.

ALFRED B. BEAVEN.—Forwarded.

THE LAST OF CERTAIN WILD ANIMALS.—MR. G. WHITE wishes to correct a slip of the pen. The date 1846 (p. 375) should have been 1686.

ERRATUM.—"Jihad," p. 370, note †, for "Ok-meidan," read *At-meidan*. W. FLAST.

NOTICE.

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Notes.

STATE POEMS.

The following index includes all the poems contained in the quarto series in four parts, the octavo series in four volumes, and the one octavo surreptitious or pirated edition, as well as those in five other similar collections of poems of the period between the Restoration and the accession of Queen Anne. Each work is indicated by a single letter, of which this is a key:—

1683. A—Rome Rhymed to Death. London, 8vo., pp. 130.
 1685. B—A Collection of Eighty-Six Loyal Poems [N. Thompson]. London, 8vo., pp. 392.
 1686. C—A Collection of One Hundred and Eighty Loyal Songs [N. Thompson]. London, 12mo., pp. 372.
 1689. D—Collection of Poems on Affairs of State. London, 4to., four parts, i. pp. 33; ii. pp. 30; iii. pp. 30; and iv. pp. 34.
 1689. E—Collection of the Newest and most Ingenious Poems, Songs, Catches, &c., against Popery. London, 4to., three parts, i. pp. 23; ii. pp. 31; iii. pp. 32.
 1690. F—The Muses Farewell to Popery and Slavery, &c. London, 8vo., pp. 224, and Appendix, pp. 20.
 1698. G—Poems on Affairs of State. Part the Third. S. L., 8vo., pp. 312.
 1708-7. H—Poems on Affairs of State. In 4 vols., 8vo., London. Vol. i. in two parts (fifth edition, 1703), i. pp. 267,* and Part Second, i. b. pp. 264; vol. ii., 1703, pp. 471; vol. iii., 1704, pp. 468; and vol. iv., 1707, pp. 468.

* It is noteworthy that in all the editions there is an error in the paging: pp. 225 to 244 are left out.

1705. I—A New Collection of Poems relating to State Affairs [the pirated edition]. London, 8vo., pp. 591.

Perfect copies of H. are by no means common, and I recently met with one from a ducal library in which the third volume was replaced by G., a quite independent work (see "N. & Q.," 4th S. xi. 1, and 5th S. v. 520). Occasionally copies in five volumes are to be met with, the fifth volume of Edward Ward's miscellaneous writings being added to the ordinary four volumes of State poems. The title of this volume is "*Collection of Historical and State Poems, &c., being the Fifth Volume of Miscellanies*. London, 8vo., 1717."

By the courtesy of ALEX. GARDYNE, Esq., I have examined an interesting copy of what appears to be a second issue of E., having on the back of the title-page the following advertisement:—

"There is now printed a Continuation of these Poems, Satyr, Songs, &c., under the title of *A Second and Third Collection of Poems, &c.*, in which are included the most valuable private Poems, relating to affairs of State, that have been done since 1680, most of which never before Printed. Price of each, 6d."

This seems to decide the accuracy of Dr. RIMBAULT's suggestion (5th S. v. 443) that only three parts were printed. To the kindness of W. CHAPPELL, Esq., I am indebted for a collation of the four editions of C., which enabled me to distinguish it from B., with which it is often confounded. F. was a second time issued, with a new title-page and preface, in 1687, as "Part the Second." This is the volume mentioned in "N. & Q.," 5th S. v. 520.

A badger once did ravage all the Fields H, ii. 61.
 Abhor'd Abhorers, horribly Abhor'd! A, 116.
 A bony lad came to the Court, C, 354.
 About the time that I shall be H, ii. 213.
 A Butcher's son Judge Capital D, ii. 21; H, iii. 181; I, 434.
 Accept my Lord, of this small glittering thing, H, iv. 17.
 A certain Brewer, whose liquor of life H, ii. 73.
 A certain Priest had hoarded up H, iii. 4; I, 387.
 A Cloud of Vapours, Wind, and smook, C, 242.
 Adieu to my Title, of Saviour o'th Nation, C, 273.
 A dunghill cock was raking in the ground, H, ii. 49; I, 316.
 Aesop o'ercome with wind and spleen, H, ii. 79.
 A fatal war two angry sisters wag'd, H, i. b. 7; I, 171.
 A fierce dispute 'twixt Birds of Night H, ii. 81.
 A fierce wild Boar, of monstrous size and force, H, ii. 51; I, 318.
 After two sittings now our Lady State D, iii. 1; H, i. 54; I, 50.
 Again my muse—nor fear the steepy Flight, H, iv. 98.
 A generous race of croaking Frogs, H, ii. 69.
 A half famisht wolf met a jolly fat dog, H, ii. 84.
 A Hare did once into a garden get H, ii. 53.
 A Hawk that of yore, H, ii. 75.
 Ah Cruel bloody Fate! C, 128.
 Ah Cruel bloody Tom! C, 129.
 A Horse and Ass were journeying on their way, H, ii. 49; I, 316.
 Ah Raleigh, when thou didst thy breath resign D, i. 7; H, i. 84.
 A lab'ring swain had been at work, H, ii. 63.
 A land there is, as Maps do tell, H, ii. 74.
 Alas! what has this poor Animal done, A, 81.

Alas what is like to become of the Plot, C, 204.
 Alas! what thing can hope Death's hand to 'scape, A, 78.
 A late expedition to Oxford was made H, ii. 268.
 Albion, disclose thy drowsy eyes, and see H, iv. 132.
 Algonron Sidney fills this Tomb: E, ii. 17; H, i. 175; I, 133.
 All hail Great Prince! whom every Miracle B, 349.
 All hail to London fair Town, C, 27.
 All men have Follies, which they blindly Trace, G, 90.
 All my Endeavours, all my Hopes depend G, 48; H, ii. 138; I, 341.
 All private Wranglings and Intestine Jars, G, 102.
 All the materials are the same, H, iv. 114.
 A lusty Horse, not long ago, H, ii. 65.
 A Medley of Ruffians, bound up in a Band, F, 167.
 A mighty great Fleet the like was neer seen H, i. 5, 263; I, 275.
 A mighty Lion heretofore, H, ii. 100.
 A mighty Weesil of renown, H, ii. 72.
 A milk white Rogue immortal and unhang'd, H, ii. 92.
 Among the little pages that were sent H, iv. 66.
 Among the race of Englands modern Peers, H, iii. 144.
 Among the writing race of modern Wits, H, iii. 147.
 An aged Fox that ravaged woods and plains, H, ii. 61.
 An apple fallen from a tree H, ii. 85.
 An argument proving the Cevennois rebels. H, iii. 432.
 And hast thou left old Jemmy in the lurch! H, ii. 258; I, 479.
 And must the Hero that redeem'd our land, H, ii. 469.
 And now this tale, thus far being ended, H, iv. 428.
 And now tis time; for their officious haste, D, i. 23; H, i. 6; I, 6.
 And since men wandering in a wood by night, H, ii. 105.
 And you, auspicious Prince, our other care, H, ii. 412.
 A new spout to quench the fire, H, iii. 192.
 An Invasion from Dutchland is all the discourse, F, 139.
 Annals and Statues have the Hero grac'd, H, ii. 417.
 A number of P—s, though poor ones tis true, H, ii. 397; I, 489.
 A Papiet dy'd, as 'twas Jehovah's will, E, i. 7; H, iii. 3; I, 386; F, 117.
 A Parliament with one consent E, i. 19; H, iii. 265; I, 459; F, 129.
 A peaceful sway the great Augustus bore H, i. 5, 8.
 A Poll and Land tax are now coming forth, H, ii. 400.
 Apollo concern'd to see the transgressions H, i. 206; I, 152.
 A Pox on the Pope, with his damn'd bald Pate, A, 48.
 A Pox on the Whigs we'll now grow wise A, 75.
 Appear thou mighty Bard, to open view: E, i. 17; H, 16, 128; F, 20.
 A Prison, or an Isle, are much the same; B, 314; H, iv. 381.
 A Protestant Muse yet a lover of Kings E, i. 13; H, iii. 194; F, 47; I, 462.
 A Protestant Priest, a man of great fame, H, iii. 361.
 Are these the Popes Grand Tools? A, 47.
 Arise my Muse, and to my tuneful Lyre G, 63.
 Arise, O thou once Mighty Charles, arise, B, 96.
 Arserat ut meritis Regis Albe ast impia flammis, H, iii. 377.
 Art come, sweet Prince? Wilt once more deign to chear B, 264.
 Art thou return'd my sister Concubine, H, iv. 388.
 As a young Lawyer many years will drudge, H, iv. 55.
 As brave Sir Rooke Tholouse did beat, H, iv. 113.
 Ascend, Alecto, from thy Den, and come A, 40.
 As Citizens that to their Conquerors yield, D, i. 11; H, i. 5, 30.
 As Cullen drove his Sheep along H, i. 132.
 As distant Thunder in a rowling Cloud, B, 351.

As down the torrent of an angry Flood, E, ii. 18; F, 116; H, i. 5, 162; I, 226.
 A Session of Lovers was held t' other day, H, ii. 156.
 As fair Olinda beneath a shady tree H, ii. 266.
 As Hodge and Dick, who lately came H, iv. 113.
 As I a walking was the other day, H, iii. 196.
 As in a dream our thinking Monarch lay, H, ii. 317.
 As Indians, when a valued Hero dies, H, iv. 365.
 As in the days of yore were odds H, i. 5, 41.
 As in those Nations, where they yet Adore G, 108.
 As I was walking, reading in a Book, B, 1.
 As I went by St. James's I heard a bird sing, F, Sup. 16; H, iii. 267.
 As leaves which from the trees blown down H, i. 5, 227.
 As May in all her Youthful dress, C, 251.
 As Mother Cook went t' other day F, 191.
 As needy Gallants in the scribes hands, H, iii. 35; I, 394.
 As on his Death bed grasping Strephon lay, H, i. 5, 253.
 As Popish Farriers use t' employ B, 21.
 As reading of Romances did inspire H, i. 5, 238.
 As restless on my bed one night I lay, H, i. 220.
 As the late character of Godlike men, F, 5; H, i. 5, 115; I, 204.
 As t' other night in bed I thinking lay, E, ii. 5; H, i. 137.
 As we were ranging upon the salt seas, C, 346.

E. S.

(To be continued.)

EXTRACTS FROM THE RECORDS OF THE BURGH OF GLASGOW, 1573-1642.

The volume which has recently been issued by the Scottish Burgh Records Society, entitled *Extracts from the Records of the Burgh of Glasgow, A.D. 1573-1642*, contains much that cannot fail to be of interest to every student of history. Although many of the entries possess only a local value, in so far as they furnish data for contrasting the present with the past history of the city of Glasgow, there are others that relatively have a national importance. Of these a few perhaps may fitly find a place in the columns of "N. & Q."

Whatever changes may have taken place in communities and institutions within the last three hundred years, we find many entries that bear sad testimony to the inherent conservatism of human nature. The crimes and follies of those early days are much the same as we find them now reported in the daily newspapers. The proverbial "wife-beater" of modern times has long ago been anticipated; nor can we say that the gentler sex is altogether free from blame, as the following entry, dated August 13, 1574, will show (p. 19):—

"Margaret Kynloch, seruand to James Boyd, and Florence Conyghame, spous to John Stirling, ar bayth fund in the wrang and amerchiament of court, viz., the said Margaret for the iniuring of the said Florens, call and hir preistis buyr, befor Vitsonedays last; and the said Florens, for the stryking of the said Margaret on the bak with hir nevis, the x of August instant; and dwm gevin thairon."

Another entry, under date October 25, 1575, is not without its moral (p. 43):—

"Niniane Swan is fund in the wrang for trublans done be him to Marione Symson in stryking of hir witht ane

tangis and castyng hir down to the erd, vpon the xxij daye of October instant, and siclik the said Marione decernit for spitting vpon the said Ninianes face the said daye, and dwme gevin thairpoun."

A fight between two women is thus reported, under date January 21, 1588-9 (p. 127) :—

"Jonete Bogill, spous to James Craig, is decernit in ane wrang and amerchiamment of court for the hurting of Jonete Clogy, spous of Johne Cuthbert, on the heid with ane stane to the effusion of hir bluid in grite quantitie; and siclyk the said Jonete Clogy is decernit in ane wrang for streking of the said Jonete Bogyll on the halfait and ruiging of hir souch af hir heid, and dume gevin thairpoun."

I may mention that the word *courch* = cap is still used among the Gaelic-speaking population of Scotland. In not a few instances first offences were punished by banishment from the city; but if the offender was found a second time breaking the law his punishment was certainly severe enough. In illustration the following entry, under date August 24, 1599, may be given (p. 197) :—

"George Mitchell, being apprehendit for theft, is decernit of his confessiounes that gif ever he be apprehendit within this cite in tyme cumyng to be brunt on the schoulder and cheik, and to want ane lug out of his heid, and dome gevin thairpounne."

The free use of the *quhynger* is not an uncommon item; and perhaps, upon the whole, keeping in view the wonderful increase in its size and population, the crime of Glasgow is less today than it was three hundred years ago.

From the entry under date August 21, 1574 (p. 21), it would appear that no meat was to be sold on Sundays "after nyne houris," and one of the baillies "with ane officer and sum vther honest men" were to make an inspection of the town to see if this statute was being duly observed. From subsequent entries, however, we learn that there were men who, no doubt in their desire for gain, were fined for its non-observance. In fact, it would appear that Sunday was at one time a day for buying and selling (see p. 48, under date March 27, 1576). However, under date October 3, 1577, we find an ordinance passed by the Council abolishing Sunday markets (p. 63) :—

"And als thai inhibit that thair be na marcatt keipit on the Sondaye fra this daye furth, vnder the pane of escheting of the guddis presentit and sauld."

Unlike our modern notions of having everything reported in the newspapers, especially the proceedings of meetings convened for the despatch of public business, the following statute, under date October 10, 1575, is curious (p. 40) :—

"Item, it is statute and ordanit be the provest, baillies and counsall, that gif any persone of the counsall happinnis to revele any thing spokin or tretit in counsall as counsall, salbe removit of the counsall and neuir in tymes cumyng to be admittit vpon the counsall agane bot haldin [in] infame and thair fredomes callit down"

The sale of a Bible is thus entered, under date January 29, 1582-3 (p. 100) :—

"Archibald Siller is decernit and ordanit be ayth of partie, referrit thairto, to delyuir to John Schakschaw ane bybill, and John Schakschaw decernit to delyuer to Archibald Siller ane boll of beir, with xl money for the said bybill, within xl dayes."

The advantages to be gained from being connected with a city burges even extended to matrimonial affairs, as the following, dated September 19, 1584, will show (p. 110) :—

"Waltir Thomesoun, merchand, is maid burges and freman of the burgh and cite of Glasgu, and hes geivin his aith of fidelitie thairto and composit with him for his fenes, geif he marie ane burges dochter vjli. xij. lijd., and geif he marie nocht ane burges mannes dochter xijli. xij. lijd."

The "Buik of Nurtour," referred to in the following entry, dated March 31, 1590, is no doubt the one by Rhodes, and reprinted in our own day by the E. E. Text Society (p. 150) :—

"The quhilk day, James Blakburne, merchand, is decernit and ordanit, be aith of pairtie referrit thairto, to content and pay to Thomas Kneland the ssume of sextene schillingis money, within terme of law, for the hyre of ane hors to Lanerek, quhilk he promeisit to satisfie the said Thomas thairfor twa yeiris syn or therby, and absolut the said James fra fourtie schillingis, for the price of ane buik, callit the Buik of Nurtour, allegit borrowit be the said James fra him, and that in respect of his aith referrit thairto be the said Thomas."

From an entry dated Oct. 11, 1595 (p. 171), we learn that "the harvest is nocht endit bot present in hand and can nocht be knawin how the priceis of victuallis ar sa deir," a very significant commentary on the temperature of the previous summer. As the effect of this we find, under date Dec. 6 of the same year, precautions taken "in respect of the greit derth of the victuall." The information contained in the following extract, dated Sept. 7, 1605, is both singular and amusing (p. 233) :—

"John McClelland, beand apprehendit as suspect of theft and challengit thairfor, and be the clemencie and grit mercie of the proveist, baillies, and counsall of this burgh was put to libertie and fred out of the tolbutie and prissownhous thairfor, vpon conditione give ever he sould be found within the town agane to be hangit without ane assys, as the act maid thairvone of his awin consent the auchteins day of Januar 1605 yeiris at mair lenthe beiris; and being now lialtie apprehendit and to vnderly ane assys the day and dait heirof for sindrie crymis of theft, and be wertew of the said act justlie to suffer deathe, nevirtheles the proveist, baillies, and counsall, desolat of ane executour, to execute the hie justice [on] malefactoris, hes acceptit admittit and resaveit the said John to be thair executour in the said justiciarie, and hes dispensit with the said act and crymis of theft commitit be him for acceptatioun of the said office. Quhilk office the said John hes acceptit, lykas be the tennour heirof acceptis the samin in and vpon him, and bindis and oblesis him cairfullie and diligentie to attend and awayt thairvone, and give evir he eschew heireftir or leif the said office grantis and consentis that he be hangit to the deid, but ane assye, quhairver he may be apprehendit, and bindis and oblesis him nevir to depart out of this towne to na pairt to execut the said office without the special leif

and licence of the said proveist, baillies, and counsell had to that effect."

In connexion with the foregoing, the following act was passed, from which it will be seen that, as John M'Clelland's office was not likely to procure him respect, the next best thing the Council could do for him was to protect him from insult:—

"The same day, the proveist baillies and counsell hes concludit, statut, and ordainit that give ony persoun within this burgh, young or auld, abuisis the said John, ather be word or deid, that thai sall incurre the paine and penaltie of fyve pundis money, and give ony manie hairnis dois the samin the father of the bairne or maister of the servand to pay the said vnlaw to the said John M'Clelland, executour of the hie justice."

Of the added "Extracts from the Accounts," the following may be noted:—

"Gevin to Malcum Hammiltoun for scourging of ane woman throw the towne ijs.
Item, to the officeris for dowking of Jonet Fawside xld.
Item, on Fastrinis ewin, to ane fule with the treyn suerd xvijd.
Item, to the pyper callit Ryall Dayis for playing xvijd.
Gevin to the tounes menstalles samekill blew clayth as to by tua coittis, and for crammasy to be the tounes armes to be putt thairon, and for makyng thair of iij li s. xvs.
Item, to Malcolm Hammiltoun, for scourging of ane wod hussy throw the tounes vs.
Item, gifin to John Neill, cordoner, younger, for fute ballis to the town at Fastrinis ewin, conforme to the ald vse xxvjs. viijd.
Item, to twa menstalleis quha did play in John Rowatis on Witsontysdaye lvijs."

It will be observed, from one of the foregoing items, that 5s. was paid for "scourging of ane wod hussy." As this is the highest fee paid—the next approaching to it being 3s. 4d.—perhaps we ought to read "wod" as meaning "mad." If this be so, it is a sad picture of the treatment the insane were then subjected to.

Two other items may be quoted for the sake of the famous men mentioned in them, for I take the first named to be the author of *The Monarchicke Tragedies*:—

"Item, to four pur Dutchmen quhom Sir William Alexander tuik vj li. xiijs. iijd.
Item, to maister Zacharias Boyd for ane termes annuall of 3 m. markis lxxx li."

Altogether the volume is one of great interest, and its publication reflects credit on the editor, Mr. J. D. Marwick, the respected Town Clerk of the city of Glasgow. S.

MILTON AND PROF. CRAIK.

In "N. & Q.," 1st S. i. 18, we read that even in "books of competent workmen, books which are the result of honest labour and research . . . there are many things incomplete, many things erroneous. But it is the interest of every man that such books should be rendered as complete as possible; and whatever tends to illustrate or correct works of that

class will be sure of insertion in our columns." Encouraged by the above assurance, I would now call attention to the biography of John Milton in *The Imperial Dictionary of Universal Biography* (Wm. Mackenzie, London, Glasgow, and Edinburgh), edited by John Francis Waller, LL.D. In a biographical dictionary of all places, readers have a right to expect accurate information, even in minor matters; and it is somewhat strange that Prof. Craik (the writer of the article) should have fallen into the errors he has. At p. 376, col. 2 (vol. iii.), we find the following:—

"Milton married again in 1656; but this second wife, Mary, daughter of a Captain Woodcock, of Hackney, to whom he appears to have been fondly attached, died within a year."

The Christian name of this wife is generally given as *Catherine*, and she did not die till Feb. 10, 1657-8, fully fifteen months after her marriage. Of the third wife Prof. Craik writes, "he married Elizabeth, daughter of a Cheshire gentleman, *Sir Edward Minshull*." Prof. Masson (than whom, all will allow, there is no higher authority on Miltonic matters) says she was the daughter of one *Ralph Minshull*, of a good family. Regarding Milton's blindness we read, in the *Dictionary* (p. 377, col. 1):—

"He had been attacked by a threatening of blindness so early as the year 1644; his right eye continued to serve him after he lost the use of the other; but at last, in 1654, he found himself in utter darkness."

According to Prof. Masson the blindness had become serious before his removal to Petty France, and was total about the middle of 1652, that is, two years before the date assigned by Prof. Craik. On the same page (col. 2) occurs another error in dates. *Paradise Lost*—

"was published along with his *Samson Agonistes* in 1671. In the preceding year he had given to the world, in a quarto volume, a *History of Britain* coming down to the Norman conquest, in six books, four of them, however, written before his appointment as secretary; and also a treatise on logic in Latin, *Artis Logica Plenior Institutio, ad P. Rami methodum concinnata*."

Here we are given plainly to understand that the logic treatise was published in the same year as the *History*; in fact, however, it did not make its appearance till 1672, two years later.

It may be said some of these are trifling slips. So be it. They are yet errors, and errors such as should not be found in a book of so much pretension. WILLIAM GEORGE BLACK.

SHAKSPEARIANA.

CHARNECO (2 *Henry VI.*, Act ii. sc. 3).—Warburton thinks this wine might have had its name from growing in a district in Spain abounding with the *charneca*, a kind of turpentine tree (say *Pistacea lentiscus*), or from a certain flavour resembling it; but, as Steevens (quoting *Europ.*

Mag. for March, 1794) very properly remarks, Charneco is the name of a village near Lisbon where this wine was made. In Don T. Lopez's *Mapa General del Regno de Portugal* (1778), the village of Charneco, or rather Charneca, is placed between Lisbon and Lamiar; and it may have possibly derived its name from the Portuguese *chárnica*, a sandy and barren land, also an unfrequented cross path. R. S. CHARNOCK.

Autan.

"DO WITHAL."—

"I'll speak of frays,
Like a fine bragging youth, and tell quaint lies,
How honourable ladies sought my love,
Which I denying, they fell sick and died;
I could not do withal."—*Merchant of Venice*, iii. 4.

Here "I could not do withal" = I could not help it. Gifford, in a note on "do withal" (*Silent Woman*, v. 1, *ad inil.*), has collected numerous instances, which leave no doubt as to the meaning of the expression.

I do not find, however, that any one has attempted to explain how it got that meaning; it seems that "withal" here stands for "there-withal," and "with" has the meaning of "against," as in "withstand," "withdraw," see Dr. Morris's *English Accidence*, pp. 204, 206. Then "I could not do withal" will mean "I could do nought against it," the suffix "-al" being here merely intensive. F. J. V.

"OTHELLO," ACT IV. SC. 2:—

"Patience, thou young and rose-lipp'd cherubim;
Aye, there, look grim as hell."

Johnson makes Othello here apostrophize Patience. This seems very forced and inapplicable. I venture to suggest that possibly the words were meant as addressed to Desdemona, who first blushes at Othello's gross accusations. He then bursts out in admiration of her beauty; and then, when she looks gravely indignant, challenges her to "look grim as hell." We often find him thus suddenly alternating between ardent love and jealous fury. I may perhaps make too free with the received text, but I venture to alter it thus:—

"Turn thy complexion! there!
Patience!—thou young and rose-lipp'd cherubim!
—Ay, there! look grim as hell!"

S. T. P.

"CHARIEST" (5th S. vi. 345).—Perhaps the meaning of Shakspeare will appear more clearly from the provincial use of this word. In the north and west of England *chary* means "sparing," "parsimonious," not, as our dictionaries generally interpret the word, "cautious" or "sad." In Lancashire it was customary to say that a person was *chary*, i.e. sparing, of his money, and in this sense it was almost exclusively used. Miss Baker has "*chary*, sparing, careful." In meaning, therefore, it was the exact opposite of "prodigal."

Shakspeare, then, appears to mean that the maid who was most sparing in her advances during the day is prodigal enough of them, "if she unmask her beauty to the moon." I find, on consulting Bailey's *Dict.* (1724) and Dyche's (1758), that both explain the word as equivalent to "sparing." This meaning, then, was not provincial even so late as the middle of the last century. J. D. Belsize Square.

SENTIMENT AT ROME.—In a very interesting and instructive article in the *Saturday Review* for the 28th ult., under the above title, the writer gives a review of that "most singular charm" which the inner soul conjures up, or which appeals to the imagination, on the first visit to this "historical centre of human life." We have the sentiment of Du Bellay, as translated by Spenser; the "learned Poggius," as quoted by Gibbon; Montaigne both before and after he became, by *diploma*, *civis Romanus*; Chateaubriand, to whom "nothing but ruin seems to flourish in a soil composed of the dust of the dead and of the ashes of empire"; in whose eyes, as in Byron's, "History, with all her volumes vast, hath but one page," "and on that is written, *sic transit gloria*." Centuries before these men were born there came, A.D. 633,—

"whilst Sigebert still governed the kingdom, out of Ireland a holy man called Fursey, renowned both for his words and actions, and remarkable for singular virtues, being desirous to live a stranger for our Lord wherever an opportunity should offer."—Bede, *Eccles. Hist.*, cap. xix.

We are further told that he "indulged in heavenly studies"; that he

"fell into a trance, and quitting his body from the evening till the cock crow, he was found worthy to behold the choirs of angels, and to hear the praises that are sung in heaven, &c., and that the saints shall advance from one virtue to another."—*ib.*

Of him also it is told that, visiting the Eternal City,—

"Beatus vero Furseus exequens iter per offendicula Burgundias, per pericula Italias, per assaltus Passerellas, per fraudes Papas, per perfidiam Sutrias, per insidias Carbonellas, gaudens et letus, sine impedimento, per singulas Civitatis Ecclesias, visitando sancta Sanctorum, et exorans ea pro salute totius peccatoris populi; ad usque mentem gaudii perveniens assitit, et contemplantis urbem, pluribus circumstantibus peregrinis, ut mos est, ita inquit, O Roma triumphas Apostolorum super exaltata, Martyrum rosis decorata, Confessorum liliis candidata, Virginum palmis dulcorata, meritis eorumdem roborata; Quae tot et tanta continens sancta Sanctorum corpora! esto salvata; ut numquam succumbat auctoritas tua, Sanctorum Patrum dignitate et sapientia hactenus roborata, qua corpus Christi videlicet, Beata Mater ecclesia viget solidata. Sic locutus genus flexit, et per totam convallam illam ad usque gradus Ecclesias S. Petri properavit, quod penes se habebat viaticum, pauperibus erogavit, ac iterum flexis, rigansque marmoreum, ut est pavimentum rivulis lacrymarum, ad corpus usque S. Petri pervenit; ibique multas orationum preces pro

se et totius mundi salute effudit," &c.—Colgan, A.A. SS., tom. i. p. 83.

R. C.

Cork.

MADAME D'ARBLAY'S "DIARY."—Much of the interest of this diary arises from its recording events in the every-day life of persons whose public or professional careers are well known, and who are throughout referred to by their real names without any attempt at disguise.

The same freedom was not in all cases observed towards characters of lesser note, and it might be well if the identity of those mentioned under fictitious names could be ascertained. One of these, the gentleman spoken of in the *Diary* as Mr. Fairly, was, according to Mr. J. Henneage Jesse, the Hon. Stephen Digby, son of William, fifth Baron Digby. He was Queen's chamberlain and master of St. Katharine's Hospital (*Memoirs of the Reign of George III.*, vol. iii. 48, note). For what reason his name was withheld it is difficult to surmise, especially as Miss Burney herself refers to this appointment to St. Katharine's under date 1788 (*Diary*, iv. 239), giving a clue that might easily have led to discovery. I imagine that the name of Miss Fuzilier, who became his second wife, is also fictitious, as otherwise the attempt to conceal the identity of Col. Digby would have been transparent. This appears the more likely as his first wife is referred to as Lady —; and it is noticeable that neither Mr. Fairly's name nor that of Miss Fuzilier is mentioned in the biographical accounts at the end of the volumes.

The real name of Mr. Turbulent has also most likely to be discovered. CHARLES WYLIE.

MISUSE OF WORDS.—1. *Expect for suspect*. I think I can remember this misuse first becoming common about fifteen years ago. Before that time uneducated persons made the mistake; but now it is really quite usual to hear educated persons do so. "Is that Mr. Blank?" asks one. "I expect it is," is the reply. Of course expectancy implies futurity. "I expect Mr. Blank will come to-morrow," is right; but not "I expect he is here already." One can only *suspect* that.

2. *Over for above*. English travellers, who published books about the United States thirty or forty years ago, used to criticize the peculiar words and phrases they met with, and they cited as a Yankeeism this misuse of *over*, which, within the last few years, has been so generally taken up by Englishmen. We used to hear of So-and-So being "above forty years old." Now he is said to be "over forty." If a general has more than ten thousand men under his command, his army, we are told, is "over ten thousand strong." In an official table of cab-fares I find that, "if hired by distance, a driver cannot be compelled to drive

over six miles." The compiler of the table meant that he could not be compelled to drive more than, or beyond, that distance. He can be compelled to *drive over* it.

3. *Fast for quick*. This misuse of the word *fast* used also to be quoted as a Yankeeism. Now it has become almost universal here. In old days we drove *fast* in a quick coach to Brighton. Now we go by a "fast train." We sometimes spoke of a "fast friend," using the word in the German sense of *fest*. But *fast*, relating to speed, was always an adverb. J. DIXON.

SIR JOSHUA REYNOLDS.—Observing with regret that a note of mine ("N. & Q.," 1st S. xii. 473), 1855, has been reprinted in the *Transactions* of the Devonshire Association for this year, I wish to be allowed to correct the statement there made, as it conveys a false impression. The MSS. which Sir Joshua Reynolds left behind were divided among the members of the family. Some of the most important fell to the lot of his niece, Theophila Palmer (Mrs. Gwatkin), and have been used by Mr. Cotton and Mr. Leslie. The MS. volume which was at Torrington in 1855 contained notes of travel in Flanders, and was only partially in Sir Joshua's handwriting. This has since been sold. Other MSS., containing payments of his works and general observations, came to my uncles. Part were sold many years ago by Mr. (afterwards Sir) James F. Palmer, and part are still in the possession of Mr. Robert S. Palmer.

FREDERIC T. COLBY.

Litton Cheney, Dorchester.

AMERICAN MEMORANDA.—There are some details for American local history to be found in the Quaker works. Thus, in "A Collection of Testimonies concerning several Ministers of the Gospel amongst the Friends, called Quakers, Deceased," London, 1760, is an account of several Friends who visited the States. At p. 247 Elizabeth Rawlinson is described as visiting in her ministry New England, Rhode Island, &c. At p. 338 is an account of Abraham Farrington, of Philadelphia, who came on a mission in 1757, and died in London.

HYDE CLARKE.

INTERESTING BELL.—At Norton, near Baldock, Hertfordshire, there is a bell with the inscription:

+ + SANCTE . PETRE . ORA . PRO . NOBIS.

On the shoulder are the emblems of the Evangelists. I believe the only other bell with these is at Impington, Cambridgeshire.

HENRY T. TILLEY.

Caius Coll., Camb.

PARALLEL PASSAGES.—

"Un jour Diane chassa en ces lieux un sanglier plus grand et plus furieux que celui de Calydon. Son dos étoit armé d'une soie dure, aussi hérissée et aussi horrible

que les piques d'un bataillon."—Fénelon, Fable xxvi., *Chasse de Diane*, t. i. p. 368. Ed. Hachette, Paris, 1872.

Does not that passage remind one of Otway's lines?—

"Forth from the thicket rushed another boar,
So large, he seemed the tyrant of the woods,
With all his dreadful bristles raised on high;
They seemed a grove of spears upon his back."

HENRI GAUSSERON.

Ayr Academy.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

JOHN HOWE'S CONNEXION WITH LANCASHIRE.

A feeling of veneration seems always involuntarily to attach itself to the memory of the truly admirable John Howe, the author of *The Blessedness of the Righteous*, whose gentleness of character, akin to that of St. John the Divine, disarmed à Wood of all unkindly feeling when penning the sketch of his life; and as to whom, as far as I know, Walker has said nothing ungenerous. It has not been forgotten in Lancashire that this eminent Nonconformist minister was in part educated at Winwick, and afterwards ordained there. His last biographer, Prof. Rogers, who has himself been long connected with the county, lays claim to no further kindred ties between Howe and Lancashire; but a claim may be made, and perhaps "allowed." Howe's father, beneficed at Loughborough, is said to have been driven from that parish by Laud; upon which he betook himself with his family to Ireland. When the Irish Rebellion broke out, they fled for refuge to Lancashire. Calamy says that the family "settled" in the county, "and there it was that our Mr. Howe went through the first rudiments of learning." This is in reference to the Grammar School of Winwick, then under Mr. Ralph Gorst, B.A., afterwards Head Master of Macclesfield Grammar School. The celebrated Charles Herle, afterwards Prolocutor to the Westminster Assembly of Divines, was then in troubled possession of the rich living of Winwick. Some of these personal details about Howe are confirmed by the entry of his admission as sizar of Christ's College, Cambridge,—an entry which, by the kindness of the Master and Mr. Skeat, I am here enabled to give in a correct form:—

A^o Dñi 1647.

Maii 19. Johannes Howe, filius Johannis p'sbyteri, natus Lughborough in Agro Leicestrensi Literis v. institutus Winwick a M^{ro} Gorse Anno atatis decimo Septimo, Admissus est Sizar sub M^{ro} field, Spondente pro eo M^{ro} Batt.

Solvit Collegio 5s.

From Cambridge, Howe migrated to Oxford,

when he took the Bachelor's degree in 1649. Three years later he proceeded M.A. (July 9, 1652). His biographers record that very soon after this date he was ordained by the Rev. Charles Herle and the ministers of the neighbouring chapelries; or, rather (as Mr. Beaumont more truly states it), the ministers of the local Classis. One is, of course, naturally inquisitive to ascertain why the ordination took place in Lancashire. Howe's biographers offer no explanation. But it seems very likely to have been due to the fact that Howe had a ministerial appointment in the neighbourhood of Winwick, viz., some parish in the fourth Lancashire Classis. A bare notice of the ordination, connected with Herle and Winwick, has alone been preserved. Calamy relates that Howe used to say that he thought few in modern times had so primitive an ordination as his, for he considered Mr. Herle as a primitive bishop (*Memorial*, ii. 51, ed. 1802). The form of the ordination was Presbyterian, that ecclesiastical polity being legally in force in Lancashire; but Howe himself was never infected with the rigour and intolerance of the party; a proof of which may be found in his speedy removal out of their jurisdiction. An account of the ordination proceedings, with complete details of Howe's parentage, credentials, examination, and proposed destination, is sure to have been recorded in the Minutes of the Fourth Lancashire Presbyterian Classis (comprising the parishes of Warrington, Winwick, Leigh, Holland, and Prescott); but these valuable minutes, which have more than a merely local importance, have probably been lost. Howe is represented as proceeding, soon after his ordination, to a sphere of labour at an opposite extremity of England, viz. at Great Torrington, near Bideford, Devonshire, where, succeeding the famous Independent, Lewis Stuckley, he remained until called away to be chaplain to Cromwell. Nothing has been said about the after-life of the elder Howe, indications of whose home are to be looked for in the southern or south-western parts of Lancashire. There seems good reason to suppose that the son, in the interval which elapsed between the dates of his degrees above alluded to, held the cure of the church at St. Helen's (then often called *Ellen* or *Elline*, dropping the saintship), near Prescott, Lancashire. The supposition is based upon references to a "Mr. John How," in the orders for payments issued by the committee who made provision for the support of ministers in the sequestered benefices. From these minutes it appears that an annual grant of 40l. was, in 1645 and 1647, made out of the tithes of Prescott (sequestered from the Earl of Derby) for increasing the salary of "the minister of St. Ellen." In those years Mr. Richard Maudesley was the minister; and there is evidence of his remaining there up to 1650. He had been elected

by the free consent of the inhabitants; and his salary had, when the above-named source of supplies failed, been derived from the gratuities of his hearers. Early in 1651 "John How" appears to have succeeded him; for on March 12, 1650-1, the committee increased to 50l. the annual payment to the chapel, to be taken out of the profits of Childwall Rectory (sequestered from James Anderton, Esq., "Papist and Delinquent"), the other source having become fruitless; and this payment is said to be "for increase of the maintenance of John How, the present Minister of the Congregation of Ellins, in the said County, his present maintenance being but five pounds a year." This latter item was derived from interest on sums given for the support of a minister (Canon Raines's *Notitia Cestriensis*, ii. 207). By a subsequent minute, dated Sept. 4, 1651, the local committee is ordered to pay "unto Mr. John How, Minister of the said Chappell, all arrears of y^e said forty Pounds a year due since y^e 25th of December, 1649, and continue the payment thereof from time to time hereafter." The name is not attached to the *Harmonious Consent* of the Lancashire ministers, nor to any subsequent public document signed by them.

Some of the Lancashire readers of "N. & Q." or others interested in Howe, may be able to adduce facts with a view of determining whether the minister who is mentioned in the above-named orders is the famous John Howe, his father, or another of the name. Evidence of the death of the elder Howe would simplify the question. The surname Howe was a very unusual one in Lancashire at that time. Out of many thousands of names of the inhabitants of Southern Lancashire examined by the writer of this paper, only one—William Haw, or How—has been discovered, he being an inhabitant of Manchester in 1641-2. It should be added that in the Loughborough registers (1628-30) the elder Howe is called "Mr. John How, Preacher"; and that his son used, until his later days, *How* and *Howe* indiscriminately. (See *Wood's Athen.*, ed. Bliss, iv. 489; Rogers's *Life of Howe*, 1863, pp. 16 *seq.*, 437 *seq.*; Beaumont's *Winwick*, 1876, pp. 39 *seq.*; and *Plundered Ministers' Minutes*.)

JOHN E. BAILEY.

Stretford, near Manchester.

RIDDRELLS OF NEWHOUSE, SCOTLAND.—Can any one inform me, through "N. & Q.," of the ancestry of the Riddrells of Newhouse, one of whom married the heiress of Glen Riddrells? One writer believes they were an early offshoot of the Riddrells of Riddell. Is that correct? How many descents of this line? Who was the first "of Newhouse"? Is their pedigree in print? By whom now represented? G. T. RIDDRELL.

Bridgton, Maine, U.S. America.

VICTOR HUGO'S "NOTRE DAME DE PARIS."—What are the nearest English equivalents for the following phrases, all of which I conclude to be *argot*? Those I have italicized I cannot find in any dictionary, and the others, I suppose, have a different meaning from their literal dictionary one:—

"C'était le royaume d'argot.....les courtueux de *boutanche*, les coquillarts, les *kubins*, les saboulex, les *calots*, les *francs-mitoux*, les *polissons*, les *piêtres*, les *capons*, les *malingleux*, les *rifodés*, les *marcandiers*, les *marquois*, les *orphelins*, les *archisuppôts*, les *cagoux*; dénombrement à fatiguer Homère."—Bk. ii. ch. iii.

I should like to know if English students of French as a rule find Victor Hugo difficult. Speaking for myself, if I read a page of *Le Sage* or *Madame de Sévigné*, and then turn to Hugo or *Balzac*, I almost seem to be reading a different language. Both these eminent writers would almost appear to search the dictionary for difficult words! I wonder if a Frenchman finds the same difference between, say, Addison and Dickens, or Swift and Thackeray. What says M. GUSTAVE MASSON or M. HENRI GAUSSERON?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

COINS.—Can you tell me what the two following coins are from the description I will try to give of them?—

(1.) Obverse,—Shield surmounted by a crown; on the shield a snake and an eagle; round the edge of the coin the letters, M. THER. D. G. R. I. H. B. R. A. A. D. MED. (What do these letters stand for?) Reverse,—

MEZZO
SOLDO.
1777.

Round the edge is a wreath. The coin is ill shaped, and of a dull reddish colour.

(2.) Obverse,—Mitre figure of a man, with a book in one hand and a crosier in the other; at his feet a lamb; round the edge, "Artis nostrae conditor." Reverse,—Shield, on which is a lamb (?) and three stars, surmounted by an owl; round the edge, "Leeds halfpenny, 1791." Size rather larger than a halfpenny and made of bronze. H. R. J.

MR. SCIPIO SQUIRE.—In a pedigree of the Bacons of Hessett, given by Dr. Davy, occurs this remark:—

"This coat of arms of William and Stephen Bacon was granted to them and their heirs, temp. Henry V., as appears by Mr. Scipio Squire's book."

Can any one give me information about him and his book?

SIR THOMAS WITHERINGTON'S COLLECTION.—For the early descents in the Bacon pedigree Dr. Davy gives as the authority a register of Binham Priory, in the possession of Sir Thomas Withering-

ton, late one of the Commissioners of the Great Seal. Where is Sir T. Witherington's collection now? Where is the register? I shall be grateful for any information. WILLIAM COOKE, F.S.A.
The Hill House, Wimbledon, S.W.

STONE WORSHIP.—May I inquire what are the principal books written in English or French on stone worship, especially in connexion with the Boetulia of the Phœnicians, or the names of ancient authors referring to this worship?

J. B. G.

GERARD JOHNSON.—The bust on Shakspeare's monument in the chancel of the church at Stratford is said (Knight, p. 542) to have been executed by Gerard Johnson.—“We learn the name of the sculptor from Dugdale's *Correspondence*, published by Mr. Hamper in 1827.” Can you give me any particulars of him? Was he connected with Thomas Johnson, an eminent London physician, whose English translation of Gerard's *Herbal* was published in 1633? W. W. MORRELL.
York.

“LAWLESS COURT.”—A curious custom is mentioned by Camden as having prevailed annually at King's Hill, near Rochford, on the Wednesday next after Michaelmas Day, at dawn. A court was held, when the proceedings were written in charcoal, without the aid of candle, pen, or ink. Silence prevailed. The custom seems to have been extant in 1820. Is it yet extant, or discontinued? It is stated to have been a penalty for some act of disloyalty or insubordination, and that each defaulting tenant paid double rent for each hour's absence from Lawless Court, as it was termed, belonging to Combe Manor.

CHR. COOKE.

LADY CLANBRASSIL.—Can any one inform me who was Lady Clanbrassil, who, in 1770, presented to the Rev. R. Jago, the Warwickshire poet, “a little ivory box of her own carving”? It is delicately turned and carved. James Hamilton, first Earl of Clanbrassil, married Henrietta, or Harriet, daughter of William Bentinck, first Earl of Portland. This lady was born between 1700 and 1709, and if she had lived to 1770 would have been a somewhat old lady. Can any one state the date of her death, or say if the earl married a second time, either according to the English or Irish form? James, the second and last earl, married, in 1774, Grace, daughter of Lord Foley. Was this his first marriage? Lady Clanbrassil is described as “a lady of title who dare not live in England.”

JOHN MACLEAN.

Bicknor Court, Coleford.

“GUINEA WEDGES.”—Mention is made of these as follows:—“My brother has given me some very pretty guinea wedges, of which you shall

have part.”—*Autobiography of Mrs. Delany*, First Series, vol. iii. p. 251. What were they?

CHARLES WYLIE.

GENEALOGICAL.—Can any of your readers inform me as to the family of Montagu to which Capt. Montagu, R.N., belonged, whose daughter Elizabeth married Philip Parsons, Esq.? (See Berry's *Kent Pedigrees*, p. 434.) Also, as to Capt. Montagu, who died Aug. 27, 1780, at Plaistow, aged 97? (See *Gentleman's Magazine*, 1780, p. 389.) And Mrs. Montagu, wife of Capt. Montagu, daughter of Mr. L'Epure, of Great George Street, Westminster, who died at Hatfield, Sept. 3, 1786? (See *Gentleman's Magazine*, 1786, vol. ii. p. 812.)

H. MONTAGU.

Athenæum Club, S.W.

CLEMENCIN'S EDITION OF “DON QUIXOTE.”—Is any reader of “N. & Q.” in possession of the copy of Clemencin's edition of *Don Quixote*, in 6 vols., sold at Richard Ford's sale in 1861, and described in the catalogue as containing “manuscript notes by Mr. Ford”? If so, will he lend or dispose of it?

H. E. W.

ALBAN BUTLER, the author of *The Lives of the Saints*, was the son of Simon Butler, of Appleton, county Northumberland; and tradition says that his grandfather, Samuel Butler, was the person employed by the Duke of Devonshire to invite the Prince of Orange to England. Is there any authority for this tradition? Alban Butler, prior to going to the college at Douay, was educated in Lancashire. Can any one tell me at what school? Is it known who was the father of the Samuel Butler said to have been employed by the Duke of Devonshire? and where did he live?

H. FISHWICK, F.S.A.

EUGENIA VILLANA.—A great musical MS. of late fifteenth or sixteenth century has the inscription, “Eugenia Villana Scriptore.” Is anything known of her or her family? At least the *locale* of the MS. may be discovered.

J. C. J.

BEDLAMITE BALLADS, MAD SONGS, &c.—Can any contributor refer me to any “Tom o' Bedlam or other songs bearing on this subject?

G. SYMES SAUNDERS.

Devon Asylum, Exminster.

HERALDIC.—On an old silver seal are these arms, viz.:—Quarterly arg. and gules, three martlets in bend, of the second (!); a crescent for diff. Crest, a lion rampant. To what family do they belong?

T. W. W. S.

“HEN-SILVER.”—It is a custom in many rural parishes of the Craven district in Yorkshire, as well as in the adjoining portions of Westmoreland and North Lancashire, for young men to

stand at the church door as a newly-married couple issues forth and ask for "hen-silver." Can any of your readers explain the meaning and origin of the word "hen" in this connexion?

INGLETON.

[For "Hen-Brass," see "N. & Q.," 4th S. i. 219.]

HENRY VIII. HUNTING AT WALTHAM.—There is a spirited ballad in *Fraser* for this month, describing Henry VIII. hunting at Waltham on the day of Anne Bullen's execution. I should be glad to learn what historical basis, if any, there is for the story.

A. O. R.

+ CLEMANT + TOSEAR +

What is the meaning of this inscription on a bronze vessel from Christchurch, Hants? LEX.

"ELLA."—In the neighbourhood of Hull there are three or four villages which have the word "Ella" as part of their names,—Kirkella, Westella, and, I think, Eastella. Can you tell me the origin and meaning of the termination? We have also Ellerker, Ellerby, and Elloughton; probably the first syllable of these names may be an abbreviation of "Ella."

REBEC.

ECCLESIASTICAL DEDICATION.—The Bishop of Ripon has lately consecrated a church at Skelton, dedicated to "Christ the Consoler," and erected to the memory of Mr. F. G. Vyner, by Lady Mary Vyner. Has any other church, in England or elsewhere, received this dedication?

HIRONDELLE.

"THE DOG'S MEAT MAN."—Can any reader of "N. & Q." supply a perfect copy of this song?

FLEUR-DE-LIS.

AUTHORS AND QUOTATIONS WANTED.—

"The silver streak of sea."

"A heavy blow and great discouragement."

Molesworth, in his *History of England*, attributes the latter to Sir Robert Inglis, but it sounds older. X. H.

Who is the author of the following graceful description of a butterfly?—

"From earth he springs,
Opens his gay downs, and spreads his gold-dropt wings;
Turns every beauty to the sunny ray,
And winnows with soft wing his easy way."

H. A. KENNEDY.

Replies.

THE JOURNEY OF MARY, QUEEN OF SCOTS,
FROM CHARTLEY TO FOTHERINGHAY.

(5th S. vi. 366.)

The names in Bourgoing's *Journal* are so strange that any attempt at their solution must necessarily lead to wild conjecture. Is it possible that "Heystynshire" is meant for Empingham? By "Collunwaston" we must, probably, understand

Colly Weston, distant seven miles from Fotheringhay. When Miss Agnes Strickland was writing her life of Mary, Queen of Scots, I supplied her with some water-colour drawings of those remains of Fotheringhay Castle that now form portions of Conington Castle, Huntingdonshire, and the "Talbot" Inn, Oundle; and I also communicated to her some local traditions. One of these (vol. vii. 420) speaks of Mary's supposed approach to Fotheringhay by the south-western road, Perio Lane, from whence she had the first glimpse of her last prison; and of her exclamation "Perio!" which subsequently gave the name to the lane. This was published in 1858; and, in a visit that she afterwards made to the spot, Miss Strickland heard the same tradition. But, when I wrote three papers on "Fotheringhay," in the *Leisure Hour*, November, 1865, with three illustrations, one of which is the view from Perio Lane, I was enabled to correct the popular legend on the authority of Miss Strickland herself. After mentioning her journey from Chartley—which the printer made into "Charkey"—and the story of Perio Lane, I added:—

"Such is, indeed, the popular belief; but Miss Strickland tells me that she has very recently discovered a deed of a prior date to the time of Mary, Queen of Scots, in which the name Perio occurs. This, therefore, gives the finishing stroke to the old tradition in its present form, although it is quite possible that Mary Stuart may, when they had entered upon Perio Lane, have been told its name, and then seized upon the idea contained in the word, and used it to express her own forebodings. Another legend is also attached to the word, which is thus given by Nichols:—'There is an idle tradition that Perry Mills, at a little distance from Fotheringhay, were so named from the queen's hearing a messenger's horn winding on that spot just before her execution, and thence expecting a reprieve; in her disappointment she is said to have exclaimed, Perio!'"

The local pronunciation of "Perio" is *Perry*; but "Perio Mill" and "Perio Spinney" appear upon the Ordnance Map.

In reference to this subject I may here quote from a letter sent to me by the late Mr. John Gough Nichols, who says, concerning my footnote, p. 710 of the *Leisure Hour*:—

"From Mr. Belsey the manor of Fotheringhay passed to Robert Sacket Tomlin, Esq., of Dane Court, Kent, who sold it to Lord Overstone. There was considerable delay in the completion of the purchase, respecting its validity; and an old inhabitant of Fotheringhay said, 'It has had many masters; but it's Crown land, and it'll go to the Crown again.'"

CUTHBERT BEDK.

Thanks to the Vicar of St. Peter's, Leicester, and also to Mr. G. H. Nevinson, I am able to answer my own query, at least so far as "Renesster" is concerned. There is now no doubt that it means Leicester, for Mr. Nevinson refers me to a passage in Thompson's history of that town, which gives an extract from the town accounts for 1586 as follows:—

"Paid for two gallons of gascony wine, one gallon of sack, and three lbs. of sugar, given to Sir Amias Pollett at his being in Leicester, then having there the Scottish Queen, the three and twentieth day of September, 11 shillings and 4 pence."

This corresponds exactly with Bourgoing's statement that they arrived at "Renester" on that day. There is also another item in the account :—

"Paid to three men for two nights' watching of Sir Amias Pollett's carriages, at his being there with the Scottish Queen, 2 shillings."

There is a discrepancy here between Bourgoing's narrative and this record, for he says they left on the following day, the 24th, and it is certain from Paulet's letters to Walsingham that they were at Fotheringay on the 25th. I take it that this is a strong point in favour of the authenticity of this journal. It is quite possible that some of the carriages, perhaps those containing heavy baggage, might have been left behind; but it is evident that any one writing a fictitious account of the journey with these records before him would have fallen into a trap, and would have extended their halt to another day, either suppressing the next resting place, or dating the arrival at Fotheringay on the 26th. Assuming that M. Chantelaune is correct in saying "that, with the exception of Burton, historians have never noticed the different resting places in the journey from Chartley to Fotheringay," the complete identification of "Renester" as Leicester, and the indirect evidence of this discrepancy, ought to add very materially to the authority of this manuscript as an historical document. The latter part of my query is yet unanswered. I hope some one of the readers of "N. & Q." may be able to throw light upon the obscure passage, "au hallage de Hestymshire en Rutland distant comme dessus."

JOHN H. CHAPMAN.

Woodgreen, Witney, Oxfordshire.

PREMONSTRATIENSIS (5th S. vi. 288.)—This order was founded by Norbert, a German nobleman, in 1121. He went into holy orders, and subsequently became Bishop of Magdeburg. The order took its name from Prémontré, a secluded and marshy valley in the forest of Coucy, in which Norbert first settled. The rule which they followed was that of St. Augustine, with the addition of some severe laws principally adopted from the Cistercian order. According to Mosheim,

"the religious of this order were very poor at first, but in a short time they received so many donations, and built so many monasteries, that, thirty years after the foundation of the order, they had above one hundred abbeys in France and Germany; and in course of time the order increased so prodigiously that it had monasteries in all parts of Christendom, amounting to 1,000 abbeys, 300 provostships, a vast number of priories, and 500 nunneries."

"The order came first into England in 1146, and their first monastery, called *New House*, was built in Lincolnshire by *Peter de Saulia*, and dedicated to St. Martial.

In the reign of Edward I. there were twenty-seven houses of this order in England."

Norbert died in the year 1134, and was canonized by Gregory XIII. in the year 1582.

For more detailed particulars, consult Robertson's *History of the Christian Church*, vol. ii. pp. 799-804, 8vo., 1868. EDMUND TEW, M.A.

Norbert, born at Santon (Cleves) about 1092, and dead in 1134, was the founder of the order of the Premonstratensians (1120). There is still in France, department of Aisne, a village called Prémontré, from the name of the first convent of Premonstratensians founded by Norbert in the forest of Coucy. It was a reformed order of regular canons following the rule of St. Augustin. This order was approved by Pope Honorius II. in 1126. The first convent was divided in two parts by a wall, a wing of the building being occupied by canons, and the other by canonesses. In 1137 the general chapter of the order decreed that the sexes should be altogether separated in distinct and distant places.

The abbey of Prémontré (*Præmonstratum*), the head of the order, was sacked by the Calvinists in 1567, but it was rebuilt in the eighteenth century. The income of the abbey was then more than 70,000 livres. The abbot was elected by the canons.

The costume of the Premonstratensians is white, with a white scapular hanging on their breast. There is no convent of Premonstratensians at Prémontré now; the abbey has been partly pulled down, and the rest of the building is used as glass works. Norbert, the founder of the order, became Archbishop of Magdeburg, and Primate of Saxony. He was a great friend to St. Bernard.

On this subject and similar ones, I would refer to the following works:—

Courte et Solide Histoire de la Fondation des Ordres Religieux. Amsterdam, 1688, 8vo., plates.

Histoire des Ordres Religieux. Amsterdam, 1695, 2 vols., 8vo.

Ph. Bonanni ordinum religiosorum catalogus. Romæ, 1706, 3 vols., 4to.

Histoire du Clergé Séculier et Régulier. Amsterdam, 1716, 4 vols., 8vo.

Bar (J. Ch.), Recueil de tous les Costumes Religieux et Militaires. Paris, 1778, 6 vols., fol.

Abbildungen aller Geistlichen, etc. (by Schvan). Mannheim, 1780-91, 3 vols., 4to., plates.

Fosbrooke (T. D.), British Monachisms; or, Manners and Customs of the Monks and Nuns of England. London, 1817, 4to.

HENRI GAUSSERON.

Ayr Academy.

This order, introduced into England about A.D. 1146, possessed twenty-nine houses there, besides six monasteries in Scotland. The Priory of Parn-don, or Perendune, in Essex, was transferred to Bileigh, near Maldon, in that county, A.D. 1180, by Robert Mansell; and, at the time of its dissolution, its revenues were 157l. 16s. 11d. per

annum, with nine canons then residing there. It was granted to Sir John Gate by King Henry VIII., A.D. 1640. (Cf. Dugdale's *Mon. Anglic.*, ii. 626; Newcourt's *Repertorium*, ii. 399; Tanner's *Notitia*, edit. 1744, p. 130, &c.) A. S. A. Richmond.

I note the names of some of the earliest foundations in England of this order, hoping that the list may be carried to completion in the pages of "N. & Q." :—

Alnwick, Northumberland, 1147, Eustace Fitz-John.
Dryburgh, Berwickshire, 1150, Hugh de Morville.
Blanchland, Northumberland, 1165, W. de Bolbeck.
Beleigh, Essex, 1180, R. de Mantel.
Leiston, Suffolk, 1182, R. de Glanville.
Langley, Norfolk, 1198, R. Fitz-Roger de Clavering.

J. MANUEL.

The order was approved by Honorius II. in 1126, and again by several succeeding popes. They followed the rule of St. Augustine. At first the abstinence from flesh was rigidly observed, but, in 1460, Pius II. granted them a general permission to eat meat except from Septuagesima to Easter.

GEORGE WHITE.

St. Briavel's, Epsom.

St. Norbert was son of the Count of Gennep, and was related to the Emperor. He was born at Santon, in the duchy of Cleves, in 1080.

At the Dissolution there were thirty-two houses of this order, the annual value of which was 4,807*l.* 14*s.* 1*d.* See Butler's *Lives of the Saints*.

S. W. T.

See Dr. Brewer's *Dictionary of Phrase and Fable*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The *Monasticon* calls De Saulia "Gosla." There exists at Crowle (Lincolnshire) an order of this name.

C. H. P.

"IMPLEMENT" (5th S. vi. 287.)—Chambers, in his *Cyclopædia*, after giving the ordinary meaning of the word, says, "The word is formed either from the Latin *implere*, to fill up; or from the French *employer*, to employ. In which sense we frequently find it used in wills and conveyances of movables."

Du Cange seems to think it may be synonymous with *impleta*, which he defines, "sumptus in emendas merces, vel ipsæ merces emptæ, ex Gallico *empletæ*"—the cost of goods purchased, or even the goods themselves, from the French word *emplettes*. I cannot think it has anything to do with the appointment of coroners.

EDMUND TEW, M.A.

ST. MARTIN'S BIRD (1st S. iv. 230, 291.)—Dreyer (*Abhandlung von dem Nutzen des trefflichen Gedichts Reinke de Vos*, 4to., 1768, pp. 107–111) discusses the question at some length, remarking

that the raven, which was in heathen times consecrated to Odin, seems to have been afterwards transferred to St. Martin, who was held in great esteem for his prophetic powers not only in France, but throughout the north of Europe. He therefore inclines to the opinion—in which he is followed by J. Grimm (*Deutsche Mythologie*, p. 1083, 2nd ed.) and by Aug. Lübken, to whom we are indebted for the best edition that has yet appeared of Reinke (Oldenburg, 1867)—that "St. Martin's bird," which appeared to Tibert the cat when on his expedition to summon Renard to appear before the king and answer for his misdeeds, was not a wild goose, as has commonly been supposed, but a raven. The connexion of the goose with Martinmas (or with Michaelmas) does not seem to be traceable to any religious or superstitious source, and has most probably no other origin than, as Dreyer suggests, the very simple one of this being the time of year when geese are considered to be in best condition for the table, and hence of course the origin of the covenants mentioned by V. R. (2nd S. viii. 488) as occurring so frequently in manorial grants. As to the story about Queen Elizabeth, it is likely enough that she did have a goose for dinner on Michaelmas Day, 1588, and in so doing was only following an old established custom (and a very good one too). F. NORGATE.

FEN : FEND (5th S. vi. 348.)—The exclamation "fen placings" is short for "I fend placings," i.e., I forbid them. *Fend* is used for *defend* in Middle English (see Halliwell); and *defend* in olden times often meant to forbid. In place of *fen*, some boys say "fain"; hence the unmeaning expression, "fain I," used to signify "I decline that." It really stands for "I forbid you to choose me."

WALTER W. SKEAT.

2, Salisbury Villas, Cambridge.

Fen or *fend* is yet commonly used here, in the same sense as in America. Coles (ed. 1677) has "*fend*, to defend, to shift off," and states it to be a North-country word. It is still used in the north of England, in Northamptonshire, and probably in other parts of England. Miss Baker (*Northamp. Gloss*) says that a person is desired "not to stand *fending* (defending) and proving" when he persists in endeavouring to make his own case good. Our old lexicographers agree with Coles in making it a contracted form of *defend*. It is evidently from the Fr. *défendre*, which meant formerly not only to "defend," but also to "forbid the doing of a thing" (see Cotgrave, s.v.). In this latter sense *fen* or *fend* was commonly used in Lancashire among school boys in my youth, and is probably still used.

J. D.
Belaise Square.

BLOOMSBURY CHURCH (5th S. vi. 343.)—The statue on the steeple of this church is that of

George I., not George II., as so frequently stated. The error is no doubt owing to the church having been built in the latter monarch's reign. See *New Remarks of London*, collected by the Company of Parish Clerks, London, 1732, p. 200; *Hughson's Walks through London*, 1817, vol. ii. p. 291; *Dobbie's History of Bloomsbury*, 1829, p. 152. G. D. T.

SIGNS OF SATISFACTION (5th S. vi. 364).—I have always heard this given as a sign of "manners." Thus, in a country village, I have heard a mother say to her child, when she has given it a plateful of food, and the child has eaten every scrap, "You should have left a bit for manners."

CUTHBERT BEDE.

THE REV. JOHN NORRIS, 1711 (5th S. vi. 379).—I have long been in search, and without success, of an edition of poems, essays, and discourses by the Rev. John Norris, the Wiltshire bard. At the above reference MR. RULE gives a quotation from one of his poems. Will MR. RULE kindly inform me by whom his edition was published, and in what year? I remember you said ("N. & Q." 4th S. xi. 395) that "the poems of this Wiltshire bard, Platonic philosopher, and mystic divine, would well bear reprinting." And I re-echo the idea. I ask MR. RULE, though with fear and trembling, if he could be induced to part with his copy. If so, I should only be too pleased to become the purchaser. H. REYNOLDS.

"RAMPING" (5th S. vi. 6, 115, 275, 297).—On Michaelmas Day of this year I was calling on my fair friend, Hannah Emmison (for so we pronounce the name), a fisherman's wife. Gentle and comely she is still; but after some years of barren wedlock she has lately had her first child, and depression and hysteria have followed. And so she sat on the stair step, pale and sad, and with thin hands idle on her lap, her old liveliness and energy all gone, while sister Molly, lusty and tall, with her bare red arms, drew George's hot dinner out of the oven. "Wat, Hannah, lass! Ah doot thoo's mobbut badly! Ah laa it'll be t' babby, eh?"—"Aye, marry," said Hannah, with a sigh, "it's 'babby, bless him!" And then, bursting into hysterical tears, she went on, "Ah, seer, Ah deán't taw wat's coom'd te ma'; Ah niver thowt there could be onything sae bad i' this wold! Me, 'at was allas bloosterin' an' rampin' about—an' noo, ah's as waak! Ah joomps if onybody shoots o' me!" Asked what the doctor had prescribed, he said, with some hesitation, "He tell'd ma' te drink Queen wine, an' Molly did gie ma' a bottle; and, ye see, t' stooff's 'aaf a croon." Curiously enough, a bottle of Queen wine (which the village rocer's wife, who is a mere "foreigner," will insist in calling *quinine* wine) shortly afterwards appeared. "Thoo'll brawch it, Molly!" said

Hannah, "after compliments"; and Molly broached it accordingly.

The word *ramping* is responsible for this homely tale, unworthy, alas! of our learned or elegant friends. Yet I may say (with apologies) that I do not know more excellent and womanly young women than these two, cragfaring sisters; and their husbands are not unworthy of them.

A. J. M.

This expression is commonly used in Welsh under the form *rhemp*. In the last edition of Dr. Pughe's *Dictionary* we find, "Rhemp, s.f., an extreme, an excess, a frenzy." But it is more commonly used as an adj. in the sense of "outrageous, extravagant, excessive, infatuated," and generally to characterize some violent outburst of insanity, intemperance, or other excess. We often hear it said of an intemperate man, "Y mae e'n rhemp," he is extravagantly, notoriously bad; or "Y mae e wedi myn'd yn rhemp," he has become most outrageous, he is passing all bounds. It is similarly applied to persons who are violent through insanity.

GLANIRYON.

"And he was hung and drawn, and his head smitten off, and hanged again with chains of iron upon the gallows, and his head was set upon London Bridge upon a spear, and against Christmas the body was burnt, for encheson [reason] that the men that kepted the body saw many devils *ramping* with iron crooks, running upon the gallows, and horribly tormenting the body."

—Account of the execution of Sir Simon Frazer in MS. Chronicle in British Museum, quoted by Ritson.

Here the devils seem to have assumed the attitude of lions rampant.

W. J. BERNHARD SMITH.

Temple.

Can we forget that Pip's sister, if we may believe his autobiography in *Great Expectations*, was very frequently "on the rampage," the meaning of which phrase he learnt to his cost?

See Psalm xxii. 13 (Prayer Book version), and the *Bible Word-book*, s.v.

P. J. F. GANTILLON.

SURRAGE FAMILY (5th S. v. 109, 274).—Notwithstanding DR. CHARNOCK's assertion, "Surragé is a pure Saxon name, signifying 'south ridge,'" I think this has yet to be proved. I find some time since I made a note of the following passage in *The Norman People* (1874) respecting the name *Surridge*, of which *Surragé* is probably a variation or corruption:—"Surridge. Roger Soricé, Normandy, A.D. 1180; Seman le Sureys, England, 1272." I need not notice at present the other names referred to by your correspondent.

H. BOWER.

"TEETOTAL" (5th S. iv. 429; v. 18, 137, 398, 457; vi. 98, 158, 258).—*Teetotal* is an old Lanca-

shire word signifying "completely," and was in general use in that county prior to its application to the Temperance movement by Richard Turner, of Preston. The word is to be met with in the early works of Banim, the Irish novelist, in the same sense. It also occurs in *Blackwood's Magazine* for December, 1839, p. 828, with the same signification. J. POTTER BRISCOE, F.R.H.S.

Nottingham Free Public Libraries.

THE EDIBLE SNAIL (5th S. vi. 188, 238, 272).—I extract the following passage from Buckle's *Commonplace Book*:—

"Dr. Muffet (*Health's Improvement*, Lond., 1655, 4to. p. 51) says, 'Of creeping things I know none but the snail in our country, which some esteem not only for a meat, but also for a meat very restorative.' But see (p. 190) where he says 'little esteemed.' We learn from *Cynthia's Revels* that, in 1600, snails, or rather 'cockles,' were made into a valued sauce called *bavole* (see *Ben Jonson's Works*, 8vo. 1816, ii. 265)."

—*Miscellaneous and Posthumous Works of H. T. Buckle*, London, Longmans, 1872, 8vo. vol. iii. p. 392.

MIDDLE TEMPLAR.

Snails, such as are eaten in France, are very common here. I tried them twice, and found them quite as good as those which are consumed in the western part of France with a "sauce à la Bordelaise," that is, cooked in red wine with butter, garlic, &c. I have a friend here who is very fond of them, and knows how to prepare them as the "Escargots de Bourgogne," which are to be found in Paris everywhere, and in London in the foreign restaurants, so numerous in the neighbourhood of Leicester Square.

HENRI GAUSSERON.

Ayr Academy.

"FIRST" (5th S. vi. 148, 257).—I would willingly comply with MIDDLE TEMPLAR's request if I could form any notion of the manner in which he would pronounce alike *first*, *ferst*, *fyrst* (?), and *furst*. The editor of Chambers's *Dictionary* evidently did not mean them to be sounded alike, since he gives *ferst* as the pronunciation of *first*, and *therst* for *thirst*. This is to my ear quite disgusting. In younger days I have been in many parts of the three kingdoms, but have never anywhere met such a solecism. *First* and *thirst* I would make rhyme to *worst* or *burst*. But this is not the only faulty innovation in the same volume, which gives *loot*, *flood*, *loocid*, *loominous*, for "lute, flute, lucid, luminous." S. T. P.

OLD VOLUME OF POEMS (5th S. vi. 249, 296).—I am obliged to T. W. W. S. for his reply. The volume is evidently the work incidentally mentioned in the title of *The Contrast* as *Gleanings in England*. There is a copy of the volume entitled *Sympathy*, &c., in the South Kensington Library; but the *Gleanings in England* is not even men-

tioned in the *Universal Catalogue*. I should be glad of information on this point. C. P. R.

"TIS BETTER NOT TO HAVE BEEN BORN" (5th S. v. 386; vi. 132, 238).—The following quotation seems to have been overlooked by your correspondents who have written in illustration of this saying:—

Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ ἐστὶν τῷ ἀνθρώπῳ ἐκείνῳ, ἐπὶ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.—*St. Matthew*, xxvi. 24.

"The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

—*Authorized Version*.

JOHN PICKFORD, M.A.

Maltby, near Rotherham.

HERALDIC: EYRE FAMILY (5th S. vi. 7).—The following copy of an almost, if not quite, unique document may interest Mr. Cox. It was originally published in the *Sheffield and Rotherham Independent* some time in 1875, having been lighted upon by a local genealogist in the course of inquiries into the history of the Wordsworth family:

"Sciant præsentēs et futuri, quod ego Richardus Eyre, de Normanton super Soram, filius et heres Georgii Eyre, in com. Nott. generosi, dedi, concessi, et hac præsentī cartā meā confirmavi, Godfrido Bosseville, de Gunnildthwaith, in com. Ebor. armigeri, tunicam meam de Oxspring, vocat. *myne armes*, quam habeo, habui, vel in futuro habere potero, in jure Richardi Oxspring, avi mei, hereditibus suis et assignatis. Et ego prædictus Richardus, et heredes mei, prædictam tunicam armatam præfato Godfrido heredi. et assign. contra omnes gentes warantizabimus (!) et defendemus in perpetuum. Hiis testibus Carolo Barnby, Radulpho Wordsworth, Joh. Wordsworth (yeoman), Thomā Pecke, Will. Wordsworth, et multis aliis. Dat. apud Oxspring, vicesimo quarto die mensis Novemb., anno regni regis Edwardi sexti, Dei gratia, Angliæ, Franciæ, Hiberniæ Reg. Fidei defensor. ac in terrā supremi capitis ecclesiæ Anglicanæ et Hiberniæ, primo.

"Per me Richardum Eyre."

"I shall be glad of a reference to any similar gift of arms. The coat in question is "a fess between three church bells," and came to him through his ancestor Richard, or, according to Hunter, *William de Oxspring*, d. circa 1470. HIRONDELLE.

SIR JOHN LEACH, M.P. (5th S. vi. 147, 214, 237, 273).—The following lines are well known, but I cannot recall their source:—

"To cause delay in Lincoln's Inn

Two different methods tend:

His Lordship's judgments ne'er begin;

His Honour's never end."

His "Lordship" was Lord Eldon; his "Honour," Leach, V.C. By one of the strange freaks memory is wont to play us, the epigram is indelibly impressed upon my mind; but I cannot remember where I met with it. The Prince Regent was wont to style Leach "Reticule." The explanation was that the Chancellor being already "Bags,"

and his Vice being by far the more polite man of the two, the more genteel appellation was manifestly the appropriate one for the latter. I am not sure that it is an "absurd ambition" for a "lawyer" to aim at being a "man of fashion." I could point to at least one illustrious contemporary who is alike one of the greatest judges who ever adorned the bench and one of the most brilliant ornaments of London society. It was by his affectation of manner that Sir John Leach made himself ridiculous; in spite of his great abilities, he never learnt to discriminate between stiffness and polish.

MIDDLE TEMPLAR.

THE DEVIL OVERLOOKING LINCOLN (5th S. v. 510; vi. 77, 275).—In illustration of this saying allow me to quote two passages, one from Pope's *Imitation of the Second Epistle of the Second Book of Horace*, and the other from *Kenilworth*, by Sir Walter Scott:—

"Heathcote himself, and such large-acred men,
Lords of fat Ey'sham, or of Lincoln fen,
Buy every stick of wood that lends them heat,
Buy every pullet they afford to eat.
Yet these are wights who fondly call their own
Half that the Devil o'erlooks from Lincoln town."
Verse 240, *et seq.*

Giles Gosling, the host of the "Black Bear," at Cumnor, near Oxford, thus addresses Tressilian:—

"Here be a set of good fellows willing to be merry;
do not scowl on them like the Devil looking over Lincoln."—Vol. i. p. 19 (edition of 1831).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WEATHER HOLES (5th S. v. 88, 176, 435; vi. 137, 199, 277).—Every hollow in the Swiss Alps from which the wind blows is called *Wetterloch*, or weather hole. In Schiller's *William Tell* the word occurs in the following connexion. Ruodi, *log.*:—

"Mach hurtig, Jenni. Zieh die Naue ein.
Der graue Thalvogt kommt, dumpf brüllt der Firn,
Der Mythenstein zieht seine Haube an,
Und kalt her bläst es aus dem Wetterloch;
Der Sturm, ich mein', wird da seyn, eh' wir's denken."
Act i. sc. 1.

The hood of the Mythenstein is the clouds assembled on the top of that rock, which is opposite the village of Brünnen (Lake of Lucerne).

F. S.

Churchdown.

MALAPROPIANA (5th S. v. 486; vi. 77, 112, 212).—The "well-informed" person who assured JABEZ that a subterranean passage once existed between Tewkesbury "Priory" and Malvern Abbey may have made a correct statement; but knowing something of the locality (perhaps not as much as JABEZ does of the neighbourhood of Southampton), I should guess the distance from Malvern to Tewkesbury to be something near thirteen miles, across the river Severn. In Saxon

times probably one-third of the country would be morass, or uninhabited, and it would have been easier and far less costly to move the "Priory" to the Abbey.

It is quite time the "subterranean passage" humbug was decently buried. The unfortunate tourist to any object of interest in the shape of an old abbey or castle is sure to hear of one leading to some other place at any distance from one to twenty miles. I don't blame the local rustic for drawing the long bow, but I do protest against the intelligent tourist sending the twaddle to "N. & Q." 212°.

THE SURNAME BLEWITT (5th S. vi. 127, 234, 338).—This surely must be from the French Blouet, not an uncommon name on the other side of the Channel. There was a few years ago, and perhaps is still, a Blueitt's Hotel in St. Mary's, Scilly. X. P. D.

CAPTAIN SCROPE'S EPITAPH (5th S. vi. 146, 374) is to be found on brass in St. Michael's Church, Coventry, west side of south porch.

JOHN ASTLEY.

Broad Gate, Coventry.

SAMUEL ROWLANDS ANTICIPATED BY LUTHER (5th S. i. 245, 313; v. 490; vi. 297).—A. J. B. is quite right in stating that Lord Pannure, or, as he was familiarly called in his own neighbourhood, "Willie Maule," was the "eccentric Scotch nobleman" associated with the story in my school-boy days. His "equally eccentric companion," I may now mention, was Fletcher of Saltoun.

I would have given this information in my former note; but as I had only oral tradition to go upon, I refrained from doing so.

As I pointed out, the earthenware breaking had an earlier history than Joseph Hume's time. I have not Willis's *Current Notes* beside me, nor do I know where to refer to it; but perhaps A. J. B., or some other contributor to "N. & Q.," can say if there is any truth in this episode in Lord Pannure's history. That the latter was a character is pretty well known. His relationship to his family, to give it no harsher term, was singular enough. His son Fox, it has been said, was his perfect aversion. One day going down the High Street of Edinburgh in company with Fletcher of Saltoun, the latter remarked that his son Fox was on the other side. "Oh, yes, I see him," said old Pannure; "and a d—d clever fellow he is." How far this story is true I know not, and I give it as I remember it.

Many other anecdotes, I doubt not, could be told of "Willie Maule"—many, if I am not mistaken, creditable to a warm and generous, but a wayward and impulsive nature. I hope some Forfarshire correspondent of "N. & Q." will gratify its readers by contributing to its columns

not a few authentic reminiscences of this eccentric man. Tradition as it grows older will most likely do his memory injustice; and although no place can be claimed for him in the history of his country, his house and name have been honoured in the person of his son, Fox Maule, Earl of Dalhousie, of whom it is not too much to say he was at once an able statesman, a good man, and a Christian gentleman. S. A.

The story referred to by A. J. B. (*ante*, p. 297) was in the volume for 1855 of Willis's *Current Notes* (pp. 47-48), and certainly referred to the Hon. William Ramsay, second son of George, eighth Earl of Dalhousie. That clever, though eccentric, man assumed the name of Maule on succeeding to the large estates of that ancient house in 1787; was created a peer of Great Britain, by the title of Lord Panmure, in 1831, and died in 1852. The whole story is, however, a fiction, and a full explanation of its origin, and the inaccurate statements which it gave rise to, will be found in the above volume of *Current Notes*, in a communication from "A(ndrew) J(ervis), Brechin, June 11," 1855; where, also, the date of breaking the crockery of the old widow, at Montrose, is assigned to 1794-96, nearly forty years previously to Mr. Ramsay-Maule becoming a titled "nobleman."

A. S. A.

Richmond.

ROCHE ABBEY (5th S. vi. 244, 275.)—Roche Abbey was an affiliation from Newminster; and I have pointed out, in my paper on "The Cistercian Abbeys of Yorkshire," in *Fraser* (Sept., 1876, p. 358), that though Hugh de Kirkstall, in speaking of Newminster, says, "*Domus, siquidem, de novo fundata, fecunditatem matris suæ emulata est. Concepit et peperit de se tres filias faciens Pipewellam Salleiam et Rupem*" (Roche), Dr. Whitaker, in his *History of Craven*, and Mr. Hunter, in his *History of South Yorkshire*, both make erroneous statements respecting the monastery whence Sawley and Roche were colonized.

In Ellis's *Original Letters* (3rd Ser. iii. 35) there is a very interesting letter describing the spoliation of this abbey by an eye-witness. He describes it as—

"a very fair builded house, all of freestone, and every house vaulted with freestone and covered with lead... The persons that cast the lead into foddors plucked up all the seats in the choir, wherein the monks sat when they said service, which were like to the seats in ministers, and burned them, and melted the lead therewithall, although there was wood plenty within a flight-shot of them; for the abbey stood among the woods and the rocks of stone, in which rocks were pewter vessels found, that were conveyed away and there hid; so that it seemed that every person bent himself to filch and spoil what he could; yea, even such persons were content to spoil then, that seemed not two days before to allow their religion, and do great worship and reverence at their matins, masses, and other service, and all their

doings; which is a strange thing to say, that they could this day think it to be the house of God, and the next day the house of the devil; or else they would not have been so ready to have spoiled it."

JOHN PIGGOT, F.S.A.

"A NEW TERROR TO DEATH" (5th S. vi. 126, 195, 236, 293.)—It is difficult to believe that Lord Lyndhurst's memory was accurate when he told the extraordinary story reported by F. B. That Sir Charles Wetherell used the phrase under discussion, with a smile and by way of witticism, is likely enough; but that at an Inner Temple dinner to an illustrious guest of his own, with Lord Campbell present, he should "launch out into a violent attack" on Lord Campbell's book, and seriously taunt him with having added another sting to death, is really incredible. It may be noticed that his biographical lordship speaks most generously of Sir Charles; and in view of the following passage such an "attack" as that described would have been especially reprehensible:

"As my most honoured friend, Sir Charles Wetherell, in 1829, nobly resigned the same office [the Attorney-Generalship] when required to prepare the Roman Catholic Relief Bill, which he conscientiously disapproved of."—*Lives of Lord Chancellors*, 1st ed., vol. iii. p. 99, *in nota*.

MIDDLE TEMPLAR.

"LAUNDERS" (5th S. vi. 206, 315.)—In this part of Lancashire, the spouting of a house is not generally called "the launders"; but the wooden box or trough into which a colliery pump delivers its waters is always described as "the launder-box."

H. FISHWICK, F.S.A.

Rochdale.

CLASSICAL QUOTATIONS ON TOMBSTONES (5th S. vi. 166, 316.)—On a tombstone in Whitgift Churchyard, co. York, to the memory of John Dixon, late of Swinefleet, who died April 7, 1756, aged fifty, and Rebecca Johnson, his sister, who died January 11, 1783, aged seventy:—

"*Ipsa quoque assiduo labuntur tempora motu,*"

and four following lines (Ovid, *Met.* xv. 179, &c.).

In Whittington Churchyard, co. Derby, on a tombstone commemorating Richard Dixon, who died December 20, 1736, in his forty-sixth year, and William, his son, who died February 25, 1743, in his twenty-ninth year:—

"*Mista senum ac juvenum densentur funera.*"

—Hor., *Od. I.*, 28, 19.

As far as I know, there was no connexion between these two families of Dixon. Cl.

ELECTRICITY (5th S. vi. 147.)—The thunder-storm of Sunday, the 16th July last, was unusually heavy; it commenced about 3, and lasted to 6.30 P.M., and extended all round the city of Worcester. A servant entered our room in great alarm, and said upon opening the front door she had seen a

bright star in the lightning pass close before her, and that the hall was then filled with a sulphurous suffocating smell (sulphuretted hydrogen). I immediately went to the hall and house-door, which was open, when a flash passed before me, only a few yards distant, about twelve feet from the ground, in which was a bright star-like meteor that passed horizontally from south to north, and then ascended obliquely at a sharp angle. An invalid in bed on the first-floor back remarked that the room was full of bad vapour as from burnt water. The barometer stood very high before the storm, viz., 30·4 inches, equal to 30·5 inches sea-level, and during the storm fell one-tenth of an inch; only little rain fell; weather very close. On the evening before, the thermometer stood at 78° in the open air at 9 P.M., and the lowest thermometer during the night was 60° in the garden, five feet from the ground. Allow me to remark to your correspondent that the barometer is only affected by the density of the atmosphere, and that electricity has no direct influence. A dense or heavy air causes the mercury to rise, whilst with a less dense air brought by a southerly wind it falls. A rapid fall of the mercury always indicates a storm of wind or heavy rain, or both.

J. B. P.

Barbourne, Worcester.

In White's *Selborne* (editorial note) it is recorded that at Joyeuse, in the department of the Ardèche, 'during this excessive fall of rain [October 9, 1827] the barometer remained nearly stationary, ~~at~~ two or three lines below the mean altitude, notwithstanding the continuance of the most violent thunder and lightning during the whole time.' How veritable this record may be, however, ought perhaps to be judged from the statement in the same foot-note, that on this occasion "twenty-nine inches and a half [of rain] fell within the space of 40 hours"!

KINGSTON.

"Wicks" (5th S. vi. 271, 333.)—I can answer the affirmative Mr. MURDOCH's question whether the word *wick* is used in cricket. In Cambridgeshire I never heard the tools called by any other name than "bats and wicks"—pronounced more like "batsonwix" than anything else.

CHARLES F. S. WARREN, M.A.

Leith.

CROMWELL FAMILY (5th S. vi. 229, 292, 338.)—The following note from vol. ii. of the *Reliquiae Cromwellianae* may be useful to J. G. C.:—

Sept. 8 [1719]. On Saturday (Sept. 5) came to me two daughters of Richard Cromwell, son of Oliver Cromwell, Protector, one of which is married to Dr. Gibson, the Physician, who writ the *Anatomy*; the other is unmarried. They are both Presbyterians, as is Dr. Gibson, who was then with them. They were in the Presbyterian meeting-house in Oxford on Sunday morning and evening; and yesterday they, and all the

gang with them, dined at Dr. Gibson's, provost of Queen's, who is related to them, and made a great entertainment for them, expecting something from them, the physician being said to be worth 30,000 lbs. They went from Oxford after dinner."

There are several other very interesting notes on the Cromwell family in this valuable work, published by J. Russell Smith (1869).

W. WINTERS, F.R.H.S.

Churchyard, Waltham Abbey.

JOHNSON'S "DICTIONARY" (5th S. v. 188, 355; vi. 157, 298, 339.)—I have a copy of the second edition, "corrected," 2 vols. 8vo. 1760. In it the quotation from Marvel occurs as the definition of the word "excise." GEORGE M. TRAHERNE.

LORD STANHOPE A LAY BISHOP (5th S. vi. 229, 279, 295.)—I quoted the inscription in Depedale Church from Cassell's *Picturesque Europe*. L. L. having impugned its accuracy, I communicated with the incumbent of the church. He obligingly sent me a transcript, which is as follows:—

"Sacred to the memory of the Right Hon. Philip Henry Earl Stanhope, of Chevening, in Kent, Lord of this Manor, and Lay Bishop of this Church, who died March 2, 1855, aged 73 years. This tablet is erected by the parishioners of Dale Abbey."

He further informed me a probate court used to be held at Dale Abbey (Depedale) till within the last twelve years or so, at which he believes Earl Stanhope was styled "bishop." The parishioners wished the word "bishop" to be inserted on the tablet, but were informed "lay bishop" would be more correct.

L. L. is consequently wrong in reading "abbot" instead of "bishop," but right in replacing the date 1875 by 1855.

C. W. EMPSON.

THE SHIPS OF THE OLD NAVIGATORS (5th S. vi. 168, 373.)—The Centurion, Anson's ship, was certainly broken up long before 1830, and not at Halifax, Nova Scotia, as suggested by J. C. H. The lion which adorned the head, with the inscription quoted by Mr. NASH, stood against the inn at Waterbeach, close to Goodwood Park, for very many years in the early part of this century, but is no longer there. It was presented by the late Duke of Richmond to William IV.

WILLIAM DILKE.

PLASTER CASTS OF SHAKESPEARE'S FACE (5th S. vi. 307, 376.)—J. G. has been misinformed. The plaster casts on black lias were, I believe, taken from a mould made by one James De Ville (? the phrenologist) from one of George Bullock's casts of the Stratford bust. I remember, the late Dr. Francis Sibson had one of these casts on black lias in his consulting-room. Casts of the Stratford bust have been taken at different times by Bullock, Warner, and Michele; and we read of a cast being taken earlier than these, for Malone.

The casts on black lia must not be confounded with that which belongs to Dr. E. Becker, of Darmstadt, and which is certainly a cast from the flying mould of a dead face.

JABEZ.

Athenæum Club.

THE O'NEILLS OF FRANCE AND SPAIN (5th S. iii. 407; iv. 130; v. 69, 149).—Personal engagements have prevented me from returning to the subject of the controversy brought forward under the above head in "N. & Q." some time ago, and I now hasten to put before your readers new proofs of what seems to me perfectly established, namely, 1. That the house of Tyrone is represented in the male line by John O'Neill, Esq., of Mallorca, to whom the "Real Despacho" was given; 2. That the house of Clandeboy or Clan Aadh Buidh is represented also in the male and scion line by the O'Neills of Portugal.

With respect to my first assertion, I may be allowed to differ from MR. BONAPARTE-WYSE, and say that I cannot but give full credit to a document that has been made out and authenticated by authorities of so respectable a character as Archbishop McMahon and the Bishops of Dro-more and Down, and this in a time when the clergy were, more than any one, in the best position to furnish the necessary data for such pedigrees. It will also be borne in mind that this pedigree belongs to a family of great note, and that it bears upon four or five generations only. Thus it is therein clearly stated that Felix O'Neill, great-grandfather of the present John, was the son of Henry, who was son of Felix, son of Arthur, son of Terence, brother to John. Now as it seems sufficiently proved from the "Four Masters" themselves that this Terence was a son of the great Hugh, the link is established.

My second assertion regards the O'Neills of the house of Clandeboy, and if any doubts can arise as to the exactness of family descents in general, I do not think it is reasonable to entertain any such with respect to the genealogy I have in my power. This document traces the pedigree as far back as Brian Ballagh, Prince of Clandeboy, and brings it down to John O'Neill, who was the first of his stock to establish himself in Portugal, and who is mentioned in G. Baretti's *Lettere Famigliari* as carrying on important wine business in the proximity of Lisbon in the year 1760. The whole is duly authenticated by Michael, Archbishop of Armagh and Primate of Ireland; Antony Garvey, Bishop of Dromore; John McMullin, Protonotarius Apostol; Fr. Bernard McHenry, Vicar of Ulster.

The signatures of these are certified by Fr. Bernard Brulaugham, rector of the convent of the Irish Preachers, established in Lisbon in that epoch, and by Fr. Dominick, of the same house, also rector and Doctor in Divinity. The signatures of

these two are duly certified by an attorney of renown in Lisbon, Roberto Loares da Lillia. But what pronounces still more in favour of the genealogy in question is that its authenticity was discussed and proved before a special tribunal held for the purpose of ascertaining the nobility of its possessor, and it was acknowledged in spite of the great opposition on the part of some persons of the royal house of Portugal, who could not strike the possessor and have him punished for a certain abuse because he was noble.

This and much other information I am enabled to give, and may even, if any of your readers desire it, publish the entire genealogy of this which I consider the senior branch of the O'Neills of Clandeboy. I am very sorry that the letter addressed to me by TIR EOGHAIN did not reach me, and I again state to the editor my address in case of any further communication. PETRUS.

MRS. SERRES'S BAPTISM (5th S. vi. 400).—I trust I may be permitted to anticipate MR. COOKE's reply to H. O. H.'s inquiry, who was the William Henry FitzClarence who accompanied Mrs. Serres to Islington Church, by stating that information respecting him, under the names of FitzStrathearn and Strange, Petrie, will be found in your Fourth Series, iii. 392, 451, 601; iv. 204. I have in my possession materials, in the shape of autograph letters and other documents, for a biography, almost an autobiography of him. It would be too long for "N. & Q.," but would make an amusing article in a magazine, and would prove that this scion of royalty, as he professed to be, was on his own admission unmistakably a fitting associate of the *soi-disant* Princess Olive of Cumberland. T.

GAMBADOES (5th S. vi. 189, 292).—Since writing my reply on this word I have come upon the following passage in Sir Walter Scott's *Autobiography* illustrative of its meaning:—

"The ballad of Hardyknute I was early master of, to the great annoyance of almost our only visitor, the worthy clergyman of the parish, Dr. Duncan, who had not patience to have a sober chat interrupted by my shouting forth this ditty. Methinks I now see his tall thin emaciated figure, his legs cased in clasped gambadoes, and his face of a length that would have rivalled the Knight of La Mancha's, and hear him exclaiming, 'One may as well speak in the mouth of a cannon as where that child is.'"—*Memoirs of the Life of Sir Walter Scott, Bart.* By J. G. Lockhart. New edition, complete in one volume. Edinburgh, Cadell, 1845, royal 8vo., p. 6.

From this it would seem that *gambadoes* were worn in the house, and consequently were not necessarily attached to the saddle. In my last communication, in the quotation from Richardson, for "It. *syambettare*," read "It. *syambettare*." A printer's error, caused no doubt by my cacography, has substituted *y* for *g*. MIDDLE TEMPLAR.

THE CAIRN ON THE EILDON HILLS (5th S. vi. 229, 356).—Being *déterré* by your correspondent F. F., I may as well confess to the facts stated by him. I reversed the task of Sisyphus, with more hopeful but scarcely less laborious perseverance. The "impudent" masses of stone bounded freely to the plain, but made no effort to climb back again.

My object in the confession, however, is principally to contradict F. F.'s supposition, and to give the true account. When I first went to Melrose as the first "priest and pastor of the Chapel of the Holy Trinity," a gallant colonel residing in the neighbourhood told me the history of the cairn, and added that, as he did not sympathize with the event which it commemorated, whenever he ascended the hill he took off a stone and rolled it down. Upon this hint, but not for the same reason, I determined to follow his example. My reason, or at least my chief reason, was that it spoilt the fine natural outline of the hills. As in the course of two or three years I frequently visited the summit, I saw from the windows of the parsonage that my work was beginning to tell, and at last I resolved to hasten and complete the demolition, availing myself as stated of the frequency and density of Scottish mists. The cairn finally vanished in 1855 by my hands.

I had certainly no love for the Reform Bill, though I always saw that the abuses and corruptions which had grown intolerable must be removed. The success of General Gascoyne's motion (by which the revolutionary proposal to diminish the English representation to the extent I think of seventy members on a division, and so to place unrestricted power in the hands of an unscrupulous party, was thrown out) had taken the sting out of the first bill, and I, like all good citizens, had long before acquiesced in a necessity. That success lost my relative, Sir Robert Wilson, his seat for Southwark and the favour of Lords Grey and Brougham, in whose hands was then the power of redressing former acts of ministerial wrong. Some small feeling, therefore, of antagonism to their work might have been present to my mind; but, as I said, the one dominant reason was the injury of the ugly erection to the beauty of the Eildon Hills.

HERBERT RANDOLPH.

Bexhill.

Miscellaneous.

NOTES ON BOOKS, &c.

MESSRS. BLACKIE & SON (London, Glasgow, and Edinburgh) have just issued a superb volume, *The Poets and Poetry of Scotland*, which magnificently closes the series under that name, which was to, and does, embrace all the Scottish bards, from the earliest to the present time. Mr. J. G. Wilson (the editor), in the volume before us, gives us the poets from Campbell (born 1777) to the Marquis of Lorne (born 1845). Within the period indicated we have samples of about one hundred and sixty

poets, the selection being most judicious, and the whole work worthy of unqualified praise.

THE publication by Messrs. Warne & Co. of the complete poetical works of Dr. Charles Mackay, in a single volume, is one which should interest a very large portion of intellectual readers. It is a handsome volume without, and a most attractive one within.

SHAKESPEARE readers will be glad to learn that Dr. Ingleby's *Shakespeare, the Man and the Book*, is now at press, and will appear in the spring-tide of next year.

THE ROD.—The history of the rod receives further illustration from the following extraordinary advertisement, which lately appeared in a weekly London paper of the highest respectability:—

"Wanted, by a widow lady, a person who is experienced in the art of whipping, and well qualified to administer a severe flogging with a new birch rod to two young children of the ages of nine and ten. Wages, 30*l.* per annum. The children are very wilful and troublesome."

It is matter for astonishment that such an advertisement should have been admitted into a respectable paper. Even if it were a hoax, it is one of a shameful sort. It is to be feared, however, that the flagellants as a class are not extinct. We take the following example, without comment, from Lady Llanover's *Life and Correspondence of Mrs. Delany*, vol. ii. p. 401. In a letter from Mrs. Delany to Mrs. Dewes (Nov., 1745), the former lady congratulates the latter on her having exerted her motherly authority very heroically on her "fair little boy." "He will bless you in time for the little smart he has received at your hands." On this text the amiable Lady Llanover makes this comment:—"This was no doubt an allusion to that very wholesome instrument of correction in the hands of a judicious parent, a small, legitimate, real birch rod, the disuse of which in the present age, from the maudlin sentiment of those who consider themselves as so much wiser than Solomon, has led to correction by all sorts of petty tortures, bad for body and mind, and has conducted very much towards gluttony, by the substitution of the punishment of privation of food, or the change of children's diet to what is most disliked, as well as other equally injurious penances which fret the temper, under the mistaken idea that the reasoning faculties of children can be exercised before they are formed, and that the instantaneous and efficacious, though harmless, smart of a few twigs of birch is beneath the dignity of a mother to apply, or a descendant of Adam to receive."

DR. JAMES H. DIXON.—We regret to learn the death of an old correspondent of "N. & Q.," DR. JAS. HENRY DIXON, of Lausanne, who is to be identified with STEPHEN JACKSON. DR. DIXON died on the 26th ult. He was born in London in 1803, educated at the Grammar School in Skipton-in-Craven, articulated to an eminent firm of solicitors in the city of Durham, and afterwards became established as a solicitor in London. From boyhood he began to indulge his literary tastes by contributing largely to the "Poets' Corner" of newspapers. He wrote much prose and poetry for Hone's *Table-Book*, &c., generally under the initials "T. Q. M." To the *Craven Herald* (published in Skipton) he contributed "Stories of the Craven Dales," "Remarks on French Songs," a translation from the German, called *Voices of the Forest*, and other matters. In "N. & Q." (*passim*) are to be found many of his admirable translations and original articles.

CAPT. GEORGE STRANGE NARES, K.C.B.—Our old correspondent, the REV. JOHN PICKFORD, M.A., Rector of Newbourn, observes that this celebrated Arctic explorer

comes of a family which has produced several distinguished men in different professions, and whose motto, "Dum spiro spero," is most appropriate. His father, Capt. William Henry Nares, was a distinguished naval officer, and had fought under Lord Cochrane, whose great uncle was Robert Nares, Archdeacon of Stafford, and a well-known writer, the son of Dr. Nares, an eminent composer of Church music, and organist to George II. and III. The brother of Dr. Nares, the musician, was Sir George Nares, one of the Justices of the Court of Common Pleas, one of whose sons was Edward Nares, D.D., Regius Professor of Modern History at Oxford, and author of several books. The Horatian sentiment is verified in the present instance, and in several of them :

"Fortes creantur fortibus et bonis :
Est in juvenis, est in equis, patrum
Virtus : neque imbellem feroces
Progenerant aquilas columbam."

Lib. iv., Ode 4.

A DAY IN ETRURICK FOREST (*ante*, p. 381).—As in this interesting article there occur notices of pictures connected with the works of Sir Walter Scott, it may not be out of place to remind your readers of Mrs. E. M. Ward's popular work in last year's exhibition at the Royal Academy of "The Poet's First Love," representing the child Hogg reposing on the lap of a young lassie while tending her sheep amidst the Etrurick hills, the description in the catalogue being taken (to the best of my recollection) from his own words in the same autobiographical sketch quoted by MR. PICKFORD. M. E.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

GLWYSDD denies the right of Napoleon I. to be accounted the original utterer of the expression which alluded to England as "a nation of shopkeepers." Our correspondent claims originality in this matter for Barère. The latter made a speech in the Convention, June 18, 1794, in which he proclaimed that Lord Howe, on the famous 1st of June, had been defeated by Villaret Joyeuse:—"Our fleet (said Barère), though fourteen ships inferior in number, and to leeward of the English, made them feel our vengeance, and obliged them to abandon to us the scene of action. Seven of our vessels were dismantled, and there is reason to apprehend they were lost. Ten of the English were dismantled, and there is reason to believe that one of their three-deckers went to the bottom. Let Pitt then boast of his victory to his nation of shopkeepers" (sa nation boutiquière). The expression, however, is said to have been made by Adams, in a speech delivered at Philadelphia in 1776; but it is to be found in Adam Smith's *Wealth of Nations*, published in 1775; and nine years before that Dean Tucker had it in one of his tracts, 1766, "And what is true of a shopkeeper is true of a shopkeeping nation."

J. PRKE.—There was no duel between the Duke of Wellington and the Duke of Bedford. The latter duke, however, was called out by the Duke of Buckingham for words used by the former at a county meeting. They met in Kensington Gardens, May 2, 1822, when the Duke of Bedford fired in the air, and the other duke's honour was thereby satisfied. The Duke of Wellington encountered the Earl of Winchelsea in a duel in Battersea Fields, March 21, 1829. The earl had withdrawn his name from the subscribers' list for founding King's College, London, on the ground that the duke, when he placed his own name there, was covertly and basely resolved to overthrow the constitution of 1688 by aiding

Catholic emancipation. At the duel the earl fired in the air, and afterwards stated that by imputing unworthy motives he meant no offence. The last duel of any note between English subjects on English ground was the fatal one in May, 1845, between Lieutenants Hawkey and Seton. The latter was killed.

DAVID C. A. AGNEW (Wigtown, N.B.).—With regard to what is said in the preface to the Authorized Version of the Bible, headed "The Translators to the Reader," that "Much about that time, even in our King Richard II.'s days, John Trevisa translated them into English," Dr. Eadie, in *The English Bible*, vol. i. p. 60, says that "Caxton is the only authority" for the statement; that "Bale simply repeats Caxton"; and that "finally, Ussher inserts the statement of Bale, and Wharton copied Ussher." How the belief arose that Trevisa translated the Scriptures is traced in the volume referred to.

GREYSTILL.—On the authorship of *Eight Months at Rome during the Vatican Council: Impressions of a Contemporary*, by Pomponio Leto, the *Quarterly* remarks: "The word says the book was brought out, and perhaps put into shape, by the Marchese Vitelleschi; but that it was inspired unquestionably by the late cardinal of that name, who sat in the council as Bishop of Ostia and Cingoli, and received his hat, when it was over, for his services there, from the Pope. He lived long enough to be thoroughly aware what a mistake the council had been."

S. MORTON.—Mrs. Barbauld's poem, "1811," has often been noticed as forestalling Macaulay's *New Zealander* by her prophecy that on a future day a traveller from the antipodes would, from a broken arch of Blackfriars Bridge, contemplate the ruins of St. Paul's. But many writers anticipated Mrs. Barbauld. The saying has been traced back in "N. & Q." (5th S. v. 338) to Horace Walpole, 1774.

S. T. P.—*Gouache*, *s.f.*, "peintures avec des couleurs délayées dans l'eau gommée" (Boiste, *Dict. Univers.*). *Gouache*, *f.*, water-colour painting, "Die Malerei mit Wasserfarben" (*Dict. Franc.-Allem.-Anglais*, Leipzig, 1841).

IGNORAMUS.—There was an Egbert Vander Poel, a Dutch artist, of the close of the seventeenth century, who is said to have painted in the manner of Brouwer and Teniers.

TRISTRAM.—The Dover and Calais packet, the *Union*, was lost off Calais in 1792. More than a century had elapsed since a like disaster had happened.

ST. VINCENT.—The gentleman named is undoubtedly a Fellow of the Society of Antiquaries, and has been so since June 2, 1853.

G. ELLIS.—Capt. John Smith died June 21, 1631. Consult his *Life* by Hill (1853).

J. M.—The additional matter compels a postponement till next week.

C. S. C.—Between 1810 and 1846 Rossini composed forty operas. See list in *Queens of Song*.

DR. BLOXAM and R. N. (Beechingstoke).—Forwarded. CANON COOKE.—We shall be glad to hear from you.

WILFRED DE BUCTION.—Yes.

G. W.—"Ireton" next week.

J. G. B.—An old idea.

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Notes.

THORPE'S PREFIX TO SHAKSPEARE'S SONNETS.

Many are the ways in which this little protean puzzle may be read. It is open to innumerable transpositions and varieties of pointing, but when all is done the chief things to be considered are the meaning of the initials W. H. and the sense in which the word *begetter* is used. *Begetter* may have three separate and distinct significations:—1. The cause of the sonnets being written; 2. The procurer or obtainer of the sonnets for publication; 3. The father or author of the sonnets. The first of these, holding for a moment to a literal and personal interpretation of the sonnets, would be incorrect, for in that sense *begetter* should have been plural and the initials of a woman's name added. It should have run thus:—

"To the onlie begetters (or causes) of these ensuing sonnets, Mr. W. H. and Mistress M. or N., all happiness.

"And that eternity promised by our ever-living poet (to the sonnets) wisheth Thomas Thorpe the well-wishing adventurer in setting (the sonnets) forth."

The division of the prefix above given is not in that first sense of the word necessary, neither are the interpolations, with the exception of the initials, but in the second both it and they become imperative:—

"To the onlie begetter (procurer or obtainer for publication) of these ensuing sonnets, Mr. W. H., all happiness.

"And that eternity promised by our ever-living poet (to the sonnets) wisheth the well-wishing adventurer in setting (them) forth, T. Thorpe."

That Shakspeare, who designed the sonnets for immortality, and necessarily for publication, should have made over to a third person the right to deal between his chief poetical work and the publisher is, though not utterly impossible, so extremely improbable as to be nearly so. There is one and only one point in favour of this rendering. The line, "I will not praise that purpose not to sell," lends this much colouring of possibility, that, foregoing all pecuniary emolument from the sale of his work himself, he may have given his prepared MS. to William Hathaway, with the injunction to find a publisher at once, with whatever profit to himself the negotiation might bring.

In the third sense, W. would point to the poet's own name, Will or William, and H. be merely an indicative blind:—

"To the onlie begetter (father or author) of these ensuing sonnets, Mr. William Shakspeare, all happiness.

"And that eternity promised by our ever-living poet (to the sonnets) wisheth the well-wishing adventurer in setting them forth, T. Thorpe."

This last has the advantage of being at all points strictly true, for Shakspeare was the only author, father, or begetter of the sonnets. He promised them in many places, noticeably at the end of every flight (first found and almost accurately marked by Mr. Charles Armitage Brown), a lasting immortality, and Thomas Thorpe was the well-wishing adventurer in setting the sonnets forth.

There is yet a fourth interpretation which leaves the prefix intact and continuous but annuls the initials, understanding by the begetter of the sonnets that "spirit of human knowledge" which is the begetter of all true works.

"Your name from hence immortal life shall have," writes Shakspeare in the body of his poem. It need scarcely be pointed out that no other name but his own, Will Shakspeare, and the understood gender Poetry, spirit or soul, mind and heart, or truth and beauty, occur throughout the volume, as it first appeared, from title-page to finish.

It was not Shakspeare's purpose to have the inner meaning of his sonnet-poem generally known: the time was not ripe for that by many years. Thorpe's prefix was unquestionably placed where it is with the poet's full sanction, not to leave the sonnets altogether naked and to constitute an outside barrier (many are the inner ones he has reared) to guard a work sacred to himself from eyes profane. To instance some of these barriers:—

"When forty winters shall besiege thy brow,"
and—

"No longer mourn for me when I am dead:
Then you shall hear the sullen surly bell,"
and—

"Or I shall live your epitaph to make,
Or you survive when I in earth am rotten,"

and numerous other passages, apparently so incapable of any other than a purely literal interpretation as to baulk those who, in studying these sonnets, least desire

"Like rats to bite the holy cords in twain,
That are too intrinsic to unloose."

A solution, however, of every line of the sonnets in an impersonal sense is practicable, whereas in a personal sense no stretch of the imagination, torture of meaning, ignoring of truth and blind-folding of reason, can take the sonnets one by one throughout and pronounce them solved.

The last days of Sir Walter Scott when he sat weeping at his desk, of Swift, of many others who have what is termed "written themselves out," i.e., in whom the organism and the genius have become no longer compatible, will help to illustrate one most important sonnet with which to conclude :

"Against that time, if ever that time come,
When I shall see thee frown on my defects,
When as thy love hath cast his utmost sum,
Call'd to that audit by advised respects ;
Against that time when thou shalt strangely pass
And scarcely greet me with that sun, thine eye,
When love, converted from the thing it was,
Shall reasons find of settled gravity,—
Against that time do I enconce me here
Within the knowledge of mine own desert,
And this my hand against myself uprear,
To guard the lawful reasons on thy part :
To leave poor me thou hast the strength of laws,
Since why to love I can allege no cause."

Sonnet 49.

R. H. LEGIS.

STATE POEMS.

(Continued from p. 402.)

- As when proud Lucifer aim'd at a throne, H, i. 254 ; I, 166.
As when the Queen of Love, engag'd in War, G, 185.
As when two streams divided gently glide, H, i. 6, 13 ; I, 175.
At Anna's call the Austrian eagle flies, H, iii. 408.
At five this morn, when Phoebus rais'd his head H, i. 6, 218 ; I, 258.
A thin ill natured Ghost that haunts the King, H, ii. 211.
At noon in a fair Summers Day, G, 287.
A Tory came late through Westminster Hall, C, 103.
A True Dissenter here does lye indeed, E, iii. 7 ; F, 162 ; H, i. 6, 153 ; I, 227.
At Winchester was a Wedding, C, 131.
A Village ! Monstrous ! 'Tis a mighty Beast, B, 156.
Awake, vain man ; 'tis time th' Abuse to see ; B, 128.
A wanton Sloven of a Priest, H, ii. 80.
Away with your ballads, be gon with old Simon, H, iv. 115.
A wealthy Matron now grown old, H, ii. 101.
A Welchman from his hills come down H, ii. 86.
A Wolf complain'd that he had lost a Lamb, H, ii. 50 ; I, 318.
A Wolf retiring from Whitehall, H, ii. 56 ; I, 323.
A wretched churl was trav'ling with his Ass, H, ii. 55 ; I, 323.
A youthful Lion in the Wood, H, ii. 71.
A youth of pregnant parts and wit, H, ii. 60 ; I, 327.

Bankers now are brittle ware, C, 219.

Back'd with confederate Force, the Austrian goes, H, iv. 128.

Beauty and wit so barely you requite, G, 161.

Bee my shoul and Shoulwation, O hone, O hone. C, 122.
Behold Dutch Prince, here lie th' unconquer'd pair, H, iii. 374 ; I, 534.

Behold from the Infernal Lake I'm come, B, 120.

Behold the Morn dawns, C, 339.

Believe me, Will, that those who have least sense, D, iv. 22 ; F, 210 ; H, i. 6, 171 ; I, 238.

Beloved hearken all, O hone, O hone, C, 120.

Beneath the Shady Willow lay C, 241.

Beneath this place Is stow'd his Grace H, i. 6, 259 ; I, 272.

Betwixt Father Patrick and his Holiness of late, E, iii. 31 ; H, i. 6, 57 ; I, 196.

Be wise as Ad——n, as Br——ne be brave, H, iv. 63.

Bless the good ladies and good food, H, iv. 428.

Blest is he that with a mighty hand, H, i. 6, 216.

Bold Titus he walk't about Westminster Hall, C, 261.

Born under Kings, our Fathers freedom sought, H, iv. 459.

Brave Colledge is hang'd, the chief of our hopes, C, 64.

Break, Sacred Morn, on our expecting Isle, A, 88.

Bred of Gued ! I think the Nations Mad, C, 189.

Bring me a Man with animating Stroke, B, 97.

But Oh ! This late conspiracy, so dire B, 209.

But t' other day from Exile not by force, H, iii. 218.

By Creish, my dear Mosiah, vat makes de sho shad ? E, ii. 20 ; F, 131 ; H, iii. 233.

Cambray, whilst of Seraphick Love you set H, iv. 30.
Can learning's orb, when such a Star Expires, H, i. 6, 223.

Can my own blood betray me to disgrace, H, iii. 452.

Canst tell me Ceres, what curst Fate C, 248.

Car-men turn Poets now, why may not I B, 191.

C—— at this time having no need, D, ii. 16.

Celia, now my heart has broke, H, i. 6, 228.

Chaste, pious, prudent, Charles the Second, E, ii. 9 ; H, i. 149 ; I, 113.

Chill tell thee, Tom, the strangest story, C, 244.

Clad with the Infant Glories of the Spring, B, 261.

Clarendon had law and sense, E, iii. 8 ; H, i. 163 ; I, 129.

Cleveland ; thy Ashes (sure) will rise, B, 45.

Clito the wise, the generous and good, H, ii. 179.

Close to my Owner I adher'd, H, iii. 222.

Close wrapt in P—— a smock his senses are D, ii. 15.

Cold Muscovy (as story tells) H, ii. 87.

Come all you Caballers and Parliament votes, C, 201.

Come all you good people that were at the fair, C, 175.

Come beat alarm, sound a charge, C, 356.

Come Brother Devils, with full Bowls, A, 4.

Come B——g Oates, prepare thy neck, C, 367.

Come children, come, and learn your Fathers trade, A, 98.

Come, Come, Great Orange, come away E, i. 12 ; F, 124 ; H, iii. 269.

Come, cut again ; the Games not done, C, 297.

Come Ganemede, and fill each glass with Wine, B, 164.

Come keen Iambicks with your Badgers feet, H, iii. 32 ; I, 395.

Come let us be joyful and sing, C, 349.

Come listen awhile though t' weather be Cold, C, 49.

Come listen, ye Whigs, to my pitiful moan, C, 223.

Come make a good Toast, and stir up the Fire, C, 310.

Come Murdering Miles, where's your Sedan ? C, 266.

Come now lets rejoice, and the City Bells Ring, C, 62.

Come, Painter, take a prospect from this Hill, E, i. 7 ; F, 40 ; H, iii. 301 ; I, 464.

Comus nor Momus, now must be my Theam, B, 62.

Continual Hubbub, and the noise of Plot, B, 130.

Courage Dear Mall, and drive away despair, G, 138.
 Cum Strephon extremas moriturus duxerit horas, H, i. 3, 253.
 Curse on such Representatives H, iii. 64; I, 401.
 Curst be the Man! what do I wish? as tho H, iii. 18; I, 388.
 Curst be the Stars which did ordain H, ii. 398; I, 490.
 Curst be the tim'rous fool, whose feeble Mind E, iii. 7; H, i. 161; I, 127.
 Cy giet icy Charles Roy d'Espagne, H, ii. 240.
 Daily disgracer of our English Satyr, G, 10.
 Damn that Opinion, which will not allow G, 229.
 Damon, if thou wilt believe me, G, 198.
 Damon the author of so great renown, H, ii. 168.
 Daughter of Phœbus! born of Fire, G, 145.
 Dear Cousin, why so Melancholy? Why? H, iv. 450.
 Dear Julian, twice or thrice a year, H, ii. 135; I, 338.
 Dear Thomas, didst thou never pop H, iv. 50.
 Dear Wife, let me have a fire made, H, iii. 313; E, ii. 30; I, 466.
 Declining Venus has no force o'er Love, H, iii. 370; I, 531.
 Defend us from all Popish Plots, C, 140.
 Did you not hear of a Peer that was try'd? G, 276.
 Die wretched Damon, Die quickly to ease her, G, 197.
 Dignify'd things, may I your leaves implore, E, i. 8; F, 41; H, iii. 238.
 Discolor excutitur vultus, turbataque rerum H, i. 3, 10.
 Disgraced, undone, forlorn, made Fortune's sport, D, ii. 28; G, 165; H, iii. 151; I, 423.
 Dissenting Bigots, boast no more, B, 230.
 Divine Thalia! Charmer of my Breast H, iv. 348.
 Down Discoverers, who so long have Plotted, C, 305.
 Draw England ruin'd by what was given before, E, iii. 17; H, i. 46; I, 42.
 Drown Melancholy in a glass of Wine; C, 83.
 Dryden, thy wit has catterwaul'd too long, E, i. 4; F, 103; H, i. 3, 143.
 Dum Regina subit constanti pectori mortem, H, iii. 360; I, 525.
 Dye hear the News of the Dutch, dear Frank? E, i. 3; H, iii. 256.
 Early (by four) on Friday Morn, B, 270.
 Ere we to play this Match prepare, H, iv. 122.
 Everti nequit, Anna tum nitidissima nomen B, 279.
 Ev'n as a Lyon, with his Paws up-rear'd B, 200.
 Excellent Brutus! of all human race H, iii. 7.
 Faction and Folly alas! will deceive you, G, 94.
 Fair Royal Maid, permit a youth undone, H, i. 168.
 Farewell damn'd Stygian juice, which does bewitch, H, i. 3, 236; H, iv. 345; I, 202.
 Farewell great Villain, and unpitied Lye, B, 206.
 Farewell my Tom D—by, my Pimp and my Cheat, H, iii. 129; I, 417.
 Farewell Petre, Farewell Cross; E, 120; F, sup., 5; H, iii. 276; I, 461.
 Fat, ruddy, and dull, H, iii. 220; I, 439.
 Fetch me Ben Johnsons Scull, and fill't with Sack, H, iii. 15.
 Fill up the Bowl, and set it round, G, 156.
 Finish me one Task more for Whiffle's Muse, G, 15.
 Fire! Fire! Fire! Help, for we're all in Flames! B, 134.
 Five Satyrs of the Woodland sort, H, ii. 102.
 Fly envious Time; why dost our Bliss delay? B, 388.
 For Faults and Follies Londons doom shall fix D, i. 14; H, i. 92; I, 85.
 For the Miracles done H, ii. 395.
 For this additional Declaration, E, iii. 31; H, i. 3, 56; I, 195.

For Tories now 's the time to sing, C, 359.
 Fortune made up of Toys and Impudence, H, ii. 262.
 For Tyrants dead no Statues we erect, H, ii. 387.
 For your un Godly letter H, iii. 96.
 From all Popish treasons, and the Gunpowder Plot, D, iv. 24.
 From all the women we have w—d; E, iii. 30; F, 83; H, iii. 253.
 From a new model'd Jesuit in a Scotch bonnet, B, 170; C, 208.
 From an old Inquisition, and new Declaration, D, iv. 25; F, 177.
 From a proud sensual Atheistical Life; H, iii. 91; I, 406.
 From Counsels of six where Treason prevails, C, 200.
 From Deepest Dungeon of Eternal Night, B, 27.
 From evenings Coffee, Lac'd with long Argument B, 7.
 From G—n that Wasp, whose Talent is Notion; I, 582.
 From Immoderate Fines and Defamation, E, iii. 30; F, 159.
 From Infallible Rome, once more I am come, A, 17.
 From Jesuitical Polls, who proudly expose E, iii. 8; F, 154.
 From Kings that would sell us to pay their old Scores, H, iii. 205.
 From over the Seas not long since there came C, 206.
 From parting clouds, the German Eagle brings H, ii. 312.
 From Religion thats Nonsense, and larded with lyes; F, 35.
 From Romes Infallibility take a grain, F, 213.
 From Sable Regions of Eternal Night, G, 202.
 From Stygian shades, lo, my pale Ghost doth rise, A, 55.
 From the besie'd Ardea all in post, H, iv. 145.
 From the blest Regions of Eternal Day, E, iii. 22; F, 178; H, i. 173.
 From the dark Stygian Lake I come, E, iii. 5; H, i. 160.
 From the deep vaulted den of endless Night, G, 216; H, ii. 128.
 From the embraces of a Harlot flown, H, iii. 174.
 From the farthestmost part of the North we have News, F, 57.
 From the Lawless Dominion of Mitre and Crown, G, 71; H, iii. 208; I, 436.
 From the race of Ignatius, and all their Colleagues; E, i. 16; F, 80; G, 119; H, iii. 297.
 From the Romish whore with her Triple Crown, A, 37.
 From the Tap in the Guts of Honourable Stump C, 208.
 From Villany dress'd in a Doublet of Zeal, H, iii. 25.
 Fulmine Casareo fretus Jovis Ales ab alto H, ii. 311.

Gentle Reproofs have long been tried in vain, H, i. 3, 214; I, 256.
 Gentlest air, thou Breath of Lovers, H, iii. 440.
 Gentlest Blast of ill Concoction, H, iii. 441.
 Give Celia, but to me alone, G, 208.
 Give me a Soul so Great, so High, G, 207.
 Give us Musick with Wine, F, 192.
 Go, best in all thats good. We cannot bear B, 263.
 God bless our gracious Sovereign Anne, H, iii. 425; I, 557.
 Goddess of Rhime, that didst inspire B, 38.

E. S.

(To be continued.)

FOLK-LORE.

SERVIAN FOLK-LORE (5th S. vi. 364).—I do not know if the Servians are an educated or an uneducated people, but I hardly think your correspondent F. S. is justified in setting them down as uneducated, simply on the ground of the superstition

which he mentions as practised by them in cases of congestion of the lungs. Foolish as this is, it is not more foolish than the thousand and one superstitions which are believed in by the English peasantry (and not by the peasantry only) at this very day, and which have been during the last twenty-seven years recorded in the books of the chronicles of "N. & Q." *passim*. It is only about twelve months since a Warwickshire peasant was tried at the assizes for the county for killing an unfortunate old woman whom he believed to be a witch; and it was stated in evidence on the trial that the inhabitants of the village to which the prisoner belonged implicitly believed in witchcraft. This belief also lingers in Dorsetshire, and no doubt in other English counties besides these two. Does F. S. think that the belief in the unluckiness of Friday, or of marriages in May, or of the number thirteen, has entirely died out of our dear native land? It is, as usual, a case of the mote and the beam. Might not a Servian, hearing of the above-mentioned superstitions, and a thousand other absurdities of the same kind, say in the very words of F. S., substituting "English" for "Servians," "And yet the admirers of the English keep on boasting that these are an educated race, and they point to the number of schools"?

JONATHAN BOUCHIER.

ANATOLIAN FOLK-LORE (5th S. vi. 185).—The custom of hanging rags on trees as votive offerings is not confined to Ireland. There is a spring, celebrated locally for its healing properties, near Great Cotes, Ulceby. It rises from the side of a bank in a plantation and is overshadowed by an ancient thorn, on the branches of which hang innumerable rags, fastened there by those who have drunk of its waters. JOHN CORDEAUX.

DRINKING WHILE STANDING.—I went into a cottage the other day and asked a drink of water from an old woman, but quite alarmed her by drinking it standing. She begged and prayed me to sit down, as it was so unlucky to drink standing, and then gave me a long account of an inflammation she had got by drinking while standing long ago. I hear that it is a common country superstition that it is most unwholesome to drink standing; probably from one's being readier to drink more copiously and hurriedly while standing than when sitting, especially when hot and thirsty, thereby bringing on inflammation and colics.

HORSE-CHESTNUTS FOR RHEUMATISM.—The other day, I saw the under-keeper picking up some horse-chestnuts. On asking him what he was doing that for, he said that for years he had supplied one of the shopkeepers in Dollar with horse-chestnuts, which he wore in his pockets to keep away rheumatism. In London a bit of potato is sometimes used for the same purpose. J. R. HAIG.

LONDON IN 1673.—The following is a translation of a letter from the Comte de L.— to the Comte de Bussy, to be found in *Les Lettres de Messire Roger de Rabutin, Comte de Bussy*. Nouvelle Edition. A Paris, MDCCLXX. :—

"London, July 7, 1673.

"Here I am in London, where I have been since Friday noon. It is a very handsome city, and its destruction has been of great advantage to it; for instead of the wretched houses which the fire destroyed, handsome ones have been built, all of the same style of architecture, of the same height, and none projecting more than the rest. There is not one of these houses without a balcony of wrought iron, painted or gilt. All the streets in London are straight and pretty broad: it is much longer than Paris, and, I believe, larger. Everything therein bears witness to the riches of the inhabitants of the country. Everything there seems comfortable, but few things seem very magnificent. What may be said of Paris and London is that the latter is a commercial city and the former a genteel city. Paris has the same advantages over London which courtiers have over merchants; but London has the same over Paris, as to riches, which the inhabitants of the Rue St. Denys have over those of the Place Maubert. In London there are no large palaces or magnificent hotels; and with the exception of three or four houses, not one has a *porte cochère*, and the greatest lords live in houses with small doors; but nearly all have handsome gardens. Vvitheal (Whitehall), where the king resides, is a very large house; you will admit it when you learn that at present there are more than four thousand persons there, the greater part of whom are persons connected with the Court, who have several connected rooms in their apartments, and that Mdle. de Kerolle alone occupies forty of them, without reckoning the galleries. The park, which serves for a garden, is of very great extent. It includes a Mall, three hundred and thirty feet long, which is not more than one half of its length. The king also has another garden, called the Bowling Green, in which there are some medicinal plants.

"S. Gosomes, in which the Duke of York resides, is likewise a great mass of stones, and there is a very great confusion of apartments. The Great, otherwise the New, Exchange is very fine. Imagine a large square surrounded with porticoes resting upon marble columns, upon which are erected some buildings, the numerous windows of which present an agreeable appearance. You ascend to these large shops by a grand staircase, adorned with a beautiful balustrade of gilt iron, which conducts you to some galleries very nearly similar to those of the Palace in Paris, excepting that those of the Exchange are full of shops, arranged with very simple carpenter-work. There everything is to be found for which money can be spent."

UNEDA.

Philadelphia.

"GRIBOURI": "ÉCRIVAIN."—"The scientific name of the French vineyard pest is the *Eumolpus vitis*, but the peasants term it indifferently the *gribouri* and the *écrivain*, or writer" (*D. Tel.*, Aug. 31, 1876). Bescherelle gives *gribouré*, "genre de coléoptères, famille des cycliques, de la couleur et de la figure du petit hanneton, mais beaucoup plus petit. Il cause beaucoup de tort à la vigne, en mangeant les bourgeons au printemps, et les racines en hiver." Bescherelle also gives *eumolpe*,

"genre d'insectes coléoptères comprenant le gri-bouri." This vineyard pest seems to have obtained the name of *eumolpe* from Eumolpus (son of Poseidon and Chione), who, according to some, first cultivated the vine. Conf. Smith, *Dict. Mythol.*; Hom., *Hymn. in Cer.*, 476; Plin., *H. N.*, vii. 53; Ov., *Mét.*, x. 93. But why should this disease be called *écivain*? Does the insect, as it were, write or scrawl on the leaves of the plant, or was this disease so called because of an apparent etymological connexion between *gribouri* and the French *gribouiller*, to scrawl, to write wretchedly? It may be here mentioned that the synonyms are, *G. blattkäfer* (leaf beetle), *goldkäfer*, *goldfliege*, *goldhänchen*, *goldschmid*; *D. goudhaantje*, *gouden engeltje*; *Dan. guldbitten*, *guldsmed*; *Sw. gold-käfer*; French *chrysomele*; *Ital. crisomela*.

R. S. CHARNOCK.

Autun.

HOWELL ON THE POPULATION AND THEATRES OF LONDON.—Seeking for data upon which it would be possible to form some idea of the relation borne by the old London playhouses to the population, I find the following estimate of the number of inhabitants just before the Restoration in Howell's *Londinopolis*, Lond., 1657. It is much in excess of the figures usually accepted:—

"For number of humane souls, breathing in City and Suburbs; London may compare with any in Europe in point of populousness: the last Cense that was made in Paris came under a million; but in the year 1636, King Charles sending to the Lord Mayor, to make a scrutiny, what number of Roman Catholiques and strangers there were in the City, he took occasion thereby to make a Cense of all the people; and there were of Men, Women, and Children, above seven hundred thousand that lived within the Barres of his jurisdiction alone; and this being one and twenty years passed, 'tis thought, by all probable computation, that London hath more by the third part now, then she had then. Now, for Westminster, and Petty France, the Strand, Bedford Berry, St. Martins Lane, Long Acre, Drury Lane, St. Giles of the Field, High Holborn, Grayes Inns Lane, St. Jones, and St. Georges Street, Clarkenwell, the out-lets of Red and Whitecrosse-street, the out-lets beyond the Barres of Bishopgate, Aldergate, and Southwark Barres, beyond the Tower, &c. take all these places, with divers more, which are contiguous, and one entire peece with London her self, I say take all these Buildings together, there will be found by all probable conjecture as many Inhabitants at least as were found before within that compass, where the point of the Lord Mayor's Sword reacheth, which may amount in all to a million and a half of humane souls."

Macaulay's estimate for some twenty-five years later is only half a million.

Howell has no notice of any of the theatres separately, but upon the general subject has the following remarks. Writing during the Commonwealth, it will be observed that he speaks of the drama in the past tense:—

"The time was, that Stage-plays and Fencing were much used in London: The History speaks of a Play, Anno 1391, performed by the Parish Clerks of London,

at the Skinner's Well, besides Smithfield, which continued three several dayes; the King, Queen, and the Court being present.

"And of another, in the year 1409, which lasted eight dayes, the subject was touching the Creation of the World, whereunto the Court and Nobility were invited: But those kind of Stage-plays were turned after to Tragedies, Comedies, Histories, and Enterludes; for representing whereof there were more theatres in London then anywhere else; And it was a true observation, that those comical and tragical Histories did much improve and enrich the English Language, they taught young men witty Compliments, and how to carry their Bodies in a handsome posture: Add hereunto that they instructed them in the stories of divers things, which, being so lively represented to the eye, made firmer impressions on the memory.

"Lastly, They reclaimed many from Vice and Vanity; for though a Comedy be never so wanton, yet it ends with vertue and the punishment of vice."

C. ELLIOT BROWNE.

EPITAPH.—These lines have not, I think, appeared in print; perhaps they may find a place in "N. & Q.":—

"Susan Walpole. Susan Crane, wife of Sir Edward Walpole, Knight of the Bath, grandfather of the Earl of Orford.

She lives, reigns, triumphs in a state of bliss;
My life, no life, a daily dying is.

If saints for pilgrims here concern'd can be,
I'm confident she now remembers me.
My love of her, not lessen'd by her death,
I'm sure shall last unto my latest breath.

E. WALPOLE.

Ob. July 7, 1867."

Translated by Dr. Bland:—

"Vivit adhuc, regnat, coelesti in sede triumphat:
At vita, heu! Mors est quotidiana mihi.

Tangere si qua potest miserorum cura beator,
Sat scio, non curas negligit illa meas.

Occidit illa mihi, sed amor non occidit una,
Nec nisi cum perit vita, peribit amor.

H. BLAND, tr."

F. B.

THOMPSON COOPER, "NEW BIOGRAPHICAL DICTIONARY," 1873.—As a proof of the value which I set upon this book, I offer one or two corrections. Charles Macklin, the actor, is said on his monument to have reached the age of 107 years, as Mr. Cooper states (born May 1, 1690; died July 11, 1797); but Mr. Thoms, *Human Longevity* (1872), p. 49, tells us that his coffin-plate, which came to light in 1859, bore the inscription, "Mr. Charles Macklin, comedian, died 11 July, 1797, aged 97 years." Mr. Cooper naturally follows Bishop Richard Watson in the statement that Watson was born in August, 1737; but the Heversham register of baptisms (in G. Atkinson's *Worthies of Westmorland*, i. 188) tells another tale:—"Richard, son of Mr. Thomas Watson, of Heversham, September 25, 1736." So, too, Mr. Cooper says of the Great Duke, "born 1 May, 1769"; yet Arthur Wellesley was christened at St. Peter's, Dublin, April 30, 1769 (*Herald and Genealogist*, viii. 14).

Pending the publication of Mr. Murray's long-promised *Biographia Britannica*, it is much to be wished that Mr. Cooper would issue in two or three volumes a dictionary of British biography, with references to the principal authorities. On the duke's birthday see also "N. & Q.," 4th S. x. 349, 443. Under "Carlyle, Alexander," Mr. Cooper states that his *Memoirs* "remain unpublished"; they were printed some years ago. Macklin's true age is also to be learnt from Boswell's letter to Temple, April 6, 1791 (*Letters*, 1857, p. 49):—"I then called on old Macklin, the comedian, whom I found with a mind active and cheerful, in his ninety second or third year."

JOHN E. B. MAYOR.

St. John's College, Cambridge.

"DROMEDARY."—I perceive this word to be commonly derived from the Greek, not only as an English term, but also in its French, Spanish, Portuguese, and Italian dress. Now, these nations, and we with them, would be more likely to look to the Latin than the Greek language; and in Halliwell I find *dormedory*, "a sleepy, stupid, inactive person," evidently from *dormio*, "I sleep," and akin to a word still in use, *dormitory*.

Now, the dromedary (I have seen the Arab and the Tartar, each on his own soil) is both sleepy and stupid to outward appearance, and—save when urged to a pace rarely exceeding nine miles an hour—it cannot well be called active. It seems to me, therefore, that in *dormedory*, the old word (allotted by Halliwell to Herefordshire), we have our legitimate original of *dromedary*; but even supposing the provincial word a corruption of the other, we still have ground for rejecting the Greek origin, and adopting the Latin.

W. T. M.

Shinfield Grove.

FARRABAS: FURBISH, &c.—The late Andrew H. Ward, of West Newton, Mass., author of the *History of Shrewsbury, Massachusetts*, and other works, published in the *N. E. Historical and Genealogical Register* for April, 1853 (vii. 135), an article on the changes that the surname *Farrabas* (which he found, under the date of 1660, on the Middlesex county records of marriages, births, and deaths) had undergone in New England. Daniel Farrabas, the first of the name found here, was married first at Cambridge, Mass., March 26, 1660, to Rebecca Penniman, and secondly at Concord, May 22, 1679, to Deborah Rediat. He died at Marlborough, October, 1687. Mr. Ward found that their descendants had, at various times, been known by no less than eight different names, *Farrabas*, *Ferebas*, *Farrowbush*, *Forbas*, *Forbes*, *Forbus*, *Forbush*, *Furbush*, and *Furbish*. "Of these," he states, "the first four are not now known to be in use; while individuals, if not families, of all the other names may be found in New England."

Are any of these names, except *Forbes*, found in Great Britain? I am inclined to think that the real name of Daniel Farrabas was *Forbes*. His grandson, Eli, born at Westborough, October, 1726, was an educated man, who was graduated at Harvard College in 1751, and was settled, as a congregational minister, at Brookfield, and subsequently at Gloucester, Mass. An account of him, with a list of his publications, will be found in Allen's *American Biographical Dictionary*. He wrote his name *Forbes*; and his father also, in the latter part of his life, bore that name. The name *Forbes*, when the *r* is given a rolling sound, bears much resemblance in sound to *Farrabas*, with the first *a* sounded as in *water*. Alexander Forbus was a graduate of Yale College in 1811, and James Furbish a graduate of Harvard College in 1825.

JOHN WARD DEAN.

Boston, Mass., U.S.A.

EPITAPH.—On a tomb in Chichester Cathedral, containing the remains of an earl of that name, is inscribed—

"Ultima Domus."

One William Clarke wrote the following lines thereunder:—

"Did he who thus inscribed this wall
Not read or not believe St. Paul?
Who says there is, where'er it stands,
Another house not made with hands;
Or may we gather from these words,
That house is not a house of lords!"

HENRY FORDE.

Tenby.

"BELLA GERANT ALII; TU FELIX AUSTRIA NUBE."—The origin of this oft-cited saying is surely to be found in Ovid, *Heroid.* Ep. xiii. 84:—

"Bella gerant alii; Protesilaus amet."

W. T. M.

Shinfield Grove.

THE COMMON LIAS FOSSIL known to science as the *Gryphaea incurva*, which Lincolnshire folk call "the miller's thumb," bears in Essex the designation of "the Devil's toe-nail." I do not remember ever to have heard this name for it before. A correspondent of "N. & Q.," 1st S. vii. 105, says it is called "the Devil's thumb" in Warwickshire.

K. P. D. E.

PLAYING CARDS.—

"Saturday Evening there was a great appearance of Nobility and other persons of distinction at the Drawing Room at Court, when their Majesties played at Cards, for the Benefit of the Groom Porter, according to custom."—Newspaper, Sept., 1732.

H. D.

"CRY" OF HOUNDS.—A native of Ashburton, Devon, but long resident in Torquay, informed me to-day that a gentleman of whom he was speaking formerly kept "a cry [= pack] of hounds."

WM. PENGELLY.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

JOHN BINGHAM.—I should be much interested, and probably others of your readers, in ascertaining what is known of John Bingham, translator of the *Tactics of Ælian*. I have before me two copies of the work. The first edition has an engraved title-page, by Ægidius Gelius, representing Alexander the Great delivering a sword to Charles I. when Prince of Wales, with the following inscription:—

“The Peerlesse Macedon, chyld of triu’pha’t victoree,
Presents his armes, his arte of warr, and fortue unto thee.”

(It may be worth remarking that the figures of the Prince and one of his companions are copied by Strutt in his *Horde Angel-cynnan*, vol. iii. plate xvi., as illustrations of the costumes of the period.) The full title is:—

“The Tacticks of Ælian,
Or art of embattailing an army after y^e Grecian manner.
Englished & illustrated wth figures throughout, & notes upon y^e Chapters of y^e ordinary motions of y^e Phalange by J. B.

The exercise military of y^e English, by y^e order of that great Generall Maurice of Nassau, Prince of Orange, &c., Governor & Generall of y^e united Provinces, is added.

At London for Laurence Lisle, & are to be sold at his shoppe at y^e signe of the Tiger’s head in Paule’s Churchyard.

‘Warre is a necessary schoole of necessary knowlege
ἀναγκάιον διδασκαλείον ἀναγκάϊων μαθήματων ὁ πολέμος.’”

The dedication is—

“To the High & Mighty Charles, only sonne of His Majesty, Prince of Wales, Duke of Cornwall, Yorke, and Albany, Marquise of Ormont, Earle of Chester & Ross, Lord of Admanoch, and Knight of the most noble order of the Garter,” and is dated, “From my Garrison at Woudrichem in Holland the 20 of September, 1616,” and signed “Jo: Bingham.”

The second edition appears to be a simple re-issuing of the first, as far as p. 159 and half-a-dozen pages of contents, but in it are ninety-four pages of fuller illustrations of chapters from xxx. to liiii. Its title is—

“The Art of embattailing an Army, or the second part of Ælian’s Tacticks. With notes upon every Chapter. By Capt. John Bingham. London: Printed by John Beale and Thomas Brudenell for Ralph Mab. 1629.”

On the reverse are the arms of the Artillery Company, and then an additional dedication

“to the Right Worshipfull Sir Hugh Hamersly, Knight, one of the Aldermen & Coronels of the Honorable City of London, & President of the Martiall Company, exercising Armes in the Artillery Garden in London. To Captaine Henry Waller, now Captaine of the said Company, & To all the rest of the Worthy Captaines & Gentlemen of the said Company, Captaine J. B. wisheth

such valour & experience as may make them victorious against all sorts of Enemies.”

He had

“purposed (he says) to have kept these his last endeavours upon Ælian to his owne private use; but now being to depart from them, & to journey into a farre Countrey, he altered his minde, & having nothing else to offer, resolved to make this a monument of his thankfulness to them, & a testimony of his desire to doe them service.”

His folio of some 260 pages oddly enough he calls “this little Pamphlet,” and after having expressed his poor opinion of the value of “great Ordnance,” which, “after the Armies are joyned, hath and must sit still, and looke about as an idle spectator, serving for no other uses than for a pray to him that gaineth the field,” he rather hints his preference for “bowes and arrowes” over small shot, and concludes with a renewed acknowledgment of their “love expressed toward him in taking leave of the City.”

The question is, what became of him? In Stow’s *Survey* (edition 1633), p. 764, we find some lines on the

“foundation of that remarkable Nurcery of Military Discipline called the Artillery Garden, London, begun to be erected May 1, 1622, &c., Colonel Hugh Hamersley being President, Edward Pierce Treasurer, Henry Fatowe Marshall, and John Bingham, Esquire, Captaine, and one of the Councill of warre for this Kingdome.”

If this be he, he had not tarried long in the “farre countrey,” nor did he long enjoy his post, if a monument referred to by Stow, p. 452, be also his. It was in St. Mary Overy in honour of

“John Bingham, Esquire, Sadler to Queene Elizabeth and King James, who was a worthy benefactor to the Parish, and to the Free Schoole there: who departed this life in the yeere of our Lord, 1625.”

I know of no member of my own family with whom he may be identified; but it is possible that either by his arms—as he is called esquire on his monument—or by his office, or his connexion with the free school, or his will, some clue might be found, or perhaps in the records of the Royal Artillery Company. On the whole, I think I have established some claim, apart from my personal and family interest in him as our namesake, to render his parentage and occupation a fitting subject for inquiry. C. W. BINGHAM.

Bingham’s Melcombe.

KNOX AND WELSH FAMILIES.—Will any of your correspondents kindly assist me in finding replies to the following queries?—

1. Margaret Stuart, of Ochiltree, widow of John Knox, married, secondly, Andrew Ker, of Fadounside, Roxburghshire. What family had she by the second marriage? Names requested, and dates, where possible.

2. What is the distance from Fadounside to Selkirk?

3. When did Elizabeth, youngest daughter of

Knox and Margaret, marry John Welsh? It was before 1598.

4. Did John Welsh spell his own name Welsh or Welch?

5. What is the best memoir of Welsh—not only fullest, but most accurate?

6. In what years was Welsh translated from Selkirk to Kirkcudbright, and again to Ayr? I find great variation in the accounts consulted.

7. What was the name of his elder daughter, who died Sept. 14, 1614, probably in girlhood?

8. What became of his younger daughter, Louise, born at Jonsac, May 20, 1613? Did she marry, and whom?

9. When were his three sons born?

10. What was the name of the eldest son, who became a medical student, but was accidentally killed in the Netherlands, probably about 1620? The others were Josias and Nathaniel.

HERMENTRUDE.

MRS. MACAULEY-GRAHAM.—This lady married a Dr. Macauley, of London, but he lived a short time only. Some time after his decease she took for her second husband a Mr. Graham. Can any of your readers oblige me by saying who this gentleman was, as very little is said about him in biographical dictionaries, which mention the name and literary career of his wife? She was noted for her republican principles, her correspondence with Washington, and her history of England, which in its day procured her a considerable literary reputation.

JAYTEE.

EDWARD COLLIER, PAINTER.—Can any of your readers give me information about a painter of this name? I possess two pictures by him which are, perhaps, more curious and interesting than artistic or valuable. They are both drawn on a dark chocolate ground. In one is a table covered with a cloth, on which are a large terrestrial globe; several books, some closed and some with the pages open; a vellum charter and seal; writing materials, viz., inkstand, pen, pounce-box, sealing-wax, wafer-box, seal, candlestick and candle; the inkstand stands on a corner of a copy of "His Majesty's Most Gracious Speech to both Houses of Parliament, on Tuesday, the Twenty of October, 1697"; and there is a folded letter, directed "Mr. Edward Collier, Painter at London." The picture is very striking, as all the details stand out very boldly on the dark ground. The dimensions are 2 ft. 4 in. in height by 1 ft. 11 in. in width.

The second picture (which is, if anything, more striking) consists of a rack of three straps of red leather, in which are stuck a vellum banker's book, with thong and seal (on the book the date "Anno 1702"); a folded copy of "Her Majesty's Most Gracious Speech to both Houses, &c."; a folded copy of the *London Gazette*; two folded letters,

one with red seal, the other directed "For Edward Collier, Painter att London"; pen, sealing-wax, seal, and paper-knife; and, suspended by a blue silk knot, a framed miniature of Charles I. The dimensions are 1 ft. 11 in. in width by 1 ft. 7 in. in height.

The larger picture, it is said, formerly belonged to Charles Lamb. From the misspelling in some of the titles and open pages of the books, and in the royal speeches, Mr. Collier must have either been very illiterate or a foreigner. The pictures, however, are singularly striking, and I have never seen others by the artist. RICHARD HOOPER.
Upton Rectory, Didcot.

POLYGAMY.—When did polygamy fall into disuse among the early Christians as a Christian doctrine and practice, and how far is it still practised by the Jews? ORIENTALIS.

WHITE ALE OF DEVON.—For very many years there has been made in the Southhams of Devon a drink peculiar to the neighbourhood, called "white ale." It is brewed something like beer, but has a special and secret ferment, called "grout," and contains, when finished, eggs and flour. Various stories are told of its origin, but it is no doubt much older than is supposed. Bishop Kennett speaks of it as "grout ale"; and, according to Camden, a tithe was once paid on its manufacture to the Rector of Dodbrooke (near Kingsbridge). I should be glad to know if the readers of "N. & Q." have seen any other notices of this ale, "white ale" or "grout ale," than those by Kennett and Camden. PAUL Q. KARKEK.
Torquay.

HERALDIC.—Party per chevron ar. and az., three swans' necks erased counterchanged; on a chief of the second three fleurs-de-lis or. Crest, a demi-swan, wings expanded. Do these arms belong to the Davids family of Caermarthen, and, if so, will some one give me some information concerning them, and also let me know where I can obtain a pedigree of the family? ANTIQUARY.

"SPURRING."—The people here when the banns are published speak of it as a *spurring*. What is the origin of this expression? Can any of the readers of "N. & Q." tell me?

JOHN CORDEAUX.

Great Cotes, Uleebay.

ALLONBY, CUMBERLAND.—Can you give me any information as to the age of this town, and the derivation of the name? BAILLE.

ST. NATHALAN.—Can you tell me anything about St. Nathalan, to whom the church at Glen Muich in Scotland is dedicated? I cannot discover the history of the saint. B. H. E.

BRAZILIAN LITERATURE.—Is there any other work on Brazilian literature besides *Le Brésil Littéraire* of Wolf and a few chapters at the end of the *Portuguese Literature* of Denis? Are the chief works of Brazilian literature to be obtained anywhere in Europe except Lisbon?

W. M. M.

"HAITH."—Can any of your correspondents tell me the meaning of the word *haith*? I have met with it in an old deed, and fancy it is an old name for *osier*, but shall be obliged if any one can refer me to any book or dictionary in which the word occurs.

Newark.

A SOLICITOR.

HARRY OF MONMOUTH, &c.—Will any antiquarian kindly inform an artist of the complexion and colour of hair and eyes of Harry of Monmouth, afterwards Henry V. of England? The same also of Mr. and Mrs. Samuel Pepys, *temp.* Charles II.

E. W. S. DAVIS.

DANTE AS A PAINTER.—Where can I find an account of Dante's "preparing to paint an angel," alluded to in Robert Browning's *One Word More*?

F. L.

"A TREATISE on the Confession of Sinne, and chiefly as it is made unto the Priests and Ministers of the Gospel. Together with the Power of the Keys and of Absolution." 4to., pp. 349. London: Printed by J. C. for Andr. Crook, at the Green Dragon in St. Paul's Churchyard, MDCLVII.—Who is the author of the above work?

E. HAILSTONE.

DR. DAWSON'S "APPEAL."—Thomas Dawson, D.D., Vicar of New Windsor, wrote *An Appeal to the Genuine Records and Testimonies of Jewish and Heathen Writers in Defence of Christianity*, in five conferences or dialogues. At p. 106 in the last (printed in 1733), he holds out the hope of adding another conference, in which the authenticity of the famous text, 1 John v. 7, should be discussed. Was there any such additional conference ever given to the world?

E. H. A.

ROBERT TAYLOR, THE "DEVIL'S CHAPLAIN."—It is said somewhere that this once notorious writer died miserably at Boulogne, and that he abandoned his infidelity in his latter days. I shall be particularly obliged if any of your correspondents can refer me to evidence for the latter statement. Taylor was certainly a man of talent, but his writings bear strong marks of insanity. He began life as a surgeon, then took holy orders, and afterwards became an infidel lecturer. In that last capacity he visited Cambridge, and fastened a thesis to the door of the Divinity Schools, after the mediæval fashion, as a challenge to the theological professors.

CYRIL.

"ADVERSITY needs not Phillip's boy, to wake him with the clamor of mortality," &c. (see *Essays*, by Sir William Cornwallis the Younger, Kt., 1632, Essay xxxvi., "Of Knowledge.")—What is the meaning of the above allusion? Who were Messrs. Phillip and boy?

CH. EL. MATHEWS.

ST. BODFAN.—The ancient parish church of Aber, Carnarvonshire—a new church is now being erected—is dedicated to this saint. Who was he, and on what day is his anniversary?

THOMAS NORTH.

AUTHORS AND QUOTATIONS WANTED.—

"Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping and watching for the morrow,
He knows ye not, ye heavenly powers."

H. H.

Applied.

IRETON THE REGICIDE.

(5th S. vi. 287, 334, 377, 390.)

The statement of E. S. R. on p. 334 is so inconsistent that it must be at once dismissed.

I should be inclined to rely on COL. CHESTER if the question at issue were wholly one of opinion, because his name is "a tower of strength" in inquiries of this nature. But we have to ascertain and deal with facts. The conclusions he has formed appear to be based upon the assumption that, because Mary Ireton was called *Fleetwood*, she was the daughter, and not the step-daughter, of General Charles Fleetwood.

It would be naturally supposed that in the case of a family of such repute as that of Cromwell, irrespective of the intermarriage of some of its members with noblemen and other persons of distinction, no possible doubt or difficulty could occur to fix the status of his more immediate descendants. The present discussion, and that arising out of "*Fleetwood House*" ("N. & Q." 4th S. ix. 296, 362, 435, 496), however, show an *olla podrida* of doubts and inconsistencies.

My endeavour in the present paper is (as far as possible) to steer clear of collateral subjects, and to establish the correctness of my note (p. 334) that Mary Carter was the daughter of Ireton.

That Mary Ireton (or Fleetwood) married, on Feb. 21, 1677, Nathaniel Carter there can be no doubt. The only planned or drawn pedigrees of the family which I have had the opportunity of consulting, except those of the descents of Oliver Cromwell, are in *Genealogical Tables of the Sovereigns of the World*, &c., by the Rev. William Betham, Lond., 1795, fo. (now before me), and *Bib. Topog. Brit.*, 1780, *et seq.*, 4to. vol. vi. Betham's is the most elaborate, and I have extracted therefrom the following:—

Oliver Cromwell, Pro.—Elizabeth, dr. of Sir James
tector, b. 1699, d. 1658. | Bourchier, 1672.
(*inter alia*)

Henry Ireton, L. Deputy—Bridget,—General Charles
of Ireland, 1651. | 1631. Fleetwood.

Henry—Catherine, dr. of Elizabeth—Thomas Polhill, Jane—Richard Bridget—Thomas Mary—Nathaniel
Henry Powle. Esq. of Chap- Lloyd. 1727. Bendish. Carter.
stead.
N.—Thomas Bendish—Catherine Smith.
Ireton. Bridget. Henry—Martha, sister of John,
V. Barrington.

Gough, in *Bib. Topog. Brit.*, agrees as to all Ireton's five children, except Mary (whose name does not appear), but he states that she married Carter, merchant of Yarmouth, and died about 1723, s.p. Neither Betham nor Gough shows the marriages or descendants of Fleetwood.

There are other authorities worth consulting, of which I have made a note at the end. I regret that want of opportunity has prevented me from referring to them, as they might possibly be of value in a general inquiry. *Non obstante*, for my present purpose I do not think they are important.

General Fleetwood married three wives—1, Frances Smith, of Winston, Norfolk; 2, Bridget Cromwell; 3, Mary, the widow of Sir Thos. Hartopp. His will is set forth *in extenso* in "N. & Q.," 4th S. ix. 362, and, with the exception of his "deare daughter Carter" (to whom he gives 100*l.*), his daughter, the Lady Elizabeth Hartopp, and his sons, Smith Fleetwood (named after his first wife) and Bendish Fleetwood, the other objects of his bounty are none of the family on the Cromwell side.

Now let us consider the will of Nathaniel Carter. He gave (*inter alia*) as follows:—To my cousin Katherine, the wife of Thomas Bendish, Esq., 25*l.* to buy mourning for herself and her son (step-son) Ireton. To my sister-in-law, Bridget Bendish, the gold watch which my dear wife used to wear. To my dear niece, Bridget Bendish, junior, single woman, a legacy of 450*l.* To my loving nephews, Charles and Smith Fleetwood, two guineas each for a mourning ring.

The relationship expressed in the will appears to be consistent with the pedigree. None of the Fleetwood family are legatees except the two sons, and they only of mementoes. If his wife Mary were Fleetwood's daughter, he surely would not have confined his gifts (with the slight exception mentioned) to members of the family on the Cromwell side. What could be more natural than that he should give his wife's watch to her own sister? Besides this, he describes her as his sister-in-law. This seems to me to raise so strong

a presumption of his wife being an Ireton as to leave no possible doubt of the fact.

It should be remembered that Nathaniel Carter, who died 1722, *æt.* 87, left no issue, and his family became extinct, John having died in 1700, also without issue.

The statement at p. 390, and the fact that Fleetwood in his will called Mary his "*deare daughter Carter*," are not inconsistent with my hypothesis. He would naturally call his wife's daughter his "*deare daughter*," although she was only his step-daughter.

I agree with Noble, and the adoption by Palmer in his *Perlustration of Great Yarmouth* (note), that Mrs. Carter, before her marriage, adopted the name of Fleetwood for the reasons given by them. Cromwell died in 1658, and her sisters, who, with her, lived with General Fleetwood, were married eight or nine years before she married Carter, and it is not improbable she made the adoption; a similar course (be it remembered) to that followed by Richard Cromwell, who, on going to live at Cheshunt in 1680 (three years after the marriage of Mary Carter), assumed the name of Clark.

I cannot help thinking that COL. CHESTER is in error, in 4th S. ii. 600, in raising a doubt that General Fleetwood's third wife was Dame Mary Hartopp. The marriage took place on January 14, 1664. She died 1684, before he made his will. He desired to be buried, and was buried, with her in Bunhill Fields, and her name appeared with his on the tomb.

The following authorities may, in addition to those above mentioned and cited in "N. & Q.," 4th S. ix. 363, be consulted by those who have more time than I can bestow to pursue the inquiry:—Palmer, Chas. Jno., *The Perlustration of Great Yarmouth*, 1872, *et seq.*, 4to.; "Oliver Cromwell: his Pedigree continued to 1774," Harl. MSS., 6705, f. 11; "Particulars relating to his Descendants," *id.*, 5508, f. 52 b; *Memoirs of the Protector Oliver Cromwell, &c.*, Lond., 1820, 4to.; "A List of Cromwells extracted from the Parish Registers of St. John's, Huntingdon, in 1638," *Gent. Mag.*,

1767, pp. 574-5; Henry Parker's "Addition to the Pedigree of Cromwell, whereby the Descent of Oliver Cromwell, the Usurper, is shown," Harl. MSS. (564), 1799 (29).
 St. Briavel's, Epsom.

GEORGE WHITE.

THE CLAIM OF SCOTLAND TO THE DOCTOR SUBTILIS (5th S. vi. 244).—In a note to the interesting article on "Barbarism in Scotland and Prof. Montagu Burrows," SCOTUS asserts that the claim of Scotland to the "Doctor Subtilis" (John Scot of Dunse) "is pretty well established," and further that the term *Scotus* at that time (thirteenth and fourteenth centuries) meant a Scot, just as in the ninth century it denoted an Irishman. I beg respectfully to doubt the inferences to be drawn from these propositions. First, I consider that John Scot, the Subtle Doctor, may have belonged to the Saxon family of the name of Scot, who, according to Domesday Book, held large possessions *before* and *after* the Norman conquest in various counties in the east of England, and notably in Dunwich (Dunych), in the hundred of Blithborough, in Suffolk, the *caput baronie* of this family, which ceased to exist or became extinct in that locality in 1342, having represented the submerged Saxon city of Dunwich in the first English Parliaments summoned after the Wars of the Barons.

The term *Scot*, in the thirteenth and fourteenth centuries, did not then, as now, mean a Scotchman, but simply was the surname by which the numerous descendants of the royal Scoto-Saxon family of Malcolm (Caen Mohr) were known; they deriving their name doubtless from the Scoto-Pictish and Scoto-Irish sept, which claimed to derive an uninterrupted descent from Iber Scot, one of the founders of the Irish nation, and whose name was doubtless again derived from *Scota* (the etymon of Scythia or Scythian), an Egyptian, the immediate ancestress of Iber Scot (the Iberian Scythian). Ireland, as is well known, was termed *Scotia* for six centuries at least before Scotland was so called, and gave the surname of Scot to the royal Gaelic family of that name, first in Ireland, and afterwards in Scotland. As evidence of this proposition, I would remind your readers that the kings of Scotland of the Scoto-Saxon line of Malcolm Canmore, at their coronations, invariably had their genealogies recited from their Irish ancestry, and especially from Iber Scot and *Scota*, through all the legendary mazes of their Irish, Pictish, and Scoto-Saxon descent.

Thus the name of *Scot* as applied to Scotland may have been derived from the traditional descent of the royal line from *Scotia* (Ireland) or from Iber Scot, one of the founders of that kingdom, or, what is more probable, I am of opinion we should look to the British and Saxon (as derived

from the British) meaning of the word *Scot*, which signifies a tribute or tax as applied to the purposes of a watch or guard—a term which, as a matter of fact, was first applied to the country north of the river Tweed, and now known as Scotland, either in the reigns of Edgar the Saxon or Kanute the Danish king of England, both of which monarchs contributed in placing the entire kingdom of Scotland under tribute and homage, and who first applied the term Scotland, or the land of tribute, to the country until then occupied by Norse, British, Pictish, Scoto-Irish, Cumbrian, and Deirian materials. I may assert confidently that the name of *Scotland* was never used before the ninth century, or before the imposition of tribute or the requirements of homage were applied to the *united* kingdom of Scotland; but whether the royal family of Scotland, when united under one monarchy, retained the ancient name suggested in their Scoto-Irish descent, or that name was applied to them and adopted by reason of their tributary connexion and dependence on their more powerful neighbours, the Saxon kings of England after the Heptarchy, is a matter of doubt. As bearing on the view that the term *Scotland* meant the land of tribute, I may remind your readers that the term *Scot* is the only term for tax *now* and for the last 1,000 years used in relation to the drainage and other purposes in Romney Marsh; that the *Scotia*, or Anglo-Saxon coin of small value, was the amount paid by every Saxon household as a contribution against the incursions of the Picts and Scots, and other barbarian tribes north of the Roman walls of Severus and Antoninus, and hence the tribute required of the kings of Scotland, after that kingdom had been united in one rule by the material assistance rendered by the kings of England, when the barbarian hordes had been repelled. Lastly, Scotland Yard in Westminster is the site of the palace of the kings of Scotland of the dynasty of Malcolm Canmore, surnamed "le Scot," when they attended the coronation of English monarchs to render their accustomed homage. Since the days of Scotland's independence, this palace has ceased to be used or homage to be rendered.

J. R. SCOTT, F.S.A.

FATHERS CAMPION AND HOLT (5th S. vi. 289).—Father Campion was educated at Christ's Hospital, and sent up from thence, with an exhibition from the Grocers' Company, to St. John's College, Oxford, a college which had been lately founded by Sir Thomas White. He became junior fellow of his college in 1557. He entered the Society of Jesus in 1573. He landed in England on June 25, 1580, thirteen days after the arrival of Father Parsons, with whom he was associated in the "English Mission," these two being the first Jesuit fathers that ever set foot upon English soil. He was executed at Tyburn on Friday, December 1,

1581. There is some reason to believe that he was connected with Thomas Thirlby, Bishop of Norwich, and subsequently of Ely.

William Holt was a very different man in every way from the ardent and enthusiastic proselytizer with whom MR. CHAPMAN associates him. Holt is said to have been a Lancashire man and a member of Oriel College; but of his early life nothing certain is known. He joined the Society on May 8, 1578, and was ordered to Scotland some time in 1581. He remained there about three years. He was apprehended at Edinburgh in March, 1583, and in a letter of Walsingham's to Bowes, on March 28 of that year, the writer says that Queen Elizabeth desires Holt should be "put to the booties" to extort a confession from him. A month later the Queen again "earnestly desires" that Holt should be tortured. On August 5 Bowes writes to Walsingham, telling of his remonstrances with James VI. on the escape of Holt the Jesuit; and on January 11, 1584, Bowes again writes, detailing his arrangements for recapturing Holt, who was reported to be going to France with Lord Seton. On the 28th he writes that Holt had gone. On October 24, 1586, Holt was made Rector of the English College at Rome. In the summer of 1588 he was stationed at Brussels, and for the next few years his work lay in Belgium. He died at Barcelona in 1599, aged fifty-four. No English Jesuit, Father Parsons only excepted, is more frequently mentioned in the letters of the time, and no one appears to have been looked upon with more intense dislike or more profound suspicion. A history of the intrigues and plots with which his name is mixed up during the reign of Elizabeth has yet to be written, and would make one of the most remarkable "curiosities of literature" that could well be conceived. I beg leave to refer MR. CHAPMAN to the late Mr. Simpson's exhaustive *Life of Campion*, published by Williams & Norgate in 1867, for the details of a career which is a sufficiently melancholy one. There is no life of Holt, except such a meagre one as is to be found in More's *History of the English Province*, an abridgment of which may be seen in Dr. Oliver's *Collections towards illustrating the Biography of the Scotch, English, and Irish Jesuits*. In the forthcoming diary of the College of Douay, now being edited by the Oratorians, some scraps of information may be expected, but I fear nothing is likely to be discovered of Holt's birth and parentage.

Norwich.

Edmund Campion; the proto-martyr of the English Jesuits, was born in London on St. Paul's day, January 25, 1539/40. For biographies and notices of him, see the following works, all of which are in my possession:—

Cardinal Allen's *De Justitia Britannica sive Anglica*,

Quæ contra Christi Martyres continenter exercetur. Ingolstadtii, 1585.

Father Parsons's *De Persecutione Anglicana Libellus*. Romæ, 1582. Another edition, Ingolstadtii, 1582. Another edition, Parisiis, 1582.

Bridgewater's *Concertatis*, 1588.

L'Histoire de la Mort que le (sic) R. P. Edmond Campion. Paris, 1582.

Tres gravissimi, perpetuæ Catholicæ fidei constantiæ, testes. Coloniae, 1594.

Bombinus's *Vita et Martyrium Edmundi Campiani*. First edition, Antwerpæ, 1618; second edition, Mantus, 1620.

A Particular Declaration, &c., of the Traiterous Affection against her Maestie by Edmond Campion. London, 1582.

A True Report of the Disputation, &c., with Ed. Campion, &c. London, 1583.

Wood's *Athenæ*, by Bliss. Vol. i. 474.

Dr. Oliver's *Collections towards illustrating the Biography of the Members of the Society of Jesus*. London, 1845.

Edmund Campion, a Biography, by Richard Simpson. London, Williams & Norgate, 1867.

This last biography, by the late lamented Mr. Simpson, is a most exhaustive one, and displays an immense amount of learning. Students of Elizabethan history are under the greatest obligation to him, and it is much to be regretted that the work is not as well known as it deserves to be.

G. W. NAPIER.

William Holt was the second son of Robert Holt, of Ashworth Hall, near Rochdale, Esq., by his wife Grace, daughter of Ralph Rishton, Gent.* He is named in the will of his father, dated Nov. 6, 1 Eliz. For notices of him see the Bowes correspondence, printed by the Surtees Society, 8vo., 1842, and Canon Raines's *Derby Household Books*, note, p. 180, 4to., 1853, Chetham Soc.; Tierney's *Dodd*, vol. iii., Append. No. xiii. part liv., 1840.

F. R. R.

Millarow Vicarage.

William Holt came from Lancashire. He studied at Oriel College, Oxford. He died at Barcelona in 1599, aged fifty-four. See *Historia Provinciæ Anglicanæ Societatis Jesu, Collectore H. Mora*, lib. ii. n. 2, and lib. vi. n. 25. Also, Chaloner's *Memoirs of Missionary Priests*, vol. i., and Wood's *Athenæ Oxonienses*.

C. J. E.

Fresco (5th S. vi. 107, 391).—When the White-cross Street Prison was demolished in 1871, some frescoes in two of the wards were doomed with the rest of the building, and would certainly have been destroyed and carted away with the rubbish, had I not made an effort to save them. Having succeeded in saving some parts of them, inquiry was made as to the origin of such works of art in so unsuitable a place. Being well-known

* He was connected with the Ashetons of Middleton, Dean Nowell, the Townleys of Towneley, and other distinguished local families.

subjects of George Morland, the newspapers announced them to be the work of that celebrated painter while a prisoner for debt there; but that was an error, as Morland was never there. On application being made to Mr. James Pugh, the oldest surviving officer of the prison, that gentleman very kindly favoured me with the following facts:—

“May 8, 1871.

“Dear Sir,—I should be very much pleased if it was in my power to give you all the information you wish respecting the pictures removed from the Poultry and Giltspur Wards of Whitecross Street Prison; but so many years have passed since they were painted, that my memory does not retain all the particulars you desire.

“It must be, I think, more than forty years since they were painted: I perfectly recollect the circumstance, and at the time was well acquainted with the painter; but now, unfortunately, I neither recollect his name nor can I describe his personal appearance. He was a prisoner for debt in the Poultry Ward, and I saw the daily progress of the paintings from the commencement until they were finished. I think the picture of the old woman and child* was first painted in the Poultry Ward, and afterwards that of the old man with the bathers and dog,* in the Giltspur Ward; and I think there was a subscription raised in each as some remuneration to the painter. His name might have been Morland. A reference to the books of the prison would show if there was any one of that name in the Poultry Ward during the years 1827 to 1832-33. I had not seen the pictures for nearly thirty years until a few weeks since, when the prison walls were being pulled down. I saw them, as I considered, for the last time, and was regretting that they could not be saved.

“I am sorry that I cannot give you any more satisfactory information. I do not think that there is any other person now living who was an officer of the prison at that time.

I am, dear sir, yours truly,

“JAMES PUGH.

“George Ellis, Esq.”

GEORGE ELLIS.

St. John's Wood.

It is not for me to call in question the verdict of Mr. PIGGOT as to the works in the Commons' and Peers' corridors in the Houses of Parliament which have been covered with glass, with, to quote his words, “very bad effect,” but I can only say that this opinion has by no means been generally confirmed, either on the part of the public or the press generally, at least as far as my experience leads me to believe; but of this I am certain, that ever since the glazing of my own works (which has been the case for some years past) in the Commons' corridor, the decay which previously had set in was at once stopped by this process, and I have every reason to believe that the same is the case as regards Mr. Cope's works in the other corridor, proving that all the mischief came from *without*. In fact, the cause arose from bad atmosphere, from gas and other foulnesses of the

London atmosphere, acting on a most tender and delicate surface.

E. M. WARD, R.A.

JAMES HENTHORN TODD, D.D. (5th S. vi. 362, 399).—As a worker for some time under Dr. (then Mr.) Todd, in Trinity College Library, in the years 1835-1836, I hope I may be permitted to express the great pleasure I have felt in seeing his honoured name and valuable works brought under notice in “N. & Q.” in so able and feeling a manner, and the inestimable services that he rendered to his university and to Ireland so signalized and praised. All who knew him can tell how kind and considerate he was in every respect, and how he gave himself no rest as tutor, professor, and librarian with a joyous alacrity; for he truly loved his various duties, and fulfilled them to the very letter. The “dusty store-room” alluded to by your valued correspondent was indeed, as I saw with my own eyes, in a sad state of neglect, being littered inches deep with books and pamphlets from Stationers' Hall, that were probably thought undeserving of a place in the library, or were, perhaps, waiting the appearance for their arrangement of some more active overseer, the actual librarian being one of the senior fellows, and a very old, infirm man. In digging into the strata of this neglected literature, I had the good (or bad) fortune to disinter a small volume by myself, published anonymously at London in 1827—*Stray Leaves and Translations from the Lyric Poets of Germany*; and I may be forgiven for having introduced the foundling once more to the light of day on the shelves of the library. Wishing to return to peaceful England, Dr. Todd was urgent with me to remain, promising promotion, as I was considered useful in the department of foreign literature, which was then beginning to be more generally studied and cultivated in Dublin; and to promote it I compiled a *catalogue raisonné*, which was extensively circulated, of some of the best works in the languages of France, Germany, Italy, &c. Unwisely, as I have had reason since to think, I declined his kind offer, although it was impossible not to love and esteem him, and to be charmed with the open-hearted and hospitable people of Ireland. No doubt Trinity College will soon hasten to remove all suspicion of wilful neglect, as regards the honour due to so distinguished a member of its body. Should you have room for a list of Dr. Todd's works, I now send it, in a less complete state than I could wish.

List of Works by Dr. James Henthorn Todd.

1. Discourses on the Prophecies relating to Antichrist (in Daniel and St. Paul), 8vo., 1840.
2. Discourses on the Prophecies relating to Antichrist (in the Apocalypse), 1846.

These were the Donnellan Lectures.

3. Search after Infallibility, &c.
4. Life of St. Patrick.
5. Hymns of the Ancient Church of Ireland.

* These were saved, and are still in my possession, in as good condition as to colour as ever.

6. Martyrology of Donegal.

7. Wyckliffe's Last Age of the Church and Apology for Lollard Doctrines, with Valuable Prefaces and Notes.

8. Wars of the Danes in Ireland, in the Irish Language. Edited for the series of the Chronicles under the direction of the Master of the Rolls.

9. Catalogue of Dublin Graduates, with an Historical Introduction, 1591-1868.

This is a catalogue of all "who have proceeded in degrees in the University of Dublin from the earliest recorded commencements to July, 1866, with supplement to December, 1868"; 655 pp., besides a copious introduction of 69 pp., containing a minute historical record, from original college documents, of university degrees, omitting all preferments and honours obtained outside of the university, and all internal distinctions except those of scholar, fellow, and provost of Trinity College, or chancellor or vice-chancellor of the university. But, besides this, there is the introduction, a very learned and interesting account of the earliest universities founded at Bologna and Paris, which had no colleges, and a vindication of the right of Trinity College, like them, to be styled a university, in opposition to some ignorant articles in newspapers or speeches in Parliament, the writers or speakers of which imagined that a plurality of colleges was essential to a university. The rest of the introduction is taken up with the affairs of the college down to the great Irish rebellion, with much subsequent information regarding the university.

Dr. Todd was largely imbued with the native wit and humour of his countrymen; and a striking specimen of it was given in a *jeu d'esprit*, in the form of a "Letter from Pope Gregory XVI. to the Irish Archbishops and Bishops; translated from the original Latin," written in imitation of a similar *jeu d'esprit*, entitled, "A Pastoral Epistle from His Holiness the Pope to some Members of the University of Oxford." Dr. Todd's letter was read at a large public meeting in Exeter Hall, and mistaken for a genuine Papal letter.

Dr. Todd contributed also many valuable papers on Irish antiquities to the *Transactions* of the Royal Irish Academy, and he was an active member of the Irish Archaeological Society. On the subjects discussed by these societies he was regarded as a first-rate authority.

Oxford.

JOHN MACCRAT.

GARRICK'S CHAIR (5th S. vi. 368).—This was purchased on behalf of Lady Burdett-Coutts. It was lent by the Baroness to the Crystal Palace Company for the Shakspeare commemoration in 1864. This festival was made the happy occasion for bringing together a curious collection of Shakspeare relics, which (it may interest your correspondent to know) contained also an inkstand carved by the Rogerses, a pair of tea-tongs (from

the Strawberry Hill Collection), a box formerly in Garrick's possession, and a plain piece of the wood, all from the mulberry tree referred to, and all contributed by her ladyship. H. W.

New Univ. Club.

There is this notice:—

"It was purchased by the late Mr. Mathews, the eminent comedian, at Mrs. Garrick's sale. In 1835 it was again brought to the hammer, when Mr. Mathews's library and curiosities were sold. Amidst a cloud of bidders, anxious to secure so matchless a relic, it was knocked down to Mr. George Daniel, of Islington, at forty-seven guineas."—Chambers's *Book of Days*, vol. i. p. 591.

ED. MARSHALL.

THE ORIGIN OF THE AMERICAN DOLLAR MARK (5th S. vi. 386).—Surely the stars and stripes is the obvious explanation. A. H. CHRISTIE.

TWO WAYS OF LOOKING AT A THING (5th S. iv. 206).—E. E. A. gives two quotations. As a parallel to the first, from Carlyle's *French Revolution*, take this from J. R. Lowell's famous *Biglow Papers*:—

"Shall we hold with that nicely metaphysical Pomeranian, Capt. Vratz...that the scheme of salvation has been arranged with an especial eye to the necessities of the upper classes, and that 'God would consider a gentleman, and deal with him suitably to the condition and profession He had placed him in'?"

The second—from Walpole's *Anecdotes of Painting*—reminds me of a story of the Parliament House, Edinburgh. A sort of Peter Peebles, well known about the law courts of the Scottish capital, was given to emphatic assertion, which he was accustomed to clench with the phrase, "God judge me if it's no." An antagonist once replied to him, "God judge you! He wadna fash his heid about ye; He'd damn the likes o' you by the dizen!" W. T. M.

Shinfield Grove.

FRANCIS I. AT PAVIA (5th S. vi. 286).—It strikes me that the words traditionally ascribed to the unfortunate monarch, and supposed to have been inserted in a letter addressed by him to the Regent, are not precisely as quoted by your correspondent. For this I have no better authority than the letter by which Louis XVIII., then in exile, replied to certain overtures alleged to have been made to him on behalf of the Consular government, with a view to inducing him formally to resign his hereditary rights, receiving in lieu a pecuniary consideration. His terms are (I quote from memory), "Successeur de François 1^{er}, je veux pouvoir dire avec lui, nous avons tout perdu, sauf l'honneur." C. H.

MARYLAND POINT, NEAR STRATFORD (5th S. vi. 368).—E. D. N. puts a query respecting this house, but places it in Norfolk. There is not, however, I believe, a Stratford in Norfolk. I

should be glad to know near which of the many Stratfords it lies, as an ancestor of mine lived there about a hundred years ago, and I have never been able to fix its position.

R. N.

Beechingstoke Rectory, Devizes.

OBSELETE AND SEMI-OBSELETE WORDS (5th S. vi. 304).—I heard the word *machine* used for "conveyance," by a Roman Catholic clergyman, in the north of Scotland, about five years ago. He was a very gentlemanly man, and certainly did not appear to use the word as though it were a slang term. I was going with a friend to Stornaway, in Lewis, and we inquired how we could cross the island to see certain Druidical remains: the priest informed us that we could easily get a "machine" that would take us from Stornaway.

As to the word *foot* for *feet*, I have no doubt it is still used in country places, as it was ten or fifteen years ago, amongst working people. Nine times out of ten you would hear of a "three foot rule," or a person being "six foot high." This form is certainly not obsolete.

H. BOWER.

"Machine," as equivalent to the almost equally vulgar and objectionable "conveyance," is still in universal use among the middle and lower classes in Scotland.

MIDDLE TEMPLAR.

Overset is surely good modern English.

"There were long red smears on their jerkins of buff
As the table they *overset*,"

occurs in "The Three Troopers," in Walter Thornbury's *Songs of the Cavaliers and Roundheads*, 1857, p. 74.

EDWARD PEACOCK.

SALE BY CANDLE: CANDLE-RENTS: RACK-RENTS (5th S. vi. 288).—On the first of these subjects see "N. & Q." 4th S. xi. 276, 371. In addition to what is there stated, the following from Pepys's *Diary* may be noted:—

"Sept. 3, 1662. After dinner we met and sold the Weymouth, Success, and Fellowship hulks, where pleasant to see how backward men are at first to bid; and yet, when the candle is going out, how they bawl, and dispute afterwards who bid the most first. And here I observed one man cunning than the rest, that was sure to bid the last man, and to carry it; and inquiring the reason, he told me that, just as the flame goes out, the smoke descends, which is a thing I never observed before, and by that he do know the instant when to bid last."

I cannot explain candle-rents. The expression had already puzzled me in the two following passages from Fuller's *Church History*. He says that the Dean and Chapter of St. Paul's

"pretended themselves yearly losers by some of these chantries. For generally they were founded on candle-rents (houses are London's land), which were subject to casualty, reparations, and vacations" (Bk. vi. p. 353).

"The redeeming and restoring of the latter [lay-impropriations] was these Feeffees designe, and it was ferily believed (if not obstructed in their endeavours) within fifty yeers rather Purchases than Money would

have been wanting unto them, buying them generally (as Candle-rents) at or under twelve yeers valuation" (Bk. xi. p. 137).

"Rack-rent is a term expressive only of the proportion a rent bears to the value of the tenement on which it is charged. When it is of the full value of the tenement, or near it, the rent is said to be a rack-rent" (Stephen's *Commentaries*, vol. i. chap. xxiii.).

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

The explanation of the terms, which are noticed in the "Dictionary of Law Terms" in the *Cabinet Lawyer*, Lond., 1871, is:—

"Candle, Sale by inch of, in which a piece of wax candle, about an inch long, is burning, and the last bidder when the candle goes out is the buyer of the goods exposed for sale."

"Rack-rent, the full annual value of the land."

ED. MARSHALL.

"On Thursday, the 5th of June next, will be exposed to sale, by inch of candle, a parcel of the best Batavia arrack, Bohea and green tea, China plates, &c., by the Oley Frigate," &c.—*Spectator*, May 16, 1712.

E. H. A.

In the west of England the word "racker" occurs, and signifies the tenant of a farm who so uses it by over-cropping as to get more than his fair profit out of the land.

W. H. P.

Bailey gives "Rack-rent = rent raised to the uttermost"; but I think it not unlikely that in the case named by your correspondent, by rack-rent is meant "chief" or "ground-rent."

H. FISHWICK, F.S.A.

LEONARDUS, ARCHBISHOP OF SALZBURG (5th S. vi. 307).—The family name of Leonard was Von Keutschach, of Klagenfurt, in Karinthia. He was provost of the metropolitan chapter there when elected Archbishop of Salzburg, July 7, 1495; and died June 7, 1519, his remains being interred in his own cathedral, in the chapel of St. Jerome there (Hansiz, *Germania Sacra*, Augsburg, 1729, fol., tom. ii. pp. 548-563).

A. S. A.

Richmond.

The Archbishop of Salzburg in 1502 was Leonard von Keutschach. He was elected July 4, 1495, and died June 8, 1519.

JOHN WOODWARD.

Montrose.

THE GREAT ST. BERNARD (5th S. vi. 308).—See *Holidays on High Lands*, by the Rev. Hugh Macmillan (London, Macmillan & Co., 1869). This work contains a chapter written by a naturalist on the Great St. Bernard Hospice that is well worth reading. The subject is in chap. vi. pp. 256-300.

F. S.

Churchdown.

MAIL COACH HALFPENNY (5th S. vi. 307).—Palmer was manager of the Bath and Bristol

theatres, and was, I believe, also an actor. His mail coach plan was submitted to Mr. Pitt, the Minister, and approved of by that eminent statesman; and after much opposition by the functionaries of the Post Office, it was adopted, and proved in every way successful.
St. John's Wood.

GEORGE ELLIS.

"CLOCK" OF A STOCKING (5th S. vi. 308.)—On inquiry I find that "the clock of a stocking is a stitch which, when broken or dropped, will run down from top to bottom if not mended in time." Surely this is enough to have suggested the analogy of a *clock*. Such homely metaphors are perfectly natural, and often show the people's rude wit. Both the English and the Dutch call a long shoe a *barge*, and a big watch a *turnip* (Dutch, *schuit, knol*). I am further informed that in Buckinghamshire a "clock" run down is termed a *louse's ladder*.

A. V. W. B.

THE ENGLISH VERSION OF THE VULGATE (5th S. vi. 308.)—In 1582 the New Testament was published at Rheims, in English; in 1600 the second edition was published "by the same college, now returned to Doway." A third edition appeared in 1621 at the same place, and a fourth in 1633, probably at Rouen, a reprint of the 1600 edition. Dr. Lingard, under the title of "a Catholic," published in 1836 *A New Version of the Four Gospels*, which was reviewed by Cardinal Wiseman, *Dublin Review*, April, 1837 (reprinted in *Wiseman's Essays*, 73-75). The Old Testament was published at Douai in 1609-10, a second edition in 1635, and no other edition for 115 years. "Later editions were revised by Maydock, Lingard, Kenrick, Withan, Nary, Challoner, and others; and the copies now in use have been toned down and brought into considerable harmony with our current Bibles. The greatest changes were introduced in Dr. Challoner's edition." See Eadie, *The English Bible*, vol. ii.

WILLIAM GEORGE BLACK.

"THE HISTORY OF JACOB AND HIS TWELVE SONS" (5th S. vi. 382.)—In *The Egypt of the Pharaohs and of the Khedive*, by F. Barham Zincke, it says, at p. 289:—

"The history of Joseph, I might almost call it the Josephiad, the more distinctly to indicate my meaning, wears very much the appearance of an episode in a great national epic cycle, which had been handed down from the legendary age, and which must have been, as is still the case with oriental romances, in form prose, though in style and spirit full of dramatic force and poetry..... If its dialogue and all its minutiae of detail were heard for the first time at the date of the Exodus, it would still possess a very remote antiquity. Its ideas, style, form, and colouring supply almost a collective illustration of the obstinate persistency we are noticing in everything oriental..... It is curious that in the Story of the Two Brothers, the only old Egyptian romance we have recovered, and the papyrus manuscript of which

is as old at least as the Exodus, we have every particular of Joseph's adventure with Potiphar's wife."

Perhaps this legendary theory may account for the discrepancies in the poem supplied by S.

I wish to ask where the manuscript of the "Two Brothers" is now to be found, and whether a translation has ever been published.

All who are interested in the East (and who is not at the present time?) should read this work by Zincke, a clear expression of an enlightened and philosophical experience in Egypt.

CLARRY.

"EMBRACING THE CHURCH" (5th S. vi. 308.)—A curious custom is observed in the parish of Cradley, in the north of Worcestershire, called "Clipping the church." It takes place every year on Shrove Tuesday, when all the young people of the place, both boys and girls, assemble in the churchyard, and, joining hands together, proceed until the church is entirely encompassed—technically, "clipped round"—by them. It takes a considerable number of young folk to do this, and joyous acclaim intimates the final junction of hands. When the vicar is at home, he generally distributes gingerbread and sweetmeats among the party who have performed this clipping process. "Clipping," though generally used for shortening hedges, is also a common word among country people for embracing; and thus I not long since heard a young man say to his sweetheart, who was frightened by some cattle running wildly along the road, "Clip me round directly," when she immediately threw her arms round him for protection. Perhaps, therefore, the "clipping" may mean attachment to the Church.

EDWIN LEES, F.L.S.

Worcester.

BIOGRAPHIA BRITANNICA (5th S. vi. 321.)—PROF. MAYOR, in his excellent communication on this subject, suggests that societies and towns which value and take care of all works that have issued from their members should let the fact be known.

The Manchester Free Library has, from its foundation, made a point of collecting whatever has been written by Manchester men or printed in the town or neighbourhood, and the committee and librarian are always glad to acquire, by purchase or present, any book, pamphlet, or broadsheet which may illustrate in any manner the history of the place or people.

The men of Manchester know and appreciate this collection, and have liberally added to it; but there are still not a few books and waifs and strays of printed matter which are among the *desiderata*. If any of your readers have anything that ought to be in the collection, let them follow the example of PROF. MAYOR and offer it to the Library.

It will interest PROF. MAYOR to learn that the Manchester Literary Club collects "all the works

of its members, past and present, and all information relating to them"; and that it is on the eve of publishing a "List of Lancashire Authors, with brief biographical notes, and titles of principal works." This catalogue, which will comprise over 2,000 names, is intended as a basis for a complete biographical and bibliographical dictionary. It will be followed by a List of Lancashire Artists.

CHARLES W. SUTTON,
Sub-Librarian, Manchester Free Library.

NAPOLEON'S HEART (5th S. vi. 308).—It would be interesting to know how many precedents Napoleon had for the legacy of his heart. Our own Richard's "Cœur de Lion" meets with but scurvy treatment at the hands of the Rouennais, being disinterred from the cathedral (the sepulchral slab nevertheless remaining), and placed in a small glass saucer, with a dirty little paper label round it, in the Musée des Antiquités.

W. L. M.

JOHN ROBINSON, BISHOP OF LONDON (5th S. v. 249, 335, 475).—His letter against Samuel Clarke's new form of doxology (Whiston's *Mem. of Clarke*, 99); Bishop of Bristol, lord privy seal (Calamy's *Own Times*, ii. 239, 270); his letter against Clarke, Dec. 26, 1718 (*Life of A. A. Sykes*, 95 seq.); see the index to J. M. Kemble's *State Papers*; he died April 11, 1723, æt. seventy-two (*Historical Register* under that date, where see more of him); his daughter-in-law Cornwallis mar. — Molyneux, Esq., March 1, 1722; his sister, widow of Sir Edw. Wood, ob. Jan. 5, 1721/2, more than eighty years old (*ibid.*); supports the bill against blasphemy (*ibid.* 1721, p. 188); speaks (April 14, 1716) against the bill for lengthening parliaments (*ibid.* 1716, p. 277); opposes that (March 8, 1717/8) for rebuilding St. Giles's out of the money granted for fifty new churches (*ibid.* 1718, p. 145); opposes (Dec. 18, 1718) Lord Stanhope's bill for strengthening the Protestant interest (*ibid.* 1719, p. 61); see also Addison's *Works*, v. 245, 390 (Bohn); Watt's *Bibliotheca*. JOHN E. B. MAYOR.

St. John's College, Cambridge.

DANCING, "THE POETRY OF MOTION" (5th S. vi. 89, 196, 277).—A man of the name of A. Hunter, M.D., F.R.S., who wrote a rather good book on *Agriculture*, issued at York in 1809 a book of *maxims* (1,495 in number), which he styled *Men and Manners, or Concentrated Wisdom*. It is the dullest collection perhaps that mortal ever made, but still it contains a few thoughts worth remembering, and I should be very glad to know whether he was related to John and William Hunter, if anybody can tell me. Maxim 566 is, "A woman who dances gracefully generally thinks gracefully." This shows that in 1809 more wise thought was afloat touching dancing than is now the case. Such dances as the waltz and polka

are exceedingly ungraceful, and, as danced by awkward men and women in England, have rendered dancing ridiculous and deportment, as understood by D'Egville, impossible. It is a sign of the times, and fitly enough is concomitant with a very significant change in music—the false supremacy of instrumental music over vocal. By instrumentalizing in excess you displace poetry, song, and choric movement at one stroke, and so put an end to the highest and most harmonious action of mind and body.

C. A. WARD.

Mayfair.

On this subject let me refer readers of "N. & Q." to a poem by Richard Lovelace, entitled *Gratiana Dancing and Singing*. There are four stanzas; I quote the first and the last:—

"See with what constant motion,
Even and glorious as the sun,
Gratiana steers that noble frame;
Soft as her breast, sweet as her voice,
That gave each winding law and poise,
And swifter than the wings of fame!

So did she move; so did she sing;
Like the harmonious spheres that bring
Unto their rounds their music's aid,
Which she performed in such a way,
As all the enamoured world will say
The Graces danced and Apollo played."

The poem will be found in Prof. Morley's selections of *Cavalier and Puritan Song*, published in the Bayard series.

C. S. JERRAM.

Windlesham.

Compare A. de Musset, "A la Mi-Carême" (*Œuvres*, Paris, Charpentier, 1867, 4to, p. 109):

"Mais qui saura chanter tes pas pleins d'harmonie,
Et tes secrets divins, du vulgaire ignorés,
Belle Nymphe Allemande aux brodequins dorés,
O Muse de la valse! ô fleur de poésie!
Où sont, de notre temps, les buveurs d'ambrosie
Dignes de s'étourdir dans tes bras adorés?"

HENRI GAUSSERON.

Ayr Academy.

THE RUINS AT KURRA (5th S. vi. 245).—The locality given is that of Kurra of our maps; but the name assigned, Kurna, is that of Kurna, the elder half brother of the famous Pandava princes—the founder of the Gâhîrwar Râjput dynasty, to which Râja Chait Singh, deposed by Warren Hastings in 1781, would appear to have belonged—of Fort Kuntit, formerly Karna Tirath, about eighty miles east from Kurra, and on opposite banks of the Ganges. Map of India in A.D. 1596; Sir Henry Elliot's *Glossary*, edited by J. Beames; Gladwin's *Ayeen Akberry*, vol. ii.

R. R. W. ELLIS.

Starcross, near Exeter.

"CATAMARAN" (5th S. v. 128, 257; vi. 318).—The modern use of this word should be noted, as

some attention has been drawn to the word. "The Alexandra . . . was not safe even there, for the fan of her screw propeller came in contact with a floating *catamaran*, and both blades of her screw were bent."—*Times*, Oct. 25, 1876. A friend has informed me that "in naval language the word has crept in during the last few years, and is becoming familiar instead of 'floating stage.'" It is applied to stages used alongside a ship; or the large stages which carry heavy timber that will not float; or to the small stages for men cleaning a ship's bottom.

O. W. TANCOCK.

ULSTER IRISH (5th S. vi. 146, 294, 358).—Apart for a moment from the dialect spoken by the Ulster Irish, and to which your correspondent (p. 294) makes reference, it is curious to examine the portrait which Cardinal Rinuccini, in his *Report on the Affairs of Ireland*, presented to the Pontiff Innocent X. after his return to Rome (1649), draws of the Irish in Ulster who followed the fortunes of Owen O'Neill, and who fought with unparalleled devotion for the old Irish cause, when his eminence was Nuncio to the confederate Catholics of Ireland (1645-49). Rinuccini institutes a favourable comparison between the Ulster Irish as soldiers, &c., and the men of Leinster and Munster. He says that the Ulster Irishman was content with a little trefoil and butter and milk for food, very little whiskey, and a blanket to cover him or lie on; that he loved his musket and his sword better than his own body; that he cared little for pay; whilst the Leinster and the Munster man, imitating the English, who came frequently to these latter named provinces, would have good food, good clothes, pay equal to the English soldier, and equal treatment in every particular. The old blessing when one sneezes continues to the present day in Munster, and "God bless us" is the usual prayer which the sneezer utters when he sneezes. *Seán* is the Irish for John all over the south of Ireland; and it is so spoken, and it is so written, in Irish MSS. and printed books.

MAURICE LENIHAN, M.R.I.A.

Limerick.

A ROCKINGHAM POT (5th S. vi. 208, 275).—Teapots of this *fabrique* were very popular, being supposed to draw the tea better than others. The fayence was made at Swinton, near Rotherham, in Yorkshire, on the estate of Charles, Marquis of Rockingham. Mr. Chaffers mentions a dish dated 1745, but the chief examples of what we call Rockingham ware were not made until Messrs. Bingley took the manufactory in 1778. In 1807 Messrs. John & William Brameld became the proprietors. If your correspondent MR. MARSHALL will more closely examine the specimen he describes, in Mrs. Evetts's possession, I think he will find that "Bramel" is really "Brameld." It is said that the Rockingham tea-pots were in such demand that

Mortlock, the china-dealer, ordered 900l. worth to supply his customers for one season! I do not know when the term "royal" was prefixed to the title of the works, but I should think it was after the celebrated service was made for William IV. in 1832.

It must be distinctly understood that the vast majority of Rockingham tea-pots are of fayence or pottery. In 1823, however, Mr. Thomas Brameld began to manufacture porcelain, with great success as regards the quality of the articles produced, but not in a pecuniary point of view. Mr. Chaffers says that the costly nature of the magnificent service ordered for William IV. nearly ruined the firm. A plate of this service has been sold for 30l. by auction! The griffin (generally in red) was not adopted until 1823, when the manufactory was specially encouraged by Earl Fitzwilliam. No pottery or porcelain was made at the works after 1842. JOHN PIGGOT, F.S.A.
The Elms, near Maldon.

I never had any difficulty in getting a Rockingham tea-pot in a china shop. They are a purplish brown colour, and shaped like a small coffee-pot, and have the reputation (from the shape) of making very good tea. That described by MR. MARSHALL must be exceptionally elegant. P. P.

SEAFOWL GIBSON (5th S. v. 468; vi. 18).—I would suggest that perhaps the name "Seafowl" had its origin from some disaster at sea to the parents. A name of this character may be found in the Friends' Records in Philadelphia, as quoted by Watson in his *Annals* of that city, ed. 1857, vol. i. p. 503, where he accounts for the origin of the name of a "Sea-mercy Adams, who was married to Mary Brett in 1686," by saying that he presumed it "was intended to commemorate a providence of God to the parents on their voyage." This Seamersey Adams, who spelt his name without the hyphen, wrote a beautiful signature, which I have met with in my genealogical researches in Pennsylvania. WILLIAM JOHN POTTS.

Camden, New Jersey.

BISSET FAMILY (2nd S. v. 334; 3rd S. vii. 256; 5th S. vi. 389).—To the interesting sketch of the good old family of Bisset, given *ante*, p. 389, permit me to add that Mr. Mordaunt Fenwick-Bisset, the ex-sheriff of Somerset, and master of the Somerset and Devon staghounds, claims descent, as I have been informed, from the famous Earl of Peterborough, who made the brilliant and heroic campaign in Spain during the war of succession at the closing period of Queen Anne's reign.

ARTHUR KINGLAKE.

MASONIC HERALDRY (5th S. vi. 327).—The charges are evidently based on Ezekiel i. 10, and Revelation iv. 7.

J. BEALE.

THE HISTORIC PRECEDENCE OF PEERS (5th S. vi. 125, 175, 268).—Some correspondents do not understand the scope of my inquiry. I asked for a list of the present peers according to their oldest titles; and I am surprised to find that of the whole peerage only some twenty English and Irish peers have titles dating from the period of the Plantagenets, and eight or nine from the times of the Roses. Perhaps some one would correct the following Scottish list covering the same period, viz., until 1485 :—

1228, Earl of Sutherland; 1230, Erakine (Mar); 1389, Earl of Angus (Hamilton); 1398, Earl of Crawford; 1400, Gordon (Huntly); 1415, Campbell (Argyle); 1415, Gray; 1440, Forbes; 1445, Graham (Montrose); 1445, Saltoun; 1445, Glamis (Strathmore); 1447, Cathcart; 1448, Montgomery (Eglinton); 1451, Rothes; 1452, Earl of Errol; 1453, Kennedy (Ailsa); 1455, Caithness; 1455, Borthwick; 1458, Earl of Morton; 1469, Earl of Bucan; 1470, Lovat; 1473, Home; 1485, Crichton (Bute).

I beg to submit a revised list of peers according to their historic precedence, that is, according to their oldest existing titles. This is, I think, a complete list of all peers of England, Ireland, and Scotland, who have titles dating from Plantagenet times, using, of course, the word Plantagenet in its popular sense :—

Norman Period.

1. 1139. Earl of Arundel. Duke of Norfolk.

Plantagenet Period.

- | | |
|--------------------------------------|----------------------------|
| 2. 1177. Lord Howth. | Earl of Howth. |
| 3. 1180. Lord Kerry and Lixnaw. | Marquis of Lansdowne. |
| 4. 1181. Lord Kingsale. | Lord Kingsale. |
| 5. 1205. Lord Offaley. | Duke of Leinster. |
| 6. 1228. Earl of Sutherland. | Duke of Sutherland. |
| 7. 1230. Lord Erakine. | Earl of Mar. |
| 8. 1236. Lord Killeen. | Earl of Fingall. |
| 9. 1264. Lord De Ros. | Lord De Ros. |
| 10. 1264. Lord Le Despencer. | Lord Le Despencer. |
| 11. 1264. Lord Camoys. | Lord Camoys. |
| 12. 1286. Lord Delvin. | Earl of Westmeath. |
| 13. 1290. Lord Hastings. | Lord Hastings. |
| 14. 1295. Lord Berkeley. | Earl of Berkeley. |
| 15. 1299. Lord De Clifford. | Lord De Clifford. |
| 16. 1299. Lord De la Warr. | Earl De la Warr. |
| 17. 1307. Lord Bottourt. | Duke of Beaufort. |
| 18. 1308. Lord De La Zouch. | Lord De La Zouch. |
| 19. 1309. Lord Beaumont. | Lord Beaumont. |
| 20. 1313. Lord Willoughby de Eresby. | Lord Willoughby de Eresby. |
| 21. 1321. Lord Dacre. | Lord Dacre. |
| 22. 1328. Earl of Ormond. | Marquis of Ormond. |
| 23. 1332. Lord Clinton. | Lord Clinton. |
| 24. 1368. Lord Botreaux. | Earl of Loudoun. |
| 25. 1375. Lord Le Poer. | Marquis of Waterford. |
| 26. 1389. Earl of Angus. | Duke of Hamilton. |
| 27. 1392. Lord Bergavenny. | Marquis of Abergavenny. |
| 28. 1398. Earl of Crawford. | Earl of Crawford. |

A. M.

BURLEY-MEN (5th S. vi. 307).—The records of the manor of Scotter, near Kirton-in-Lindsey, an estate of the abbots and afterwards of the bishops of Peterborough, which has only been alienated in recent

days, contain the following memorandum under the year 1586 :—

"Item there be appointed foure *burley-men* for to see all paines that are made to be kept. Richard Loddington, William Shadforth, Robert Dawbney, William Paycocke."

EDWARD PEACOCK.

Among the inferior officers at the manorial courts leet and baron were burgh or borough-law men, later on termed bye-law men (see *Manchester Court Leet Records*, p. 68). The barley-men, as we now call them in Lancashire, are the referees as to the amount due for damage, trespass, encroachments, &c. They are appointed at the courts baron.

P. P.

These officers are described in Blount's *Law Dictionary*, under "Sucking," which is referred to under "Burlimen," as follows :—

"... 'le Burlimen, id est, supervisores del ringyord, id est, clausuratum, quæ vocantur le chiminfeldes, vel common medows.' ... Placita in itinere apud Cestriam, 14 Hen. VII."

ED. MARSHALL.

Halliwell's *Dictionary of Provincial and Archaic Words* says, "Burley-men assist the constable in a court leet (manor court)." YRAM.

"QUOD FUIT ESSE QUOD EST," &c. (5th S. iv. 280, 332).—I have since my last communication met with two lines, which are somewhat similar in expression, in an old author :—

"Quod non es, non esse velis; quod es, esse fatere :
Est male quod non est, qui negat esse quod est."

—Anon., *Fab. Æsopia*, Fab. xlii. 15, 16, p. 215, ed. Bipont, 1784.

ED. MARSHALL.

WORDSWORTH : "THE CHILD IS FATHER OF THE MAN" (5th S. vi. 326).—Compare *Paradise Regained*, bk. iv. 220, 221 :—

"The childhood shows the man,
As morning shows the day."

JONATHAN BOUCHIER.

"NIMIS REMEDIIS," &c. (5th S. vi. 290).—

"Atque interim Felix intempestivis remediis delicta accendebat."—Tacitus, *Ann.*, xii. 54.

"The severe measures of Felix seemed only to hasten the ruin of the Jews."

See "Felix," in Smith's *Bible Dictionary*.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

A Plea for Art in the House. By W. J. Loftie, B.A., F.S.A.

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THE "Art at Home Series" promises to be a most valuable contribution towards helping us to make the

interiors of our houses somewhat less ugly than they now are, although it must be owned that, of late years, a vast change for the better, in this respect, has taken place. But the great merit of Mr. Loftie's series is that, judging from the two volumes before us, the advice is so eminently practical. Too much has been written, and that mostly impracticable, to show how castles and fine houses should be furnished and decorated; but here we have common-sense notions on art addressed to the great middle classes, who, we are sure, will be all the more happy in their homes by taking them to heart. Mr. Loftie tells some capital anecdotes, showing that if people only possess knowledge on the subject, the collecting of books, paintings, and furniture not only affords real pleasure, but is by no means a bad investment. We are promised further volumes by Mr. H. Stacey Marks, A.R.A., Mrs. Oliphant, Dr. Hullah, and Mr. J. J. Stevenson.

Clare Avery, by Emily Sarah Holt (Shaw & Co.), is a story of the Spanish Armada. Though containing some characters with whom the readers of *Robin Tremayne* are familiar, it can hardly, says the authoress, be termed a continuation of that story. *Clare Avery* will find many readers.

Messrs. JAMES PARKER & Co. have issued another volume of their valuable *Greek Texts, with Notes—Aristotelis de Re Publica*. Liber I., III., IV. (VII.), by R. Broughton, M.A., Fellow of Hertford College, Oxford. In this edition of the *Politics*, Mr. Broughton has followed Bekker's Berlin text (1855) throughout.

Messrs. WARD, LOCK & TYLER have brought out the second volume of their series of "Golden Childhood Annual," under the title of *Merry Sunbeams: a Pleasure Book for Boys and Girls*. In these sunbeams, lighting stories, riddles, songs, and music, young readers will be merry, and may learn to be wise. It is well illustrated.

Of the late Earl Stanhope's contributions to the *Quarterly* Mr. Murray has published half-a-dozen of the most popular, adding one from *Fraser*. They include "The French Retreat from Moscow" and "The Chronology of the Gospels." The author's nearest relatives are justified in believing that this delightful volume will be well received by the public.

FRENCH OATHS.—In reply to a correspondent, J. S. (*ante*, p. 400), an explanation was given of the meaning of such oaths as *corbleu*, &c. A rev. correspondent, B. C., corrects our explanation as follows:—"The origin of *corbleu* and *parbleu* are other forms of *corps de Bleu* (not *Dieu*), *par Bleu*. Bleu was the name of a pet dog belonging to one of the kings of France. This I read in some book about two years ago; I forget its title, but it made such an impression on me that I remembered it the moment I saw the words. I simply send this to prevent J. S. getting a wrong idea. The courtiers swore by the dog. If no one else tells you this, perhaps I may have done a little good by writing; if any one have, take no notice of it."

[In answer to our correspondent, we give the following translation of part of an article in *L'Intermédiaire* (Oct. 10, 1875, p. 593):—"It is well known that St. Louis was a formidable enemy of all swearing, which he considered as rank blasphemy, and all blasphemers during his reign were liable to the penalty of having the tongue pierced with a red-hot iron. Now, it appears that in St. Louis's days men swore *par la tête Dieu / le corps Dieu / la mort Dieu / &c.* The frightful punishment decreed by the king had no effect, as generally happens with decrees that go unreasonably beyond

the mark. Only, to avoid the harsh law, without giving up the oaths, the obstinate swearers substituted for the forbidden words certain equivalents—*Par la mort bleu / —Par la sambleu / —Morbleu / —Corbleu / —Tête-bleu / &c.*, confining themselves to putting the harmless syllable *bleu* for the word *Dieu*, the vain use of which word excited so strongly the susceptibility of the holy king. This brings to mind a pleasant trait of Henry IV., who often swore, *Jarnidieu!* His confessor (Coton) pointed out that the gross expression, meaning, 'I renounce God!' (if so-and-so be not true), was a great sin. 'You are right!' said Henry. 'In future I will say *Jarnicoton*;' and he afterwards did as he had said.]"

CRABBE'S SKULL.—A few weeks ago a Trowbridge paper stated that the skull of the poet Crabbe, which was stolen during the restoration of the church in 1847, has been restored to the rector. CH. EL. MA.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

THE BROWNS, BARONS OF COLSTOUN (*ante*, p. 383).—M. A. H. desires to correct a slight error in the dates in this note. The sentence, "Brown never was in that king's army, and was not born until after 1700," should stand—"Brown was never in that king's army, and was not born until about 1700." Later in the same note the words, "went into exile about 1700," should stand, "went into exile after 1700."

MR. G. PERRATT, presuming an introductory work on numismatics is wanted (*ante*, p. 320), recommends J. Y. Akerman's *Introduction to the Study of Ancient and Modern Coins*, published by John Russell Smith, 36, Soho Square, price 6s. 6d.

WOOTTONIENSIS.—The song is by C. Dibdin, and is in every collection of his works, and in nearly every miscellaneous collection of songs.

H.—The Bactrian is, doubtless, Zoroaster, who taught his subjects astrology, &c.

E. P.—For curious wills see the Camden Society's publications.

ERRATUM.—P. 394, col. 1, line 3, for *rays* read *rap*.

NOTICE.

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 Ile tell you a Tale, (tho before 'twas in Print) C, 51.
 I'll tell thee, Dick, where I have been, H, iii. 57; I, 395.
 Illustrious Steed, who should the Zodiac grace, H, ii.
 323; I, 485.
 I'm come my future fate to seek, E, i. 17; F, 117; H,
 i. b, 150; I, 224.
 I'm glad to hear the Cannon Roar C, 72.
 Immur'd with Rocks of Ice no Wretches left F, 218;
 H, i. b, 178.
 Imperial Prince! King of the Seas and Isles! E, iii. 12;
 H, i. 33; I, 30.
 In a dark silent shady Grove H, ii. 271.
 In Aesops new made World of Wit, H, ii. 48; I, 316.
 In Aesops Tales an honest Wretch we find, H, ii. 241;
 I, 381.

In all humility we crave D, ii. 16; H, ii. 192.
 In all th' Hosanna's, our whole World's Applause, G, 295.
 Inclyte post Carolum Caroli spes certa Coronæ B, 276.
 In compliance to you, dull serious Maggot, H, iii. 105.
 In Council wise, in War so great a Man, H, ii. 265.
 In days of Yore, there was a certain steed, G, 124.
 In days of Yore when Albions Kings did break H, iv. 51.
 In dogrel Rhimes we seldom use H, i. b, 243.
 I never saw a face till now, C, 238.
 Informing of late's a notable Trade: C, 308.
 Ingrateful England, curst to that Degre, B, 266.
 In Gray hair'd Celia's wither'd Arms G, 103.
 In happy days was Sacharissa's Reign, H, iii. 396.
 In his Holiness name, F, 29.
 In hopes of sudden Resurrection, G, 75.
 In London was such a Quarter, C, 134.
 In Milford Lane near to St. Clements steeple, H, i. 201;
 I, 150.
 In Neptune's Plains the Merchant vainly seeks, G, 260.
 In Parein imperium habet Par, H, ii. 115.
 In pious times when Poets were well bang'd A, 118.
 In Rome there is a most fearful Rout E, ii. 29; F, Sup.,
 19; H, iii. 306.
 In sable weeds I saw a Matron clad, E, i. 14; F, 64; H,
 i. b, 138.
 In sable weeds your Beaux and Bells appear, H, ii. 320;
 I, 483.
 Inspir'd with high and mighty Ale, G, 39.
 Insulting Ass! who basely wouldst revile H, ii. 403; I,
 493.
 In the Isle of Great Britain long since famous known,
 H, i. 171; I, 132.
 In these our Pious times, when writing Plays G, 173.
 In time when Princes cancel'd Nature's Law, H, iii. 319;
 I, 467.
 Intulerant miseranda duæ sibi bella Sorores H, i. b, 6.
 In vain the French before Turin prepare H, iv. 447.
 In vain the harass'd People strive H, ii. 223.
 I should be glad to see Kate going, H, iii. 118; I, 410.
 I sing a woful ditty, H, iii. 68.
 I sing not of Jove's mighty Thunder, H, iii. 388; I, 540.
 I sing of no Heretick, Turk, or of Tartar, F, 140.
 I sing the praise of a worthy Wight, [Knight] G, 33; H,
 ii. 216.
 I stand but on one Leg, yet do sustain H, iii. 221.
 Is Tapski dead? why then the States-man ly'd B, 80.
 Is this the Heavenly Crown? Are these the Joys E, ii.
 10; F, 135; H, i. b, 48.
 Is this thy Glory now? is this thy Pride, B, 15.
 It happen'd in the twilight of the Day, D, i. 15; H, i.
 94; I, 86.
 I that was once an humble Log E, ii. 25; F, 170; H,
 iii. 136.
 I think I shall never despair, H, iv. 109.
 I told you, Sir, it would not pass; H, ii. 251.
 It shall be known how Lackworth came so great, H, iii.
 431.
 It's true, Tallard, when fickle Chance deny'd, H, iv. 42.
 It was my hap Spectator once to be, H, iv. 268.
 I used to wonder, when I read G, 191 and 192.
 I've heard how sullen Knight I, 567.
 I've heard the Muses were still soft and kind, H, i. 199.
 I who from drinking ne're could spare an hour, H, iii.
 123; I, 412.
 I will sing in the Praise, if you'll but lend an ear, H,
 i. b, 260; I, 273.

E. S.

(To be continued.)

WORDS WANTED.

"N. & Q.," I think, would be an excellent medium for ventilating a subject of great interest, viz. words wanted in the language, and also of supplying the want. Without more preface I will mention a few which have occurred to me.

1. A common personal pronoun, sing. number, meaning either *he* or *she*, as *they* in the plural. Nothing can be more awkward than the repetition of "he or she" whenever a reference applies to either sex, as "lands which he or she may devise, as he or she thinks proper." In the plural we say, without obscurity, "lands which they may devise, as they think proper."

2. A second pronoun for *he*, one meaning the former and one the latter: "Then Judas . . . when he saw that he was condemned." The Latin has *ille* and *ipse*: "Then Judas, when *ille* saw that *ipse* was condemned."

3. A common noun for *husband* or *wife*, like the Lat. *conjux* and French *époux*. The awkwardness of this is similar to that referred to in No. 1.

4. A word to express the human female sex generally, whether women or girls, high or low. The use of *ladies* in this sense is most objectionable. What can be worse than such a notice as this, "Bible class for ladies every Monday at 7," meaning, of course, the girls and women of the lower order? "Bible class for females" would be resented as an insult in many parishes.

5. A distinction between the male and female cousin, similar to the French *cousin* and *cousine*. I can see no objection to the adoption of these two words, already so well known.

6. A distinction between aunt and uncle on the father's and mother's side, similar to the Swedish *farbror* (father's brother) and *morbror* (mother's brother); *farster* [or *faster*] (father's sister) and *morster* [or *moster*] (mother's sister). In Danish, *farbroder* and *morbroder*. Our "maternal aunt" and "paternal aunt," &c., are cumbersome.

7. Similarly we want a like distinction between a paternal and maternal grandfather and a paternal and maternal grandmother. In Swedish we get the same excellent compounds: *farfar* (father's father) and *farmor* (father's mother); *morfar* (mother's father) and *mormor* (mother's mother). In Danish, *farfader* and *farmoder*; *morfader* and *mormoder*. These words seem to me to be everything one could desire.

8. An adjective signifying "pertaining to the fine arts," like *commercial*, *political*, *military*, &c. *Artificial* has quite another meaning, *artful* is also appropriated, *industriel* or *industrial* does not meet the want, neither does *artistic* nor *aesthetic*.

9. A word meaning a *maiden* not of the aristocratic class. Our *miss* is indiscriminately applied to all, unless indeed the Christian name is used

instead. In Sweden a maiden of the lower orders is termed *mamsell*.

10. The restoration of *sir* in addressing a stranger whose name is not familiar, in much the same way as the French employ *monsteur*. "Will monsieur permit me to give him some of these grapes?" "Sir, will you permit me . . . ?" *Sir* arrests the required attention, and is less abrupt than no address at all. "*This gentleman* says so and so," or "*This lady* will thank you for so and so," is simply hideous.

11. A word to express "frozen air," like the Fr. *givre*. *Sleet* is a precipitate; *rime* and *hoar-frost* refer to depositions; but sometimes the vapour of the air itself is frozen, and *givre* means "air made thick or foggy by the vapour held in it being condensed or even frozen."

12. A word to express "full of resources," equivalent to the French *rusé*. *Cunning* does not at all express the "handiness of a Jack-of-all-trades." *Handy* is better, but the mind to devise, not the skill to work out the device, is what I refer to.

13. An adjective signifying "pertaining to manners and customs." *Roman de mœurs* is untranslatable. It means "a novel describing the manners and customs, &c., of a people," like *Gil Blas* and the *Travels of Anacharsis*.

14. A word to express "a state of frost under the surface after the surface itself is thawed," called in Swedish *käle* (pronounced *cha-le*).

15. Three words for *fire*: (1) The element itself (in Swedish *eld*); (2) The useful servant (Swedish *brasa*); (3) The fire broke loose (Swedish *ild-eld*, calamitous fire, French *incendie*). We have *caloric*, the principle of heat; *fire*; the adjective *Plutonian*; the agent called an *incendiary*; and the state or act called *incendiarism*; but none of these will answer for No. 1 and No. 3.

16. A phrase equivalent to the French *prenez garde* (take care to avoid). Our phrase, "take care of the table," is very equivocal; not so the French "*Prenez garde la table*."

17. A word to express *tout ensemble* in such cases as the following. Suppose a series of pamphlets bound together in one volume, the volume would be the *tout ensemble* of the whole series. We have no word (like the Spanish *junto*) to express this. "The whole set" is the nearest approach that we can make.

18. A word equivalent to the French *la famille*, meaning *familidom*, the *dom* of a family, as *kingdom*, *princedom*.

19. A word to express the double vibration of a pendulum. *Swing-svang* has been suggested, and there is no objection to it that I can see.

20. A word to take the place of the frightful Greek compound, *onomatopœia*. Max Müller suggests *bow-wow*, but of course this would be to degrade the word to broad farce. A *sound-word* would do, but would be equivocal. An *imitation-*

word would be less objectionable, but it is somewhat too long. A *mock-word* is shorter, and probably would answer the purpose.

21. A word to express the duplication of such words as *riff-raff*, *pitter-patter*, *tittle-tattle*, *helter-skelter*, and the like. I suggest calling them *ricochet words*, from *ricochet*, the duck-and-drake rebound of a stone in water or cannon-ball along the ground.

22. An adjective tantamount to the German *sprachlich*, language-ous; not *sprachkundig*, philological, but a simple adjective of the word "language."

23. An adjective to *aïd*, like the French *aidant*. *Auxiliant* is hardly an English word, and *auxiliary* does not meet the want.

24. An adjective to *genius*. *Talented* does not answer the purpose at all. In German we have *genial*; but *genial* with us means social and jolly rather than "proceeding from genius." "The reign of Elizabeth was a [genial] period," a period full of geniuses, a period when every excuse was to be made for eccentricity on the score of genius.

25. A word equivalent to the French *corvée*, "a little matter in hand," as "J'ai une petite corvée à faire ce matin."

26. A word equivalent to the French *borgne*, one-eyed.

27. A word to express "insufficiency of sweetness," as "My tea is [not-sweet-enough]." *Sour* is quite improper; *unsweet*, *unsugared*, are not exactly the words to express "a state of being insufficiently sweet."

If this subject finds sufficient interest with the readers of "N. & Q.," other correspondents will add to the list, and I may send perhaps a second instalment.

E. COBHAM BREWER.

Lavant, Chichester.

ADMIRAL BLAKE'S JEWEL FOR SANTA CRUZ.

In Mr. Carlyle's *Letters and Speeches of Oliver Cromwell*, Letter ccxviii. is an official letter of thanks from the Protector to Admiral Blake for his victory at Santa Cruz on April 20, 1657. The letter is dated June 10 in the same year, and in it Oliver says that he has sent to Blake "a small jewel, as a testimony of our own and the Parliament's good acceptance of your carriage in this action." Mr. Carlyle gives no description of this jewel, neither does Mr. Hepworth Dixon in his *Life of Robert Blake*, therefore I am induced to send the subjoined copies of two original and unpublished documents, which supply some interesting particulars of the jewel, and which seem to have been hitherto unnoticed by every writer. I have transcribed them very carefully from the originals among the Interregnum State Papers in the Public Record Office, London.

The first document is the original bill of the goldsmith who made the jewel, which appears to have consisted of the Protector's portrait (probably a miniature by Samuel Cooper) set in gold and diamonds. The latter were forty-six in number, and cost 495*l*. There was also a crystal case to the jewel.

"A Bill for the Jewell made for Gener^l Blake; ord^d 13 Oct. 1657.

"June 4th, 1657—Ordered by his Highness y^e Lord Protector, That Georg Alkinton doe make a Jewell to be presented to Generall Blake.

"A true and just Account of the prizes of the severall Diamonds conteyn'd in the said Jewell as they cost y^e said Geo. Alkinton,

	n	s	d
Imp ^d . 4 faucet Diamonds at 36 th apeece ...	144	00	00
It. 2 faucet Diamonds at 28 th apeece ...	56	00	00
It. 2 faucet Diamonds at 20 th apeece ...	40	00	00
It. 3 faucet Diam ^{ds} on y ^e upper part of y ^e Jewell ...	28	00	00
It. 3 faucet Diam ^{ds} at y ^e bottome of y ^e Jewell ...	16	10	00
It. 4 Thicke Diamonds at 25 th apeece ...	100	00	00
It. 4 Thicke Diamonds at 23 th apeece ...	92	00	00
It. 20 Thicke Diamonds at 17 th apeece ...	17	00	00
It. 4 Small thicke Diamonds at ...	1	10	00
	495	00	00

It. for y^e Gold, Crisall-Case & fashion of y^e Jewell ... 50 00 00

It. for yo^r Highness' Portraiture ... 20 00 00

"I humbly referr my selfe to yo^r Highness for my care & paines in buying the Diamonds."

The order made concerning this bill by the Protector's Council of State was as follows:—

Tuesday, October 13, 1657.—His Highness present.—(Approved in person).—"A Bill from George Alkington, for the Jewell provided for Gen^l Blake, amounting to five hundred sixty five pounds, was this day taken into Considerac'on; Ordered by his Highness the Lo. Protector and the Councill, That ten pounds be added to the said sum's, for his Care and paynes in buying the Diamonds, made use of for the said Jewell, And it is further Ordered by his Highness the Lord Protector and the Councill, That the Com^{rs} for the Admiralty & Navy be, and they are hereby required and authorised forthwith to give order for paym^t of the sum'e of five hundred sixty and five pounds, to George Alkington, in satisfaction of the Jewell provided by him for the use of Generall Blake; and ten pounds for his Care & paynes in buying the stones, making in all the sum'e of five hundred seventy and five pounds, and that they issue their warrants to the Tre^{as}r of the Navy to pay the same accordingly."—Entry Book No. 106 of the Council of State, p. 212.

HENRY W. HENFREY.

W. STUBBS, "REGISTRUM SACRUM ANGLICANUM," Oxf., 1858.

At the sale of Mr. Haddan's books I bought his copy—a presentation copy from his brother Fellow the author—of this excellent book. I send the notes, enclosed in square brackets, which Mr.

Haddan had made, with some written by me in my original copy:—

P. 3.—"Wina consecrated 662" [660].—Col. 3, "Dorchester 663" [660?].—"Wilfrid, d. 709, Oct. 12" [*dele* Oct. 12].—Leutharius Dorchester [Winchester].

P. 4.—680 [dates of consecration of Bosel, Cuthwin, and Ethelwin, 679]. F. Wig. 680 [679].

P. 11.—Heimstan, col. 5 [P.R.C. subs. 838-844].

P. 14.—Col. 5, in suffragans of York [Eschert 929-934. ? add Ælfric in Kemble, Cod. Dipl. 364].—"934, Elphege, d. 951, Mar. 12." He subscribes a charter dated 969 in Richard of Cirencester, ii. 109. I do not vouch for any charter cited by Richard, but it is worth while to take note of the chronological data supplied by him.—938, Wulfhelm Wells [934, Kemble, Cod. Dipl., 364].—Col. 5 [under Wulfhelm Hereford Mr. Haddan *delet* "also 934!"]

P. 15.—Col. 1, Comoere [934 × 967].

P. 16.—Athulf of Hereford, Escey of Dorchester, and Ethely of Sherborn, subscribe 969-970 in Ric. Cirenc., ii. 102, 109. Elphege of Lichfield, Sigar of Wells, and Wulgar of Wils, 969, *ibid.*, 102.

P. 20.—"Elfwold" [*dele* "d. 1058," and add to col. 5 subs. 1062].—Note † [i.e. also R. de Dicet, *ib.*, col. 467].

P. 24.—1107, Aug. 11, consecrators [In Lib. Landav., p. 268, Maurice of London and Windulf (Gundulf) of Rochester are added; and instead of Robert Lichfield is Robert Chester].

P. 25.—Col. 2, Turgot S. Andrew's, d. 1117 [1115].—Bernard S. David's, d. 1147 [1148].

P. 28.—Col. 1 [*dele* 1187]; col. 2 [Bp. of Sees]; col. 3 [*dele* Henry Winchester].—1189, Jan. 8 [add to consecrators Rob. Bathon., Bernard Menev. (ex litteris Rob. Bathon.)].—1141, Robert de Sigillo; see in Hearne's glossary to Rob. of Glouc., s.v. *amaney*, his consecration of Colne Church.

P. 31.—1160, col. 2, Geoffrey [Godefridus].—1162, col. 3, Geoffr. [Godefric].

P. 37.—[Add 1209, Walter Withern].—Col. 2, Durham, 1229 [1228].—William of Cornhill, d. 1223, Aug. 19. Hearne, Rob. of Glouc., p. 631, says Aug. 20.

P. 38.—1219, Nov. 3 [Oct. 27].—Col. 2, Luke Netterville, Dublin [Armagh].

P. 39.—1227, Apr. 25 [May 9].

P. 41.—[Add Wm. of Ch. Ch., 1240, resigned 1244. Llandaff].—Col. 2, Albert of Cologne, d. 1247 [res?].

P. 42.—1255, col. 3 [also Walter York, who was still alive and in London at the time. Chron. de Mailros].

P. 45.—Col. 2, Anian Schonaw [de Nannan (he was one of the Vaughans of Nannan). Brawil (?) du Nannan (?)].—Col. 2, Robert Kilwardly [Kilwardby].

P. 48.—1290, col. 3 [*dele* Richard London, Ralph Carlisle].

P. 49.—Aquila [Aquila].

P. 54.—1338, col. 3, Ad. Winchester [Al. Dublin].

P. 56.—1357 [received spiritualities Oct. 13].

P. 64.—Col. 3, Evreux [Ebronens].

P. 79.—Col. 3, Hippo [Ypolitian. ? Poletens (Stanywell). ? Neapolitanens. (Draper). ? Chrysopolitan (Whitney)]. The last name is illegible.—1540, col. 4, Reg. Thirby [also in Reg. Cranmer].

P. 80.—Col. 2, Miles Coverdale d. 1565, May 20 [d. 1569].

P. 91.—Col. 3, last line, John Caithness [Alexander, v. Grub].

P. 100.—Col. 2, Henry Fern, Sodor and Man [Ghester].

P. 129.—Col. 3, l. 5 [*dele* John Lincoln].—Col. 4, l. 5 [*dele* British Magazine for December].

P. 131.—1847, June 29, col. 3 [*dele* Sam. Oxford, T. V. S. Asaph, Dan. Calcutta].

P. 134.—Col. 3 [*dele* A. G. Jamaica and D. Rupert's Land].

P. 139.—Whithern, 681 [730?].

P. 140.—Col. 1, Anselm, 1094 [1095]. Ralph, 1115, June 28 [27]. Richard Grant, 1229, Nov. 23 [27].

P. 141.—Append. IV. 1127 [1126].

P. 144.—William Gunwardby, Suffragan of Ely. MS. Baker, xxx. 195, 196, 202; *ib.* 26 ult. Febr., 1454/5.

P. 145.—["Thomas Merka, Episcopus Samastanensis," writes to R. de Faryngdon from Oxford, June 7, 1401, about his prebend of Masham in the Cath. Ch. of York. *Royal and Histor. Letters, Hen. IV.*, p. 66]. We find Thomas Aladensis at Ely 17 and 23 Febr., 1403/4. MS. Baker, xxxi. 238 a.—John Stephaniensis, Suffragan of Ely. MS. Baker, xxx. 201.

P. 147.—John Holt, Bishop of Lydda. MS. Baker, xxviii. 265; xxx. 201.

P. 149.—*Ad. fn.*, "it may have been Raphoe." [No: the pres. deanery of Rathbury, Derry dioc.]

P. 150.—Mac Anlay [Mac Aulay]. "Sees" [Savigny]. "or Manxman" [a Manxman].

P. 155.—N. 33, Morgenien [Morgeneu. MS. Arundel, 220. *Elfric, Dicet. Imag. Hist.*].

P. 156.—L. 7 [From "B. Diceto" to "693" is erased. A mere blunder in Godwin; in MS. Arundel, 220, of "Bregwin of S. David's"].—L. 9, Aidan [killed A.D. 770].—N. 21 [taken prisoner 915, and ransomed by Edward. *Angl.-Sax. Chr.*, 915].

JOHN E. B. MAYOR.

St. John's College, Cambridge.

THE AUTOMATON CHESS PLAYER.—The account given of this deceptive machine in *The Lives of the Conjurers*, by Thomas Frost, recently published in England, is somewhat imperfect. The little man who was concealed in it, when it was exhibited here more than forty years ago, died at sea on a voyage between the West Indies and the United States. After this it was no longer exhibited. Dr. Mitchell, of this city, purchased it; and the account of the manner in which it was operated, that had been written by Edgar Allan Poe, and published in the *Southern Literary Messenger*, was found to be perfectly correct. The interior was found large enough to hold a person weighing one hundred and sixty pounds. The automaton was defeated by a lady of this city (Mrs. Fisher) in a game which was published in one of our newspapers. The machine was not exhibited during several years before it was burnt; and this occurred, not in a theatre, as Mr. Frost supposes, but in the museum building at Ninth and Sansom Streets. Part of the Continental Hotel occupies its site. BAR-POINT. Philadelphia.

LORD BYRON ON SCULPTURE.—At the present time, when the melancholy exhibition of designs for a monument to Byron is afflicting a tasteful public, the following passage by the noble poet himself will be read with interest:—

"Sculpture, the noblest of the arts, because the noblest imitation of man's own nature with a view to perfection—being a higher resemblance of man, so approaching in its ideal to God, who distinctly made

him in his own image, that the Jehovah of the Jews forbade the worship of images, because he was a 'jealous God,' that is, jealous of man's embodied conceptions of deity."

Of the above, in the autograph of Lord Byron, we have been kindly allowed to take a copy, by Mr. Dudley, the well-known artist, who is in possession of the original. Ed.

STERNE.—It is said that the author of *Tristram Shandy* used to relate the following anecdote of himself :—

"I happened," said he, "to be acquainted with a young man from Yorkshire, who rented a window in one of the paved alleys near Cornhill for the sale of stationery. I hired one of the panes of glass from my friend, and stuck up the following advertisement with wafers :—'Epigrams, anagrams, paragrams, chronograms, monograms, epitaphs, epithalamiums, prologues, epilogues, madrigals, interludes, advertisements, letters, petitions, memorials on every occasion, essays on all subjects, pamphlets for and against ministers, with sermons upon any text, or for any sect, to be written here on reasonable terms by A. B. Philologer.'"

"The uncommonness of the titles occasioned numerous applications, and at night I used privately to glide into the office, to digest the notes or heads of the day, and receive the earnest which was directed always to be left with the memorandums, the writing to be paid for on delivery, according to the subject. I soon became disgusted with this employment, and the moment I had realized a small sum of money, closed the scene."

FREDK. RULE.

WARWICKSHIRE (A.D. 1599) is thus described in Harl. MS. 3813, lf. 40 :—

"Warwickshire, a good Mediterranean Prouince, noted to be in quantitie superficiall 555 miles, conteyninge 122 miles in circute, beinge 37 miles longe, from Staffordshire vnto Oxfordshire, & 25 miles broad, from Leicestershire vnto Worcestershire : a Contrey some parte plaine Champion & y^e rest wood lande, deuided with y^e ryuer Auon, plentifull bothe in corne & pasturage, whereby it is well inhabited, conteyninge 1 Chase, & 16 parkes for pleasure, & comprehendeth 168 parishes, wherof their be 12 markett townes, & but 1 borough to y^e Parliament, besides y^e Citty of Couentre : the principall wherof are, the Citty of Couentre, a fyne, neate, & well built towne, & walled aboute, cheefelie noted for wollen workes, & blue thridd, and is a Bishops See, loyned vnto Leychfield. Next is y^e Burrough of Warwick, y^e Capitall towne of y^e Contrey, reasonable well built, with an antient castle, the cheefe seate of y^e Earles of y^e title. Next is Stratford vpon Auon and Henley, good markett townes, & Bremyngham, cheefelie noted for all sortes of Iron tooles."

F. J. F.

PUZZLES.—Campbell, *West Highland Tales*, No. 21, says that there was once a custom throughout the Gaeldom that when a man died those who waked him should while away the time with songs and stories. Once there was a man who had neither a song nor a story, and he was turned out of doors; he saw first nine men in red garments pass him, then nine men in green, and then nine men in blue dresses. Then came a man and woman on a horse,

and she asked if he had seen any one pass. "Well, then," said she, "the first nine thou sawest, these were brothers of my father; the second nine brothers of my mother; and the third nine, these were my own sons, and they are altogether sons to that man who is on the horse. That is my husband, and there is no law in Eirinn, nor in Alaba, nor in Sasunn, that can find fault with us. Go thou in, and I myself will not believe but that a puzzle is on them till day." The explanation may be thus. Widow McLean has a son and marries McDonald (man on horse), and has nine sons to him (red) and dies. Widow McLeod has a daughter, marries McDonald, and has nine sons to him (green) and dies. Young McLean marries young McLeod and has a daughter, the woman on the horse, who also marries McDonald, and has nine sons to him (blue); but though she is a connexion by marriage, she is no blood relation at all.

J. R. HAIG.

"PARTY."—The use of the word *party* in the sense of *person* is not of such recent introduction as many suppose. In *The Practice of Piety*, ed. 1638, fol. 663, is the following :—

"When the sick party is departing, let the faithfull that are present kneel down, and commend his soul to God."

J. R. DORE.

Huddersfield.

OBsolete WORDS REVIVED.—The last work published by James Thomson was *The Castle of Indolence*: this was not long before his death, in 1748. I have been amused, in looking through a list of obsolete words prefixed to the poem, to find so many that have been revived, and are now known to "every intelligent schoolboy." As examples take the following :—

Appal, affright; *atween*, between; *ay*, always; *blazon*, painting, displaying; *carol*, to sing songs of joy; *deftly*, skilfully; *drowsy-head*, drowsyness; *eke*, also; *faye*, fairies; *gear* or *geer*, furniture, dress; *glee*, joy, pleasure; *hight*, named, called; *lea*, a piece of land, or meadow; *moll*, to labour; *nourstling*, a child that is nursed; *sheen*, bright, shining; *sooth*, true or truth; *unkempt*, unadorned; *ween*, to think; *wight*, man."

H. BOWER.

PARALLEL PASSAGES.—

"Nulla enim vitæ pars neque publicis, neque privatis neque forensibus, neque domesticis in rebus: neque si tecum agas quid, neque si cum altero contrahas, vacare officio potest."—Cicero's *Offices*, bk. i. c. ii.

"I care not to ask if there be dregs or tatters of human life, such as can escape from the description and boundary of morals. I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us go where we will, and which only leaves us when we leave the light of life."—Mr. Gladstone's *Exposition*, p. 37.

Aberdeen.

J. M. DANSON.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SIR BERNARD GASCOIGNE.—I should be very glad if any of your readers could give me any information respecting this gentleman, who narrowly escaped being murdered in cold blood—like Sir C. Lucas and Sir G. Lisle—at the surrender of Colchester in 1648. Mr. C. Markham, in the paper he read before the Historical Section of the Royal Archaeological Institute, at Colchester, persisted, though he could give no authority for the statement, in calling him an adventurer named Guasconi. I, following Lord Clarendon's *History of the Rebellion*—no mean authority, I think—termed him a noble gentleman of Florence. This is the passage in Clarendon. In Book xi. sect. 106 (ed. 1849), I read:—

"Sir B. Gascoigne (who was a gentleman of Florence who had served the King in the war, and afterwards remained in London until the unhappy adventure at Colchester, and then accompanied his friends thither) had only English enough to make himself understood that he desired a pen and ink and paper that he might write a letter to his prince the great duke, that his highness might know in what manner he lost his life, to the end that his heirs might possess his estate. The officer that attended the execution thought fit to acquaint the general and council, without which he durst not allow him pen and ink, which he thought he might reasonably demand. When they were informed of it, they thought the matter worthy some consideration; they had chosen him out of the list for his quality, and preferred him for being a knight that they might sacrifice three of that rank. The council of war had considered that if they should in this manner have taken the life of a foreigner, who seemed to be a person of quality, their friends or children who should visit Italy might pay dear for many generations, and therefore they commanded the officer, when the other two should be dead, to carry him back to the other prisoners."

I think it very probable that he was knighted by Charles I. What became of Sir Bernard after he so narrowly escaped with his life?

JOHN PIGGOT, F.S.A.

The Elms, near Maldon.

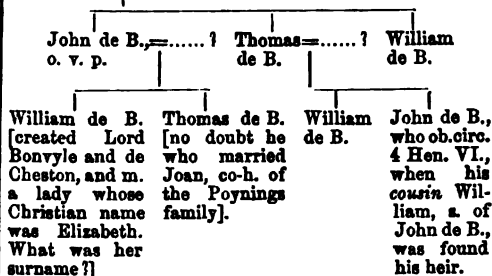
THE REV. JOHN HOOK.—In 1662 this gentleman was Rector of Kingsworthy, Hants; but upon the passing of the Act of Uniformity he removed to Basingstoke, where he became minister to the Independent dissenters. He was a person of some learning and piety, as the Latin inscription on his tombstone testifies. My reason, however, for appealing to "N. & Q." is to ascertain, if possible, to what family he belonged, and if a portrait of him is anywhere extant. Also, was he author of any religious treatises or other works? He died and was interred here in 1710, aged seventy-six.

H. G. C.

Basingstoke.

BONVYLE FAMILY.—From an inq. p. m. 9 Hen. IV., No. 42, on Sir William de Bonvyle, Kt., who died Feb. 14, 1408, the following table of pedigree may be made out:—

1.?—Sir Wm. de Bonvyle,—2. Alice?
Kt., ob. Feb. 14, 1408.



Can some of your correspondents fill up the blanks with marks of interrogation against them? Was John de Bonvyle's wife Elizabeth de Fitz Reginald, of Merston, co. Sussex, who re-married Richard Stukele? SYWL.

PROCLAIMING AN EARL'S TITLES AT THE ALTAR.—By the death of the Earl of Powis in 1801 the title became extinct. I have recently had occasion to refer to the accounts of the funeral published in the local papers of January and February of that year, and in one of them occurs the following passage:—

"At the close of the burial service, the coronet being offered at the altar, his lordship's several titles of Earl of Powis, Viscount Ludlow, Baron Herbert of Chirbury, Baron Powis of Powis Castle, and Baron Herbert of Ludlow, were solemnly proclaimed."

Was this a usual ceremony when a title became extinct, and is it one ever performed now?

A. R.

Croeswylan, Oswestry.

HALKETT'S "DICTIONARY OF ANONYMOUS LITERATURE."—May I ask, through the medium of "N. & Q.," whether, since the death of Mr. Jamieson, Mr. Halkett's successor at the Advocates' Library, anybody has taken this work up; and, if so, as I sent my name in as a subscriber many years ago, what progress has been made? The question has occurred to me by turning up the following letter from Mr. Halkett, which may be considered of sufficient general interest to bear printing:—

"Oct. 1, 1868.

"My dear Sir,—I am exceedingly obliged to you for your kind letter of yesterday. I fear that you estimate too highly the merits of the Catalogue of the Advocates' Library. At the same time it would be affection to deny that I have spent upon it a large amount of conscientious labour. A third part was issued several months ago, and, as a copy was sent to the British Museum, it ought to be found there. When you see it, please to

look at the article 'Bible,' which I fancy is tolerably well done.

"I have now resolved to send to the press, with as little delay as possible, my *Dictionary of Anonyms and Pseudonyms*. I begin to feel convinced that I have been aiming at something too perfect, and therefore unattainable. My intention was to give a complete copy of every title-page, including motto, imprint, &c.; but, having lately put a few entries into type, by way of specimen, I find that the work would extend far beyond all reasonable limits. I have, therefore, resolved to abridge the titles, leaving in all cases enough to secure perfect identification; and I may probably use some of the space so gained to increase the number of bibliographical and illustrative notes, for which I have extensive materials.

"When I have finally determined the shape and size, I shall print a specimen, of which I shall send you a copy. I shall be glad to get your bibliogram on sur-naming.

I am, dear sir, yours very sincerely,
SAML. HALKETT.

"Ralph Thomas, Esq."

RALPH THOMAS.

22, Chancery Lane, W.C.

"FROPPISH."—What is the derivation of this word? It is not given in Johnson's octavo edition of 1756, or in Charles Richardson; but I find it in Smart's *Walker* (3rd edit., 1849) with Clarendon cited as authority. It several times occurs in *Sir Charles Grandison*, e.g., "If my lord will ask pardon for his froppishness, as we say of children."—*Sir Charles Grandison* (new edition, London, Payne, &c., 1810, 12mo.), vol. iv. p. 217. And in Wycherley's *Country Wife*, Act ii. sc. 1, it is used:

"Mrs. Pinch. O my dear, dear bud, welcome home! Why dost thou look so froppish? Who has angered thee?"

Pinch. You're a fool."

MIDDLE TEMPLAR.

"SLUG-HORN."—The last lines of Mr. Robert Browning's poem *Childe Roland* read:—

"And yet
Dauntless the slug-horn to my lips I set,
And blew: 'Childe Roland to the Dark Tower came.'"

What is a *slug-horn*? Mr. Wright, in his *Dictionary of Obsolete and Provincial English*, has, "*Slug-horn*, a short excrescence of horn hanging loose on a cow's head." Jamieson, in his *Scottish Dictionary*, gives, "*Slughorns* and *sluggorns*, the watchword used by troops in the field." He also says that the word takes the form of *slogan* in the south of Scotland. I cannot find any other definition anywhere, or indeed mention of the word, and neither of the above seems to be the *slug-horn* mentioned by Mr. Browning.

Manchester.

J. H. N.

"CATTY-WATTY."—Can any of the readers of "N. & Q." inform me as to the etymology of this word? I came across it for the first time the other day. Curiously enough, several times since then I have heard it made use of. The sense in which I understood it signified its being synonymous

with the word *rubbish*. Is it a word in general use, or merely a provincialism? W. S. Manchester.

"LAUDE" (LATIN), A PLACE IN FRANCE (?).—A MS. Martyrologium, apparently of the fifteenth century and French execution, has the obits of sundry abbots "de Laude" noted in its margin, and in such a way as to indicate that the MS. was probably written in the monastery thus referred to. I have looked in vain in Ferrarius's *Lexicon Geographicum* (ed. 1670) for "Laude"; and the five places to which he assigns "Laus" (viz., Laino, Lodi, Lodi Vecchio, Sapri, and Scalesa) are in Italy. Can any reader oblige me with information of a monastery "de Laude" at any of those places, or (as I suspect) in France?

JOHN W. BONE, F.S.A.

26, Bedford Place.

THE MEWS, CHARING CROSS.—Smith, in his *Streets of London*, says, i. 130, that Geoffrey Chaucer was made clerk of the king's works, and of the mews at Charing. What authority has he for this statement? Cunningham does not repeat it, but he constantly omits a great deal of valuable matter that Smith records; and he also uses a vast quantity of it without acknowledgment. In the new edition I think no fact should be cited without an authority, or at any rate a reference. Stow says that when the royal stables of Henry VIII. were burnt in Lomsbury, i.e. Bloomsbury, the horses were removed to the mews.

There was in the mews, or close adjoining, a place called the Common Dutch Prison, into which, by order of Cromwell, the notorious Colonel Joyce was thrown. Is any record of this prison to be got at?

Mayfair.

C. A. WARD.

ALEXANDER I. OF RUSSIA.—In the number of the *Tablet* for Nov. 11, it is authoritatively asserted that Alexander I. of Russia died a member of the Catholic (i.e. Roman) Church. What are the proofs of this statement? There is a very detailed account of his last days in Joyneville's *Life and Times of Alexander I.*, published, 1875, by Tinsley Bros., but I think that it is not mentioned there.

Z

THE RANT FAMILY.—This family for several generations resided at Swaffham Prior, Cambridgeshire, where they possessed considerable estates, now the property of Charles Peter Allix, Esq., of that place. Roger Rant, Esq., the last male descendant, married twice. By his first wife he had three children, one only of whom, Mary, survived him. His second wife was Bridget, fifth daughter of Sir Strange Jocelyn, Bart., of Hide Hall, Sharn-bridgeworth, by whom he had no issue. I shall be glad if any of your numerous readers can assist

me in finding out the family name of his first wife, with the place and date of her marriage, about 1730.

Romford.

THOMAS BIRD.

LYON FAMILY.—Can any reader of "N. & Q." inform me who, or of what family, were the following: Sir John Lyon, Sheriff and Lord Mayor of London about 1552; and William Lyon, Bishop of Ross in 1582?

F. W.

THREE WOMEN are buried in St. Peter's, at Rome. One is Queen Christina of Sweden. Who are the other two?

JOHN THOMPSON.

"A MAN LOADED WITH MISCHIEF OR MATRIMONY."—Can you tell me anything about an old print thus entitled? It is about eighteen inches long, by nine broad. I believe the original painting was a sign-board in Oxford Street. Some people have pronounced it a Hogarth, but the only connexion that I can see is a figure of a woman in the right hand corner, entering Gripe's shop, which is identical with a figure in "Gin Lane."

K. S. B.

"D BORCK der inghelen. Hier beghint de tafelen van desen teghewoerdeghen boecke geheeten (d boec vā den heylighen inghelen) ghetranslateert wten franchoyse in duitse bi mi thomas vander noot. Welck boeck in vijf deele oft tractaten ghedeylt es."

—The above work was printed at Brussels in 1517. What is the full title, and who was the author of the *Livre des Anges*, of which it purports to be a translation?

ENGEL.

HERALDIC.—What were the armorial bearings of Henri de Massie, Duc de Rouvigny, time of Louis XIV.? He took refuge (and died) in England after the Edict of Nantes. He was in some way connected with Rachel, Lady Russell, and left to her the remnant of his fortune.

W. M. M.

TENURE OF LAND IN HUNTINGDONSHIRE.—The Monk of Ely (p. 139, edit. 1848) says there was in this county "terra tam libera quæ per forisfacturam non possit iri perditum," but only four hides. Mr. Coote (*Neglected Fact in History*, p. 46) says this was the *ager privatus* tenure of Rome, but it also is the same as the early Celtic tenure in Ireland. Are there any remnants of such a distinction of tenure from the rest of the county, as the particular mention of these four hides would imply?

G. LAURENCE GOMME, F.R.H.S.

LORD OF THE MANOR OF CAWOOD.—Is there lord of the manor of Cawood, near York? If so, who was the lord in 1753 and also in 1820?

B. C.

"SKELETONS' WEDDING": FOX AND GRATTAN.—With regard to the first mentioned, can you inform me whether it has appeared in a printed

form? I have heard it read in public (by Mr. Bellew), but have failed to find it in print. The latter part of my query refers to parliamentary speeches made respectively by Fox and Grattan, which appeared in a work on elocution some years ago, but I have lost sight of it and cannot again discover it. Can you help me to it?

H. G. C.

Basingstoke.

ST. ALKELD.—What is known of St. Alkeld or Alkelda, to whom the churches of Middleham and Giggleswick, in Yorkshire, are dedicated? and are there any other churches with similar dedication?

A. W. M.

Leeds.

DR. JOHNSON'S AND SIR W. SCOTT'S AUTOGRAPHS.—I have in my possession three autograph letters from Dr. Samuel Johnson, two of which were written from London just before his final return to Lichfield, and one from Lichfield just before his death. I have also one from Sir W. Scott declining to become a member of some club, the name of which is not mentioned. They are all written to Richard Ryland, merchant, of London. Can any one tell me if they have been made use of by any biographer, and if they are of much value?

H. R.

[We shall be glad to have copies of these letters.]

"BIOGRAPHICA DRAMATICA."—What works in French, German, and Italian correspond to this? In French I only know the *Soleinne Catalogue*, which is very useful as far as it goes.

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

THROPP'S WIFE.—"As busy as Thropp's wife." What is the origin or meaning of this saying? A common addition is, "Who hanged herself with a dish-cloth."

JOHN THOMPSON.

The Grove, Pocklington.

THE ROYAL FAMILIES OF EUROPE DESCENDED FROM MAHOMET.—I have frequently heard it confidently asserted that almost all the royal families of Europe, and several of our own English noble houses, are descended from Mahomet through a match or matches contracted during the time of the Crusades. This does not seem to me at all improbable, but I can find no evidence for it. If there be any such, will some one tell me where to find it?

K. P. D. E.

MEDAL.—Obv.—Bare-headed bust, to R., in armour; IOANNES. DVX. DE. MONTAGV. Rev.—The good Samaritan pouring oil into the wound of the traveller; TV. FAC. SIMILITER; MDCCL. in exergue. J. A. DASSIER, AR. Size 15. Any information with reference to the above will much oblige.

J. HAMILTON.

WILLIAM READING, VICAR OF SOUTHOE, HUNTS.—Of what family was William Reading, Vicar of Southoe, Hunts, before or about the time of the Commonwealth? His daughter Elizabeth was married in 1663 to Richard Ashcroft, of the same county. Was he related to Francis Reading, of Willington—said, in *Stemmata Chicheleana* (No. 405), to have married Eliz. Gostwick—and how?

K. H. W.

AUTHORS AND QUOTATIONS WANTED.—

"Weary Titan,
Staggering on to her goal;
Bearing on shoulders immense,
Atlantean, the load
Well nigh not to be borne
Of the too vast orb of her fate."

T. W. C.

"Of thine unspoken word thou art master,
The spoken word is master of thee."

H. C. F. G.

Replies.

THE "TE DEUM."

(5th S. iii. 506; iv. 75, 102, 312; v. 330, 397, 514;
vi. 76, 136.)

In continuing this controversy I shall condense as much as possible. My own assertions on critical points and the counter-assertions of ALEPH I leave to their own value and to the intelligence of your readers. I must not be supposed to assent to the minor propositions of my opponents because for brevity's sake I do not specifically refute them.

I accept ALEPH's appeal to "the history and the known phraseology of the *Te Deum*." But the points of its history most essential to the satisfactory resolution of the question—its date and authorship—are wanting. This fact answers more than one observation of ALEPH, and turns the edge of others.

ALEPH says, "Almost all depends upon the words *Eternus Pater*." Be it so. I affirm that the use of them in the *Te Deum* throws back the probable origin of the hymn to the first age of Christianity. The mind and the heart of the early Church were full of the mystery long foretold, and it is idle to suppose that the apostles and first disciples—men conversant with and taught by Him in whom all the prophecies concerning the Messiah were fulfilled—could be ignorant of His designation by Isaiah. It is most natural that, in the depth of their thankful joy and in the ecstasy of their adoration, they should address Him whom they confessed as their "Lord and their God" in terms appropriated and consecrated to Him in the book of the evangelical prophet. It is true that, when strict definition was forced upon the Church by the perverseness of heresy, her terminology became more precise with reference to the whole doctrine of the Trinity. But you cannot argue

that because certain words, which had been abused to support a falsehood, were suffered on that account to drop out of common use through a public act of just authority at a fixed period, they could never have been, before that period, used in their original, proper, and scriptural sense; or that it is unlawful to use them still in that sense, even though they are once only found in Holy Scripture. The distinctive use is perfectly understood, and the context must determine in each case to which of the Persons of the Godhead the terms are intended to be applied. Their application in the *Te Deum* is the very point in controversy. In Isaiah there is no question at all. The Hebrew words translated *Eternus Pater* are by the confession of all applied to Christ there, and the legitimate inference from the fact of their disuse by the Church in later days is that the document in which they are found, being confessedly a very ancient hymn, uses them in that primary sense, and must therefore be referred to the earliest age. The first historical date is said to be at the baptism of St. Augustine in the fifth century; but this may be quite as much an evidence of general acceptance and old custom as of recent composition and novel use.

ALEPH proceeds to say that "the appellation *Eternus Pater* addressed to Christ is utterly unknown in the language of the Church" &c., and he supports the assertion by what he considers authority—the *dictum* of a certain professor of theology. Both beg the question. If the *Te Deum* is a primitive hymn, as I contend, they are confuted by its terms. But ALEPH adds that "nowhere else in Holy Scripture is this title given to Christ." Once is enough in Holy Scripture, and once is enough in an authentic document of the Church. Certainly, if the name Father were given both to the second Person and the first in the same short composition, *in the same way*, it would be confusion; but it is not so. To the first Person it is given absolutely, and in its manifest and primary acceptance. To the second Person it is given with the qualifying or limiting scriptural addition, which must have been well understood in those days and by those Christians. By that addition the term Father is removed from its simple primary sense—*paternity, generation*—and transferred to a secondary sense, different but analogous.

Again, ALEPH says, "This title is the ordinary one by which the first Person is designated." I deny it. Almightyness is that attribute of Deity specially, and of course designedly, used in all the *Credo*s. Eternity is not *ordinarily*, nor primarily and prominently, and, so to speak, distinctively, applied to the first Person in the prayers and praises of the Church universal in any age, so far as I remember. In the English Prayer Book it does not once occur; and the greater part of our Collects are of ancient date. In the "Priest's

Prayer Book," which I have by me, with many Collects, all, I believe, from Catholic sources, it only occurs once. To other documents I have not here access. Of course the term may be and is applied to each of the Persons, as may all the attributes; but it is not so predicated of the Father as almightiness is. It is associated ordinarily not with the paternity, but with the Godhead; and of course in a sense different from that in Isaiah ix. 6.*

I observe, in passing, that, although the Jews did not know the doctrine of the Trinity, they must have had some notion of plurality in the Godhead from such passages as, "the Lord said unto my Lord": and some notion of Sonship; compare Daniel iii. 25, "The form of the fourth is like a Son of God," with Daniel vii. 13, "One like the Son of Man." Oriental modes of thought and expression are often obscure to us; but there seems to be in such phrases a shadow of the mystery. ALEPH appears to have a latent consciousness that his ground is not quite sure when he quotes "Omnipotens Pater, æterne Deus," and then adds, "In more than one Liturgy the very name 'Æternus Pater' is found."

No Catholic, so far as I know, ever doubted that the *Trisagion* is addressed to the Blessed Trinity. My contention, and all that is necessary for my purpose, is that it may be sung on the manifestation of the glory of either of the Persons; and that in the first instance it is represented by Isaiah as sung at the manifestation of the glory of Christ. Truly is it a triumphal hymn, *ὑμνος ἐννίκιος*, a hymn upon a victory. It is strange to me that any Christian should fail to see what victory it celebrates. Surely it can only be the victory of Him who was "sent by the Father," and who went forth "conquering and to conquer"; Him who "ascended up on high, leading captivity captive," to take possession of the throne of judgment. Only in the Son can the Almighty Father be celebrated as a victor.

The statements in reference to this matter from all my opponents seem to spring from an imperfect apprehension—even so far as the human mind may apprehend it—of the mystery of the Trinity. Where one is, there are the three. And, on the occasion of any manifestation of Deity, the *Trisagion* may be fitly sung in confession of the Unity in Trinity and the Trinity in Unity. ALEPH's quotations are irrelevant: they illustrate what nobody denies.

If the *Te Deum* were not the hymn which Christians sang to "Christ as God," when Pliny was commissioned to investigate the charges against them, there is no other hymn now known that can be supposed to have been so. Homer's

songs were transmitted from man to man by word of mouth; and it is highly improbable that a composition full of truth and harmony, embodying the very spirit of the religion of Christ then recent in the world, and referred to as a distinguishing feature of the new worship by an educated heathen, should, in the providence of God, have been suffered utterly to perish from use and memory.

In my letter to which ALEPH replies, I anticipated his final question. The "one like the Son of Man," in Daniel's dramatic vision of the judgment, before the Incarnation, is Christ presenting His assumed humanity in heaven, to show that as God and man He shall judge as He should save the world. In St. John's vision, after the Incarnation, "the likeness of a lamb as it had been slain," taking the book sealed by Daniel, represents the consummated mystery of the Atonement, and the opening of the hidden things of God to the eye of faith.

I adhere upon this question to my own mode from the first, referring to internal evidence, searched by reason in subordination to faith. If any authorities can be produced which pretend to settle it, or which have a real bearing upon its merits, I will investigate them, if I can, upon the same principle; but I decline to accept as infallible mere opinions of individuals or bodies of men.

"Nullius addictus jurare in verba magistri."

HERBERT RANDOLPH.

Bezhill.

THE IRISH BISHOPS, 1837 (5th S. vi. 348.)—From the Union to the amalgamation of the Irish bishoprics in 1833 the rotation of Irish bishops was comparatively a simple process. At the time of the Union there were four archbishops and eighteen bishops, and the Act of Union provided that the Archbishop of Armagh should sit in the first session, the Archbishop of Dublin in the second, of Cashel in the third, and of Tuam in the fourth. As to the bishops, those of Meath, Kildare, and Derry were to sit in the first session; those of Raphoe, Limerick, and Dromore, in the second; of Elphin, Down, and Waterford, in the third; of Leighlin, Cloyne, and Cork, in the fourth; of Killaloe, Kilmore, and Clogher, in the fifth; and of Ossory, Killala, and Clonfert, in the sixth.

In 1833 provision was made for the conversion of the episcopate into two archbishoprics and ten bishoprics, to be represented by one archbishop (those of Dublin and Armagh alternately) and three bishops. This conversion took some years to complete, but the rotation of bishops ultimately became as follows: First session, Bishops of Ossory, Cork, and Killaloe; second, Meath, Kilmore, and Cashel; third, Tuam, Derry, and Limerick; fourth, Down, Ossory, and Cork, and so on.

As to the spiritual peers, in the first and second

* It was not I, but ALEPH, who asserted that the "LXX. omits the title [Æternus Pater] altogether." See 5th S. iv. 312.

sessions held in the present reign, inquired for by W. M. M., I believe they were—First, Archbishop Trench of Tuam, Bishop Knox of Limerick, Bishop Saurin of Dromore, and Bishop Leslie of Elphin; second, Archbishop Beresford of Armagh, Bishop Mount of Down, Bishop Fowler of Ossory, and Bishop Kyle of Cork.

I arrive at this conclusion from the fact of a comparison with the roll of the Upper House in the third session, wherein the Archbishop of Dublin and the Bishops of Killaloe, Kilmore, and Clogher sat. I should be glad to have my conclusion confirmed from the rolls for 1837. As the rotation was subject to alteration in case of any of the bishops being temporal peers (as is the case with the present Bishop-elect of Meath) I may be in error.

R. PASSINGHAM.

The Irish representative prelates, respecting whom W. M. M. inquires, were the Archbishop of Dublin (Whately), and the Bishops of Kilmore (Beresford), Clogher (Tottenham), and Killaloe (Sandes). The number was regulated by the Legislative Act of Union, and not by the Irish Church Temporalities Act.

ABHBA.

"TRISTRAM SHANDY" (5th S. vi. 288).—Somewhere, MR. H. FORDE says, he has "met with the assertion that the above work of Sterne's was not original; where can I have seen it?" Not the exact assertion, but an implication and the proof, will be found in

"Illustration [of] Sterne [with] other Essays and Verses. [By John Ferriar, M.D.] Printed for [Cadell and Davies. London | m.dcc.xcviij."

Dr. Ferriar shows that Sterne imitated (and indeed took whole passages from) Rabelais, Beroalde, Bouchet, Bruscambille, Scarron, Swift, Burton, Bishop Hall, Montaigne, Bacon, and others. To make short work of the borrowings, they are such as these: "Ambrose Paræus," says Tristram, "convinced my father," &c., that the shortness of noses was caused "by the flaccidity and softness of the nurse's or mother's breast—by sinking into it, quoth Paræus, as into so much butter, the nose was comforted and nourished" (*Tristram Shandy*, vol. iii. chap. xxxviii.). This is copied from Rabelais, "Tis Grangousier's solution, said my father," &c. And in Rabelais, bk. i. chap. xli., we find, "Les dues tetons des nourrices font les enfans canins. Mais gay, gay, ad formam nasi cognosceatur ad te levavi," &c. Bruscambille's *Prologue on Noses* is openly borrowed from. The great curse is copied, as of course it must be, but not from the original, and Burton is conveyed sentence after sentence.

"Shall we for ever make new books as apothecaries make new mixtures, by pouring out of one vessel into another? Are we for ever to be twisting and untwisting the same rope?" asks Sterne, condemning plagiarists!

This sentence is taken word for word from Burton's introduction, see p. 4. But the instances are too many. Alas, many of Sterne's beauties are Burton's!

"Tis an inevitable chance—the first statute in *Magna Charta*—it is an everlasting Act of Parliament, my dear brother—all must die."—*Tristram Shandy*, vol. v. chap. iii.

Every word of this except the italics is Burton's. Curiously, in verses prefixed as an epigraph, in the face of Ferriar's first chapter, he asserts that this plagiarism does not detract—nor does it as to the creation of character—from Sterne's originality. As MR. FORDE and your readers may like to see them, I copy them:—

"Sterne, for whose sake I plod through miry ways
Of antic wit, and quibbling mazes drear,
Let not thy shade malignant censure fear
Though aught of borrow'd mirth my search betrays;
Long slept that mirth in dust of ancient days
(Erewhile to Guise or wanton Valois dear)
Till, wak'd by thee in Skelton's joyous pile,
She flung on Tristram her capricious rays.
But the quick tear, that checks our wond'ring smile,
In sudden pause, or unexpected story,
Owens thy true mast'ry; and Le Fevre's woes,
Maria's wond'ring, and the Pris'ner's throes,
Fix thee conspicuous on the shrine of glory."

J. HAIN FRISWELL.

Lowndes says of Burton's *Anatomy of Melancholy*:—

"From this storehouse of learning, intermingled with quaint observations and witty illustrations, many writers have drawn amply without acknowledgment, particularly Sterne, who has, in the most barefaced manner, copied the best of his pathetic as well as humorous passages."

Possibly this may be "the assertion" to which your correspondent draws attention. Certainly Sterne was an arrant plagiarist, but this would hardly justify the assertion that his work "was not original." The plan was his own, although much of the matter may have been drawn from other sources. All who know Sterne know that he was not one to be troubled with scruples. Truth and upright dealing were virtues very foreign to his philosophy.

EDWARD TEW, M.A.

The originality of the groundwork of this book was called in question in 1763, in a work entitled *The Life and Adventures of Christopher Wagstaffe, Gent., Grandfather to Tristram Shandy*, &c., 2 vols. 8vo. The book is really a reprint of Duntton's *Pocket Library, or Voyage Round the World: being the Wonderful Adventures of Kainophilus*. The charge was, I think, revived in some magazine some half dozen years ago.

JAREZ.

Athenæum Club.

There is an interesting chapter on Sterne's plagiarisms in Mr. Percy Fitzgerald's book, *The*

Life of Laurence Sterne, London, Chapman & Hall, 1864.

Paris.

A. BELJANE.

A PAPAL BULL (5th S. vi. 329).—No doubt the bull which your correspondent inquires about was that of Pope Pius V. fulminated against Queen Elizabeth in the year 1569. The original is given by Bishop Burnet in his *Collection of Records*, and numbered thirteen, vol. ii., in the folio edition of his works published 1715. The whole document is too long to give *in extenso*, but if the editor will afford me sufficient space for the concluding paragraph (the only part really bearing upon the query), with Jeremy Collier's translation into English, I think perhaps he may be doing a service to many of his readers to whom such documents are not accessible. After a fierce tirade against the Queen for her many and grave sins and misdemeanours against the "Holy See," the Pope then proceeds to judgment:—

"Illius itaque auctoritate suffulti, qui nos in hoc supremo justitie throno, licet tanto oneri impares, voluit collocare, de apostolicis potestatis plenitudine, declaramus predictam Elizabetham hereticam, et hæreticorum faultricem, eique adherentes in predictis, anathematis sententiam incurrisse, easque a Christi corporis unitate præscisos: quin etiam ipsam prætenso regni predicti jure, necnon omni et quorumque dominio, dignitate, privilegioque privatam; et item proceres, subditos et populos dicti regni, ac cæteros omnes, qui illi quomodocunque juraverunt, a juramento hujusmodi, ac omni prorsus domini, fidelitates, et obsequii debito, perpetuo absolutos, prout nos illos præsentium auctoritate absolvimus, et privamus eandem Elizabetham prætenso jure regni, aliisque omnibus supradictis. Præcipimusque et interdiciamus universis et singulis proceribus, subditis, populis et aliis predictis; ne illi, ejusve monitis, mandatis, et legibus audeant obedire; qui sæcus egerint, eos simili anathematis sententia innodamus." &c.

"In virtue therefore of his authority, who has been pleased to advance us to the supreme seat of justice, though unproportioned to support so great a weight, we, out of the plenitude of our apostolical authority, declare the aforesaid Elizabeth an heretic, and an encourager of heretics. And that those who adhere to her in the practices above mentioned lie under the censure of an *anathema*, and are cut off from the unity of the body of Christ. We likewise declare the said Elizabeth deprived of the pretender of the kingdom above mentioned, and of all dominion, dignity, and privilege whatsoever; and that all the nobility and subjects of the said realm, who have sworn to her in any manner whatsoever, are absolved from any such oath, and from all obligation of fidelity and allegiance; and by virtue of these presents we actually absolve them, and deprive the said Elizabeth of the pretended right to the crown, and all other pre-eminences and privileges above mentioned. We likewise command all the nobility, subjects, and others above mentioned, that they don't presume to obey her orders, commands, or laws for the future; and those who act otherwise are involved in the same sentence of excommunication."

Lingard's observations on this transaction, as coming from a Roman Catholic, are singularly instructive:—

"If," says he, "the pontiff promised himself any par-

ticular benefit from this measure, the result must have disappointed his expectations. The time was gone by when the thunders of the Vatican could shake the thrones of princes. By foreign powers the bull was suffered to sleep in silence; among the English Catholics it served only to breed doubts, dissensions, and dismay. Many contended that it had been issued by an incompetent authority; others that it could not bind the natives till it should be carried into actual execution by some foreign power; all agreed that it was in their regard an imprudent and cruel expedient, which rendered them liable to the suspicion of disloyalty, and afforded their enemies a pretence to brand them with the name of traitors."

The remainder of the paragraph seems to supply the answer sought by your correspondent's second query:—

"She (Elizabeth) complained of it by her ambassadors as an insult to the majesty of sovereigns; and she requested the Emperor Maximilian to procure its revocation. To the solicitations of that prince, Pius answered by asking whether Elizabeth deemed the sentence valid or invalid. If valid, why did she not seek a reconciliation with the Holy See? If invalid, why did she wish it to be revoked? As for the threat of personal revenge which she held out, he despised it. He had done his duty, and was ready to shed his blood in the cause."—*History of England*, vol. vi. pp. 111-112, 12mo., 1855.

Much, therefore, as the English Catholics disliked and disapproved of the bull, it will appear by this that it was not they, but the Queen, who applied for its revocation and was refused.

EDMUND TEW, M.A.

LADY CLANBRASSIL (5th S. vi. 409).—In *Lady Llanover's Life and Correspondence of Mrs. Delany*, vol. ii., Second Series, p. 144, Mrs. Delany writes on January 14, 1775:—"I had last post a letter from Lady Clanbrassil, dated Dundalk. The Dowager Lady Clan is very fond of her," &c. A note mentions that the Dowager Lady Clanbrassil was Lady Henrietta Bentinck, third daughter of the first Duke of Portland.

M. C. F.

According to a pedigree in the Hamilton Manuscripts, edited by T. K. Lowry, Esq., James, first Earl of Clanbrassil of the second creation, married, in 1728, Lady Harriet Bentinck, and died in 1758. James, their only son, the second Earl, married, in 1774, Grace Foley, and died in 1798. His widow survived till 1813. Reference is made in support of these statements to Mrs. Reilly's *Memoirs of the Hamilton Family*, a book which I have not the means of seeing. EDMUND M. BOYLE.

I do not see why SIR JOHN MACLEAN hesitates to believe his Lady Clanbrassil was Lady Henrietta Bentinck. On his own showing she could not have been more than seventy, and might have been less, and there have always been plenty of old ladies strong and hale at seventy. Nor does it follow that she carved the ivory box in 1770 because she presented it in that year. She died June 10, 1792 (*Ann. Reg.* for that year, vol.

xxxiv. p. 59), and might then really have been called "a somewhat old lady."

C. F. S. WARREN, M.A.

Bexhill.

BLOOMSBURY CHURCH (5th S. vi. 343, 412.)—G. D. T. may be right in assigning the statue on St. George's Church, Bloomsbury, to George I., but the weight of evidence seems to be in favour of George II. In a *New Critical Review of all the Public Buildings*, which was published in 1736, and is attributed by Dobie to Ralph, the historian, the writer says, "The new church of St. George, Bloomsbury, is built all of stone," &c. He criticizes it unfavourably, and adds, "The execrable conceit of setting the king on the top of it excites nothing but laughter in the ignorant, and contempt in the judge." As he does not say the late king, we must suppose that he means the king then reigning, i.e. George II. In Noorthouck's *History of London*, published in 1773, this church is described; and, as part of the description, we are told (p. 742) that "on a round pedestal at the top of a pyramid is placed a colossal statue of the late king" (George II.).

In the *History and Survey of London and Westminster*, published by Thornton in 1785, it is stated that on the top of this church "is a statue of his late Majesty, King George II." (p. 463).

The author of the Jacobite poem, *The Devil o'er Lincoln*, evidently believed that the statue represented the king then reigning (George II.), for George I. was then dead, and he says:—

"Since you make me such bishops, George, you may reign on."

Now the writer of this poem and Ralph were both living when the church was built, and must be supposed to know what king the statue was intended to represent.

I have only to add that I was a curate of the adjoining parish, St. Giles-in-the-Fields, thirty years ago, and that the tradition then existing assigned the statue to George II. J. D.

Belsize Square.

Smith, in his *Antiquarian Ramble in the Streets of London*, edited by Mackay, 1846, a work on which reliance may be placed, states positively that the statue is that of George I. He says (vol. i. p. 141), "When Bloomsbury Church was finished, the figure of King George I. surmounting the steeple excited much criticism." He adds an epigram to which it gave rise, printed in a sixpenny book for children about 1756. Noble, in his continuation of Granger, states that the statue was erected by William Hucks, M.P. for Abingdon, and afterwards for Wallingford, who was Brewer to the Household, and who appears, he says, to have been "a very honest and a very loyal man: that he might make the latter appear most conspicuous, he placed the statue of the king,

George I., upon Bloomsbury steeple." Noble adds a satirical epigram on the statue, made by a wag at the time of its erection. It is probably to one of the epigrams mentioned that a writer in the *Penny Cyclopædia* refers under the article "Hawksmoor," the architect of Bloomsbury Church. After quoting Walpole's dictum, that the steeple is a "masterstroke of absurdity," he proceeds to defend the architect, and adds that the statue "gave rise to a paltry epigram, that had perhaps quite as much influence in exciting a prejudice against the structure as Walpole's dictum." This writer repeats the common mistake that the statue is that of George II. Assuming Noble's statement with regard to the donor of the statue to be correct, it is rather remarkable that Hucks should thus have honoured the deceased, instead of the reigning sovereign, unless on the accession of George II. he had been deprived of the office of Brewer to the Household. H. P. D.

CHESS AMONG THE MALAYS (5th S. vi. 346.)—The invention of chess in India, regarding which MR. GALTON appears to be uncertain, is a fact completely demonstrated by my late esteemed friend and brother chess-player, Prof. Duncan Forbes, of King's College, London, in the early chapters of his *History of Chess*. From India as a centre, the game of chess has been diffused over a great portion of the world. Westward of Hindostan, it was brought to Persia in the sixth century of our era. There it became known to the Arabs, who took it with them, and planted it in the sacred cities of Mecca and Medina. From thence it passed to Syria and the Byzantines of the lower empire, who received it in the seventh century. From Constantinople it was, by various channels, gradually spread over Europe, and carried by the Varangians, the disbanded body guards of the Byzantine emperors, to Scandinavia, and the peoples of the North. From the land of its birth, chess found its way eastward to Burmah, Tibet, Siam, China, and Japan; south-eastward to Malacca, Sumatra, Java, and Borneo. One proof of the Indian origin of Malayan chess, I may mention, is its nomenclature.

"The terms *gajah*, *chatur*, *rāja*, and *mantri*," writes Prof. Forbes, "are Sanskrit. *Kūda*, horse, and *Tēr*, a chariot, are Tamil. *Bidak*, *baidak*, or *beidak*, together with *mat* and *tammāt*, are pure Arabic. The only Persian word in the whole list is *saā* (for *Shāh*), and that happens to be the word always used by the Arabs to denote the 'Chess King,' and the term 'check.'"

The intercourse established of late years between Japan and the outer world has made us acquainted with the mode of playing chess in that country, which differs materially from other varieties of this ancient pastime. The game is there called *Shogi*, and the board consists of eighty-one squares,

* *History of Chess*, p. 271.

instead of our sixty-four. It is a favourite recreation with all classes, holding much the same position as draughts in Great Britain. The pieces occupy three lines on either side, in place of the ordinary two. Those on the first line are *Yari*, or spear; *Keima*, or horse, identical with the knight; *Gin*, silver; *King*, gold; and *Ou*, king, in all respects the same as our potentate. On the second line are only two pieces, *Hisha*, a chariot, which moves similarly to a rook, and *Kaku*, a corner or angle, which traverses the board diagonally, like our bishop. The *Fu*, or pawns, nine in number, are stationed on the third line.* From their proximity to China it appears to me extremely probable that the Japanese, by some means or other, obtained chess from the Celestials, who have been from time immemorial ardent cultivators of it. I am the more inclined to this opinion on account of some points of resemblance which exist between the Chinese game and that of Japan. It is called, for instance, by the Japanese "a game of mimic warfare," and, as Capt. Hiram Cox states in his interesting paper on chess in Burmah and China, in the *Asiatic Researches*,† the Chinese designate chess *Choko-choo-hong-ki*, literally, "the play of the science of war."

HUGH A. KENNEDY.

Junior United Service Club.

"PEDACII DIOSCORIDÆ ANAZARBEI DE MEDICA MATERIA... Coloniae, opera et impensa Joannis Soteris, anno M.D.XXIX. mense augusto, fol." (5th S. vi. 347), is a very rare book, but I do not think it to be valued at a high price. It must have fourteen preliminary leaves and 753 pages. Very often "*Hermolai Barbari... in Dioscoridem collariorū libri quinque... Coloniae, ap. Joan. Soterem, 1530,*" fol., of seventy-eight leaves and a frontispiece, is bound with it. The first edition of *Pedacii Dioscorides* was published (Græce) in 1499, Venetiis, apud Aldum Manutium, fol., along with *Nicandri Theriaca et Alexipharmaca*. Another edition, in Greek also, cur. Fr. Asulani, appeared in 1518, Venetiis, in ædibus Aldi, small 4to. The best modern edition has been given by C. Sprengel, Leipzig, 1829-30, 2 vols., 8vo. There is a French translation by Martin Mathée (Matthæus), Lyon, Thibault Payan, 1559, 4to., platea. Matthioli (P. A.) was the author of *Commentarii in sex libros Pedacii Dioscoridis Anazarbei de medica materia*. The best editions of this commentary, once famous, are Venetiis, ex. off. valgrisiæ, 1565, fol., plates; Venetiis, 1583, fol.; Basilee, 1598, fol. It was translated into French by J. Desmoulins, Lyon, 1579, fol., and by Ant. du Pinet, Lyon, 1680, fol.

It is thought that the books vi., vii., and viii.

* *Vide Japanese Chess*, by Mr. W. B. Mason; *Westminster Papers*, vol. viii. p. 68.

Vol. vii. p. 489.

of *Medica Materia*, which treat of poisons, are not really the work of this Greek physician, who lived in the first century of the Christian era, and has left also a treatise on botany, which for a long time enjoyed a very high reputation.

HENRI GAUSSERON.

Ayr Academy.

This edition, says Brunet (*Manuel*, ii. 734), is more rare than *recherchée*, and, though sold for twenty-three francs at Jussieu's sale, produced only four francs at Huzard's. In itself it would not seem worth much, unless the MS. notes should give this copy some additional value.

W. E. BUCKLEY.

"LAWLESS COURT" (5th S. vi. 409).—The answer respecting the old manorial court held at Rochford, in Essex, is best given by referring to that curious book, Cowel's *Law Dictionary*; or, *Interpreter of Words and Terms used, either in the Common or Statute Laws of Great Britain, and in Tenures and Jocular Customs*, of which the first edition was printed at Cambridge in 1607. Under the title "Lawless Court," Cowel has:—

"On Kingshill, at Rochford, in Essex, on Wednesday morning next after Michaelmas Day, at cock-crowing, is held a court, vulgarly called Lawless Court. They whisper, and have no candle, nor any pen and ink but a coal (i.e. a piece of charcoal to write with); and he that owes suit or service, and appears not, forfeits double his rent for every hour that he is missing. This court belongs to the honour of Raleigh and to the Earl of Warwick, and is denominated Lawless because held at unlawful or lawless hours. The title of it in the Court Rolls runs thus:—

Curia de Domino Rege
Dicta sine lege,
Tenta est ibidem
Per ejusdem consuetudinem,
Ante ortum solis
Luceat nisi polus,
Senescallus solus
Nil scribit nisi colis,
Toties voluerit
Gallus ut cantaverit,
Per cujus soli sonitus
Curia est summonita:
Clamat clam pro rege
In curia sine lege,
Et nisi cito venerint
Citius pœnituerint,
Et nisi clam accedant,
Curia non attendat,
Qui venerit cum lumine
Errat in regimine,
Et dum sunt sine lumine,
Capti sunt in crimine,
Curia sine curâ,
Jurati de injuriâ.

A piece of Latin doggerel, which has been freely turned into this English jingle:—

This court of our Lord the King
Held without law, or anything
But custom old, before sunrise
And while the stars are in the skies:
No pen and ink the steward uses
But rather ends of charcoal chooses.

The court is summoned by cock-crow,
No other summoning they know.
He whispers all the king's demands
Upon their persons and their lands,
And unless they soon appear,
Soon they find they have much to fear,
And unless they quickly meek in,
They will find the court up breaking.
Whoever comes and brings a candle
This court's rules don't understand well;
But while they sit in darkness blinking,
The dues are paid with money chinking;
Careless court, and ill-used suitors
Paying in this way their pewters."

An account of this court is also to be found in Blunt's *Jocular Tenures*, the best authority on such matters, of which a new edition has recently been published by Mr. Hazlitt. V. F. P.

MR. COOKE will find a very full and particular account of everything connected with this court, and of its being held on October 13-14, 1868, in the *Proceedings* of the Society of Antiquaries of London, vol. iv., Second Series, pp. 172-182, by the late eminent antiquarian, W. H. Black, Esq., F.S.A. SAMUEL SHAW.

Andover.

"THE DOG'S MEAT MAN," TUNE "WHITE COCKADE" (5th S. vi. 410).—

"In Gray's Inn Lane not long ago
An old maid lived a life of woe;
She was fifty-three, with a face like tan,
When she fell in love with the Dog's Meat Man.
She very much liked this Dog's Meat Man,
He was a good-looking Dog's Meat Man;
Her roses and lilies were turned to tan
When she fell in love with the Dog's Meat Man.

Every morning he went by,
Whether the weather was wet or dry;
And right opposite to her door did stan',
And cried 'Dog's meat,' did the Dog's Meat Man.
Then her cat would run out to the Dog's Meat Man,
And rub against the legs of the Dog's Meat Man;
Then he took up his barrow, and away he ran,
And cried 'Dog's meat,' did the Dog's Meat Man.

One day she kept him at her door
A-talking half an hour or more,
For you must know this was her plan
To get a good look at the Dog's Meat Man.
'If I'd a five pound note,' said the Dog's Meat Man,
'I'd set up a tripe shop,' said the Dog's Meat Man,
'And I'd marry you to-morrow'; she admired the
plan,
And she lent a five pound note to the Dog's Meat Man.

The very next morning he was seen
In coat and breeches of velveteen,
To Bagnigge Wells she went in a bran
New gown, and she walked with the Dog's Meat Man.
She had biscuits (sic) and ale with the Dog's Meat Man,
And she walked arm in arm with the Dog's Meat Man,
And all the people that round did stan'
Said, 'My eye, what a dandy is the Dog's Meat Man!'

Next morn she at her door did stan'
To keep a look out for the Dog's Meat Man;
But he never comed, and she then began
To think that she was diddled by the Dog's Meat Man.

So she went out to look for the Dog's Meat Man,
But she couldn't find the Dog's Meat Man;
Some friends gave her for to understan'
He'd a wife and seven children had this Dog's Meat Man.

So she went home in grief and tears,
All her hopes transformed to fears,
And her hungry cat to mew began,
As much as to say, 'Where's the Dog's Meat Man!'
She couldn't help thinking of that Dog's Meat Man,
That cheating, good-looking Dog's Meat Man.
So you see in one day's short span
She lost her heart, her five pound note, and the Dog's Meat Man."

EMILIUS RALPH NORMAN.

Melton Mowbray.

FLEUR-DE-LIS will find "The Dog's Meat Man" in the second vol. of *The British Minstrel*, published by Sherwood & Co., Paternoster Row, 1827. H. H.

"HERB JOHN" (5th S. vi. 328).—Does not this refer to the goat-weed (genus *Ægopodium*, from the supposed resemblance of the leaves to the foot of the goat), which was known as Herb Gerarde, from John Gerarde, the old botanist? If so, the allusion of Charles II. is clear, viz., that Lord Hereford was cloven footed, otherwise the d—l, and not to be trusted. W. PHILLIPS.

EURIPIDES (5th S. vi. 325).—But Ainsworth and Lord Brongham were not so completely wrong after all. There is ancient authority for the long *ι* in Euripides. Forcellini has:—

"Pænultima fere corripitur. Produciatur a Siden. *Carm.* xxiii. v. 127: 'Cæment Sophocles et Euripides.' Adde *Carm.* ix. v. 235."

ED. MARSHALL.

In my Ainsworth, also edited by Thomas Morell, new edition, 1773, Euripides has both the *ι*'s short. It is easy to see how the second *ι* came to be marked long; the accent being on the penult, it is pronounced as if long. A Greek would pronounce the name Euripides, or rather Evripides. All Greek names ending in *ides* are accented on the penult.

E. LEATON BLENKINSOPP.

FEATHERS (5th S. vi. 347).—The allusion to feathers at the above reference reminds the undersigned of an epigram read some forty-three years or so ago, but where has vanished from the tablets of memory. It was something as follows:—

"'Wit is a feather,' Pope has said,
And females never doubt it;
For those who've least within their (the) head
Display the most without it."

R. & —.

THE "ILLOGISMS" OF THE FRENCH LANGUAGE (5th S. vi. 360).—Your list of "illogisms" of the French language is a very good and curious collection. You will probably have noticed that in a

large number of the sentences quoted (nine out of twenty-three), the difficulty lies in the pronunciation of the letter *t*, which is now sounded like *s* ("les portions"), now like *t* ("les portions-nous"). It may interest your readers to learn that a very ingenious plan has been proposed to solve this difficulty, which occurs in so many words. This is to put a cedilla under the *t* when it is to be pronounced like *s* or *ç*. But I cannot say that there seems to be any chance of this very simple innovation being adopted.

A. BELJAME.

Paris.

MADAME D'ARBLAY'S "DIARY" (5th S. vi. 406.)—On referring to the *Peerage* I find that the second wife of the Hon. Stephen Digby—the Miss Fuzilier of the *Diary*—was Charlotte Margaret, daughter of Sir Rob. Gunning, K.B. His first wife was (Lady) Lucy (Strangways), daughter of the first Earl of Ilchester. I would also point out that Miss P——, companion to Mrs. Delany, was that lady's great niece, Miss Port, afterwards Mrs. Waddington, of Llanover (*Memoirs of Dr. Burney*, iii. 91). The identification of four persons mentioned in the *Diary* under fictitious names or by blanks is, I think, satisfactorily established, and I hope others will be added.

CHARLES WYLIE.

I find, on the fly-leaf of a copy of the *Diary* which belonged to a lady who died some years ago, notes in her handwriting to the effect that "Mr. Turbulent" was M. de la Guiffardière, German Reader to the Queen and the princesses; "Miss Fuzilier" was Margaret, daughter of Sir Robert Gunning; she became the second wife of "Mr. Fairly" i.e., Hon. Stephen Digby; and that "Col. Well Bred" was Col. Greville. I wonder if he was uncle to the author of the *Greenville Memoirs*.

M. C. B.

Many years ago, when I first read this *Diary*, it was always said that Mr. Fairly was the writer's name for Col. Stephen Digby, and that the "Miss Fuzilier" whom he married (and who was his second wife) was Charlotte Margaret Gunning, eldest daughter of Sir Robert Gunning, Bart. The name *Fuzilier* was doubtless given in playful allusion to the lady's real name, *Gunning*. The reason why Miss Burney concealed her friend Mr. Fairly's real name of Digby appeared to me to be that the feeling towards him on her part was somewhat deeper than friendship, and some questions asked her and comments made to her by Queen Charlotte on this subject (see *Diary*) confirm this impression.

LINDIS.

IRETON THE REGICIDE (5th S. vi. 287, 334, 377, 390, 429.)—I am quite content to let the facts stated in my former article (p. 390) stand against the opinions of Mr. WHITE (p. 430). Nothing

that he says weakens their force, or in the slightest degree strengthens the opposite theory. The only authority quoted by him, viz., the Rev. William Betham, is, as MR. WHITE ought to be aware, notoriously almost, if not quite, as untrustworthy as his predecessor, the Rev. Mark Noble, whom he evidently merely followed; and the other authorities which he cites, but does not quote, merely followed them, MR. WHITE himself bringing up the rear.

Two misrepresentations in MR. WHITE's article demand my attention. He says that the conclusions I have formed "appear to be based upon the assumption that, because Mary Ireton was called Fleetwood, she was the daughter, and not the step-daughter, of General Charles Fleetwood." Now, I formed my opinions upon no assumption whatever, and assumed nothing whatever; but I expressed my belief, as I express it now, that when, at an interesting crisis in the life of the young lady in question, and on an occasion when the legal establishment of her identity was absolutely necessary, it was solemnly sworn that she was the daughter of Charles Fleetwood, as it had been twice before sworn that the daughters of Ireton were Fleetwood's step-daughters, such positive legal evidence outweighs overwhelmingly the mere conjecture of such an irresponsible authority as the Rev. Mark Noble.

Again, MR. WHITE "cannot help thinking that COL. CHESTER is in error, in 4th S. ii. 600, in raising a doubt that General Fleetwood's third wife was Dame Mary Hartopp." This is really too bad. I had flattered myself that, on the contrary, on that very page I had put that doubt, raised by somebody else, forever at rest, by being the first to give the marriage allegation, and the date and place of the marriage, to the world.

JOSEPH LEMUEL CHESTER.

In my note at p. 429 I find I have committed an error in stating that General Fleetwood's third wife was the widow of Sir Thomas instead of Sir Edward Hartopp. I cannot imagine how I could have made the blunder, as the rough notes from which I penned the article are very plain. I should not have noticed it except for some collateral questions put to me by your valued correspondent, MR. EDWARD SOLLY.

GEORGE WHITE.

St. Briavel's, Epsom.

HARRY OF MONMOUTH, &c. (5th S. vi. 429.)—*Henry V.*—Redmayne's description (condensed):—

"Head spherical; broad forehead; hair brown, thick, and smooth; nose straight; face becomingly oblong; complexion florid; eyes bright, large, and subrufus [auburn], dove-like when unmoved, but fierce as those of a lion in his anger; teeth even and white as snow; ears graceful and small; chin divided; neck fair, of a becoming thickness throughout; cheeks part rosy, part of

delicate whiteness; lips vermilion; limbs well formed, and firmly knit."

(Cole's *Memorials of Henry V.*, Introduction, p. xxxv.) This is the portrait of an eye-witness. For costume, consult Harl. MS. 1319.

Samuel Pepys.—Dark blue eyes. (Portrait, National Portrait Exhibition, 1866.) Mr. Pepys set up a periwig, Nov. 3, 1663, in his thirty-second year.

Mrs. Pepys.—

"My wife being dressed this day in *fair hair* did make me so mad that I spoke not one word to her, though I was ready to burst with anger."

(*Diary*, May 11, 1667.) Remembering that Mrs. Pepys's father was a Frenchman, may it not be reasonably supposed from this that she was dark? My edition of the *Diary* gives her portrait, by Hales (which Pepys pronounced "very like"), but does not state where the original may be seen.

HERMENTRUDE.

"FIAT JUSTITIA, RUAT COELUM" (4th S. i. 94; ix. 433; 5th S. iv. 339; v. 111.)—This famous saying has often been the subject of controversy, and so lately as last year an inquiry as to its origin appeared in "N. & Q.," along with a curious paragraph upon the subject copied from the *Guardian* of the same week. At the last reference, MR. MARSHALL has correctly pointed out that the sentence, "Fiat justitia, et perat mundus," was the *Wahlspruch*, or motto, chosen by the Emperor Ferdinand I. He reigned from the abdication of Charles V. in 1558 to 1565; but he had been elected King of the Romans at Cöln, and crowned at Aachen, in 1531. If I am correct in supposing that the choice of the *Wahlspruch* was made upon election, this would give an earlier date to it than that (1553) assigned in the *Guardian's* paragraph to the quotation, "Fiat justicia ruat mundus." It is possible that the phrase may have been already a well-known one when it was chosen by Ferdinand. Another reading of it is, "Fiat justitia, aut perat mundus."

JOHN WOODWARD.

Montrose.

OLIVER GOLDSMITH (5th S. vi. 347, 397.)—In reference to this anecdote, the probability of which has often been questioned, see Prior's *Life of Goldsmith*, 1837, vol. i. p. 47. He says of it:—

"Mrs. Hodson heard the story early in life, which could scarcely have been told without some foundation; and the late Sir Thomas Featherston, whose grandfather was the supposed landlord, remembered, when questioned, something of the anecdote."

That Sir Thomas remembered the story as a family tradition, Prior gives on the authority of the Rev. John Graham, Rector of Tamlaghtara, Londonderry (author of the *Annals of Ireland*, &c.).

EDWARD SOLLY.

I think there can be little doubt that the personal adventure upon which Goldsmith afterwards

founded his ever-charming comedy, *She Stoops to Conquer*, is really true. Both Mr. Forster and Washington Irving tell the story in their respective lives of the poet; and, although Mr. Forster says of it "if true," he appears to believe it. It happened in 1744, when Goldsmith was sixteen years of age. Both Forster and Irving, however, say—which the writer in the Newcastle paper quoted by Mr. W. G. BLACK does not—that the future poet was sent to the gentleman's house as an inn by a notorious wag as a practical joke. It will be remembered that Hastings and Marlow are "japed" in the same way by the hopeful Tony Lumpkin in the comedy above mentioned. One can certainly hardly imagine a more ludicrous incident than the mistaking a gentleman's house for an inn, and conducting oneself accordingly. Was it not that most inveterate of practical jokers, Theodore Hook, who once pretended to mistake a large flower vase, outside a gentleman's house, for the sign of an inn, and, entering the house in the coolest manner, seated himself, and, addressing the astounded owner as the landlord, told him to bring him a pair of slippers?

JONATHAN BOUCHIER.

CURIOUS ERRORS CAUSED BY HOMONYMY (5th S. iv. 483; v. 155, 211; vi. 111, 199, 219, 237.)—M. BELJAME asks me to give another example of a Lat. short *o* producing in French *two* syllables. I was about to reply that the *o* in *hora* is long, as in *opa*, when I was forestalled by another correspondent. I would also remark that there are no immutable or unexceptional laws relating to the transfer of words from one language to another. Had *hora* been short instead of long, I would have compared *bœuf* and *bien* with *bœv-is* and *bēna*. Further, it is one thing to translate *augurium* by *eur*, and another to derive the latter from the former. Looking at *homo*, which in old French first became *home*, *hom*, before it became *om*, and finally *on*, I should say that *heur* was more probably an earlier form than *eur*, *eur*.

R. S. CHARNOCK.

Junior Garrick Club.

REMINISCENCES OF STOURFIELD (5th S. vi. 261, 281.)—Allow me to correct an error on p. 262: "Of the latter (daughters), one was Mrs. (not Lady) Jessop." She was Lady Anna Maria Jessop; being the daughter of an earl, she bore the title of courtesy. I remember her very well; she lived near Gibside, in one of her mother's mansions. As a boy, I used to see her every Sunday drive to Whickham Church. In those days I used to hear many stories of Stoney-Bowes and his doings; amongst others that he carried off Lady Strathmore in a sack before him on horseback. He was a handsome man and of good address.

E. LEATON BLENKINSOPP.

ANGUS EARLS (5th S. vi. 206, 334).—R. C. W. says that the word "of" should never be omitted after "earl," except in the rare cases where the title and family name are the same. This statement is not borne out by fact, e.g., we have Earls Beauchamp and Granville, where the family names are Lygon and Leveson-Gower respectively; and, on the other hand, we have the Earl of Coventry, where the family name is Coventry. There must be some other solution. G. P. Cannes.

NEW ZEALANDER IN LONDON (5th S. v. 45, 214, 338; vi. 311).—It may not be useless to give a distinct reference to the two authors who chiefly worked out this idea. The original thought is no doubt older.

1. Mercier, Louis Sebastien, 1770: *L'An Deux Mille Quatre Cent Quarante*, written, as the author states, in 1768; first published at Amsterdam in 1770; and a second time s.l., but probably at Paris, in 1786. Between these two editions there were several spurious ones, which the author wholly repudiates.

2. Lyttelton, 1771: *Poems* by Thomas, second Lord Lyttelton, published after his death, in 1780, and partly disowned by his executors. The poem in question is called *The State of England* in 2199, "In a letter from an American traveller, written from the ruinous Portico of St. Paul's," and is dated March 21, 1771. Whoever really wrote it, it was clearly founded on Mercier's book.

3. Walpole, Horace, 1774: Letter to Sir Horace Mann, dated Nov. 24, 1774. It is pretty certain that Walpole had seen Mercier's book, and more than probable that he had read Lyttelton's poem.

EDWARD SOLLY.

HERALDIC: THE CROSS OF ST. GEORGE (5th S. v. 48; vi. 334).—At the latter reference Brunet's *Royal Armorie* is spoken of as if it were a work of authority. I may be allowed to warn HIRONDELLE that it is full of inaccuracies, and of "fond things vainly invented." If HIRONDELLE and K. NORGATE can refer to the *Art Journal* for February, 1867, they will find at p. 149 an interesting paper by Mr. Boutell upon the subject of "The Armorial Insignia assigned to St. George," and the other national patron saints of these realms. The earliest instance of the use of the arms of St. George there given is derived from the inventory of the property of Humphry de Bohun, Earl of Hereford and Essex, drawn up in the year 1322, in which mention is made of "des armes de Seint George."

JOHN WOODWARD.

Montrose.

THE DEVIL OVERLOOKING LINCOLN (5th S. v. 510; vi. 77, 275, 415).—In 1689 appeared a broadside entitled *Sir Arthur Haslebrig's Meditations; or, the Devil looking over Durham*.

W. H. ALLNUTT.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 369).—

"Come, kiss me!" said Colin, &c.

The lines may be seen in *Poems, Original and Translated*, by the Rev. W. Shepherd, London, 1829, p. 95, where they are stated to be translated from the French; but the name of the author is not given. I transcribe the epigram:—

"Come, kiss me!" said Colin; I gently said, 'No!
For my mother forbids me to play with men so.'
Abash'd by my answer, he slid away,
Though my looks pretty plainly advised him to stay,
Silly swain! not at all recollecting—not he,
That his mother ne'er said that he must not kiss me."

H. P. D.

(5th S. vi. 410.)

"The silver streak of sea" should be "The streak of silver sea." This phrase was first applied to the Channel in an article by Mr. Gladstone in the *Edinburgh Review*, Oct., 1870. It was afterwards quoted by Col. C. Chesney in a military lecture, and by Lord Salisbury in the House of Lords.

A. S.

"A heavy blow and great discouragement."

In 5th S. i. 395, the first use of the phrase (according to your correspondent, M^s. C. Ross) was by Lord Melbourne, speaking on the Irish Tithe Bill. W. T. M.

(5th S. vi. 429.)

"Who never ate his bread in sorrow."

Carlyle's translation of Goethe's *Wilhelm Meister*—the old Harper's song. In the fourth line, for "heavenly powers," read "glorious powers." A. H. CHRISTIE.

H. H. is not correct in his quotation. The lines run thus:—

"Who ne'er his bread in sorrow ate,
Who ne'er the mournful midnight hours
Weeping upon his bed has sate,
He knows you not, ye heavenly powers."

They form the motto to the first book of Longfellow's *Hyperion*. As no reference is given, I have always imagined that they were by Longfellow himself, but in this I may very easily be mistaken.

EDWARD PHAEOCK.

[We add the original lines by Goethe (*Wilhelm Meisters Lehrjahre*, c. 13):—

"Wer nie sein Brod mit Thränen ass,
Wer nie die kummervollen Nächte
Auf seinem Bette weinend sass,
Der kennt euch nicht ihr himmlischen Mächte."

From the above it appears that Longfellow made a literal translation from Goethe, and that the word "heavenly" is justified by the "himmlischen" of the original version.]

Miscellaneous.

NOTES ON BOOKS, &c.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

Handbook to the Environs of London, Alphabetically Arranged. Containing an Account of every Town and Village, and of all Places of Interest, within a Circle of Twenty Miles round London. By James Thorne, F.S.A. In Two Parts. (Murray.)

Of this most useful, instructive, and often most amusing work, not the least characteristic is that the descriptions of places are "written in every instance from personal

examination and inquiry." As in the *Handbook for London* places within four miles are included, those localities are omitted from the *Enviros*, the limits of which include "the whole of Middlesex outside the capital, a large part of Surrey, Kent, Essex, and Hertfordshire, and smaller portions of Berkshire and Buckinghamshire." Mr. Thorne is justified in saying that the above district is unrivalled in scenes of historical interest and personal and literary associations—in existing palaces, manor houses, and mansions, and the sites of those which have been swept away—in abbeys and churches, the homes and graves of remarkable men—in beautiful and characteristic scenery—in collections of pictures and works of art—in national workshops and arsenals—and places of popular amusement and resort. With these subjects Mr. Thorne deals skilfully. He neither says too much nor too little about them. He has the rare power of condensing without losing the essence of what is worth knowing; and, in fact, he is something very superior to a mere compiler. The work has satisfactorily answered every test to which we have put it, and it is, in every sense of the word, emphatically a capital handbook.

The Jesuits: their Constitution and Teaching. An Historical Sketch. By W. C. Cartwright, M.P. (Murray.) A MORE remarkable book than the above on the subject of the Jesuits has never hitherto appeared. Our readers will remember Mr. Cartwright's striking articles in the *Quarterly*. This volume is a reprint and an enlargement of those sketches. It is written with unimpassioned impartiality, and may be confidently submitted to the study of every sincere member of the Church of Rome who, at least, does not approve of seeing their venerable pontiff the mere tool of a body of men who seek ends here described by means which Mr. Cartwright renders clear and intelligible. To use his own words, he shows the "teaching which at the present period of the nineteenth century, with the express approval of those who from Rome govern the Latin Church, is being studiously infiltrated into the minds of that preponderating majority amongst the Roman Catholic youth who are being trained under the influence of Jesuit tuition."

Old and New London: a Narrative of its History, its People, and its Places. Illustrated with numerous Engravings from the most Authentic Sources.—*Westminster and the Western Suburbs.* By Edward Walford. Vol. IV. (Cassell, Petter & Galpin.)

WE congratulate Mr. Walford and the publishers on the completion of their fourth volume of a series, the first two of which bear the name of Walter Thornbury. Mr. Walford has been very successful with Westminster, and he is about to take us with him through the suburbs. The illustrations are better than ever; many of them are as ably executed as they are interesting in subject. The work is not only one for a special public curious about London, but it may be recommended as peculiarly fitted for a gift, and as admirably suited for a prize-book. There is much to be learnt in the letter-press, and scarcely less in the illustrations (nearly two hundred in the present volume alone), which form one of its most attractive features.

"A BARD'S EPITAPH."—I am desirous of knowing where the original MS. of this poem of Burns can be seen. It is printed on pages 234-5 of the Kilmarnock edition of 1786. Any information regarding original MSS. of Burns, which may be made available for the new library edition of his works, will be esteemed.

WILLIAM PATERSON.

67, Princes Street, Edinburgh.

A CENTENARIAN.—A well-authenticated biographical notice appeared in "N. & Q." (5th S. iii. 144) of Mrs.

Elizabeth Coxeter, of Newbury. We have now to record her death, which took place on Monday last at Newbury. This venerable lady retained the full possession of her faculties till the day of her decease. She was born on Feb. 1, 1775, at Witney.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

MRS. SERRIS (5th S. vi. 340, 400, 418.)—MR. CHR. COOK writes:—"The Incumbent of St. Mary's, Islington, has sent me an official copy of her baptismal certificate, p. 83, which states that on September 6, 1821, 'Olivia, only daughter of the late Henry Frederick, Duke of Cumberland, by his first Duchess, was baptized in the church of St. Mary, Islington (No. 657), by the Rev. Mr. Denham.' The date of her birth in this document is April 3, 1772, but Mr. THOMS doubts the accuracy of this date. Her companion is described in the *Times* as 'a young fellow of not more than half her age.' Her name as an authoress appeared A.D. 1805. The printed certificates describe her as having been born at Warwick at 2.15 A.M. exactly, on April 3, 1772, having a large liver-coloured spot on her right ribs, baptized on day of birth, and on April 15 also."

H. R.—In *The Life of Marmaduke Rawdon, of York* (Camden Society, 1863), reference is made to a Roger Jaques who died in 1672, and who seems to have left a wounded heart behind him, as the following registry of burial shows:—"Buried in the church of St. Crux, December 30, 1683, Mrs. Eliz. Dawson, near Mr. Roger Jaques, whom she loved."

UNEDA.—It has been repeatedly shown that Bossy Rabutin's "Dieu est d'ordinaire pour les gros eccadrons contre les petits" was anticipated by the "Deos fortioribus adesse" of Tacitus.

L. S.—"The Great St. Bernard" (5th S. vi. 308, 435.)—In *Le Mont Blanc and Back*, a small book published some years ago by Mr. Walter White, are two chapters, descriptive and anecdotal, about the Great St. Bernard.

P. L.—A close translation of Milton's *Paradise Lost* into French blank verse was published in 1864. The clever translator was a M. Jean de Dieu.

ABRA.—Has not the list (like some others) previously appeared in a Church paper?

W. J. L. asks for something which will remove yellow stains, produced by damp or otherwise, from old books and engravings.

REV. A. B. STRETTELL (Canterbury).—We shall be happy to forward prepaid letters to the two correspondents referred to.

AN OLD SUBSCRIBER.—"Noscitur ex sociis"; proverb. Author unknown.

JOHN W. BONE.—MR. C. A. WARD (Mayfair) was the querist. See *ante*, p. 306.

E. F. BURTON.—A written description is necessary.

F. R.—Many thanks for the *Envoi*.

WM. PENGELLY.—Many thanks.

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Notes.

ANCIENT RECORDS.

I found the following entry in a thick manuscript folio of extracts from various public records, made in 1591 by some unknown person, and for an unknown purpose. The book formed part of the library of the late John Trenchard, Esq., of Weymouth, and now belongs to his nephew, Major Pickard, V.C. The occasion of the indictment appears to have been a riot of purely local character on the part of the socage tenants of Cotingham and neighbourhood, who resented the "hethning" ("mockery or contempt"—Halliwell) they suffered by assembling in a warlike manner, besieging the town of Kingston-upon-Hull, and destroying the neighbouring bridges. Some local antiquary may probably be able to tell us all about it, and provide a clue to the interpretation of certain obscure allusions and the inaccuracies, especially of the first verse, that have by frequent copying crept into the text.

I give below a complete copy of the entry as it stands:—

"Placita coram Domino Rege apud Eboracum de Termino Pasche Anno Regni Regis Ricardi secundi sexto decimo (An. 1392). W. CLOPSON.

Ebor. 37.

Quamplurimi de Cotingham et aliis villis circumjacentibus indictantur quod ipsi interligati fuerunt quilibet ad altrum sustinendum et manutenendum et querelas suas versus quocumque et quod modo *guerrino* obederunt villam de Kingston super Hull et pontes circumjacentes diruperunt. Ita quod nullus ire vel redire posset ad

dictam villam, &c., insuper fecerunt Rimam in Anglicis et dictam rimam publice apud Beverley proclamare fecerunt, &c. Rima sequitur in hec verba.

1.
In the Country hardwa we } withall for to
That in our soken shrewly should be } bake.

2.
Among you freers it is soe } whether they slepe or
And other orders many moe } wake.

3.
And yet will Ilke hel up other } both in wrong and
and mainetaine him als his brother } right.

4.
And also will [we] in stand and stoure } with all our
mainetaine our neighbour } might.

5.
Ilke man may come and gos } say you sikerly.
Among us both to and fro }

6.
But hethning will we suffer non } with what may he
neyther of hob nor of Jon } mery be.

7.
Ffor unkind we waire } any villen hethning.
If we suffred of lesse or maire }

8.
But it were quit double againe } to bide dressin.
and [to] accord and be full feyne }

9.
And in that purpose yet we stand } In what place it fall.
whoe soe doth us any wrong }

10.
Yet he might as weel } doe againe us all.
as, have I hap and he, }

Perdonantur xxvij en eis. Recordum continet iijj rotulas."

A reference to the original record would, I have no doubt, clear up many of the doubtful points and save a deal of learned criticism. It is a rare thing, I imagine, for a public record to contain a song, and one of comparatively harmless character such as this.

The nature of the "hethning" complained of is, I think, alluded to in verse No. 5, some refusal of a right of way, for which the destruction of bridges would perhaps be considered an appropriate vengeance.

Their banding together they justify in verse No. 2 by reference to the "freers and other orders many moe"; and their impatience "to bide dressin" (abide redressing) is asserted in verse No. 8. They wind up in verse No. 10 with "one and all" as their watchword.

The only important difficulties that seem worth alluding to are contained in the first verse, where "brake" (referring to their treatment of the bridges) ought possibly to be substituted for "bake," in which case the first line might mean "in the country are we banded together," which would lead naturally to the reference in the next verse to the practice of the friars in "heling up" (concealing or shielding) one another, &c.

However, I will not presume further to enlarge either on the probable meaning of phrases or the

use of archaic words, both of which subjects, if deserving of treatment, would be better left to your more experienced antiquarian readers.

THOS. B. GROVES.

Weymouth.

A SATIRE.

The following is from the scrap-book of my late paternal uncle, Mr. F., of South Shields. The title (if any) has apparently been sacrificed to accommodate the verses to the space in which they are inserted. Will any reader of "N. & Q." inform me who the characters are (or were), and who is the author? I transcribe the piece *in extenso* :—

I.

"In a certain old town
Of black diamond renown,
Which to name I am not in position,
In conclave are met.
A doubtful quartette,
That are known as the Ogre Commission;
I regret to make the admission,
Their motives are venal ambition
And to place their own selves
On some platform-built shelves
As the brain of a Great Opposition.

II.

You have seen soot-specks gather
On the froth we call lather
From a neighbouring chimney's igniting;
Even such were the chances
Placed these Sancho Panzas
At the head of the Ogre Commission.
With principles placarded vendition,
Without e'en a sigh of contrition,
I would have you beware
Of the craft and the snare
At the root of this Great Opposition.

III.

And while they are sitting,
'Tis only befitting
That we glance at each man's composition:
Here's the great Organ Grinder,
The English Pathfinder,
Always in a state of transition;
The man of profound erudition,
Now studying simple addition.
No madman is moonnier
Than J—the junior,
The head of the Great Opposition.

IV.

Here's the great Mr. Cork,
The Northumberland Turk,
Who is subjecting Pope to attrition;
The rhetorical star,
Who pronounces "Sir" *Sar*,
And mourns for our general condition.
Stick to thy original mission,
Abandon the Ogre Commission,
Lay Pope on the shelf,
And look after yourself,
Or, by Jove, there'll be Great Opposition.

V.

Here's the priestly McFie,
With his clerical tie,
A compound of cream and contrition,

From the land of oatcakes
And heretical rakes

Who are galloping down to perdition.
Yet McFie, with his look of submission,
Is as proud of his high position
As a peacock on rail
Of his rainbow-like tail—
Alack for the Great Opposition.

VI.

Here's the great double X,
The vulture who pecks
Any carrion he can for nutrition;
The knight of the riddle,
Who plays second fiddle,
The condor of all composition,
Whose profession is slang and sedition,
Who when snubbed sits in silent submission;
The bard from Hong Kong,
The Phoenix of song,
The tail of the Great Opposition.

X. X. X."

H. J. F.

Newcastle.

FOLK-LORE.

"Crowdy, Crowdy Kit!
Holiday yesterday, and so 'tis yet."

Thus little boys, in the West, were wont to cry out during their holidays, mimicking, at the same time, the action of a violin player, by drawing two small pieces of notched deal or other wood across each other. Mem., the cat, when quietly purring, was said to be "crowding." PROCU.

THE NETTLE.—There is a story told, in Scotland, of a mermaid in the Frith of Clyde, who called out, on seeing the funeral of a young girl who had died of consumption :—

"If they wad drink nettles in March,
And eat muggins in May,
Sae mony braw maidens
Wad not go to clay."

In Northumberland and elsewhere, where the children are stung by nettles, they instantly rub the place with a dock-leaf, repeating :—

"Nettle in, dock out,
Dock in, nettle out.
Nettle in, dock out,
Dock rub nettle out."

And, if well rubbed in, the charm is most efficacious. The nettle is also considered a cure for nettle rash.

W. T. HYATT.

Enfield, N.

BEES AND VISITORS.—"I thought there would be a caller to-day, because a bee fled into the house this morning; and that was a sure sign of a visitor." So said a servant in Rutland the other day. CUTHBERT BED.

CATERPILLARS POISONOUS.—When visiting at a farmhouse, in the neighbourhood of Box, during the last summer, whilst walking in a field I picked up a very pretty hairy caterpillar (woolly bear). A little boy, who was with me at the time, cried

out to me at once, "Drop it, drop it, or it will kill you," and ran off in considerable fear. Is the superstition of such a deadly quality in so harmless a creature common? F. A. EDWARDS.

THE ORDER OF BAPTISM IN BOY AND GIRL (5th S. vi. 323).—A similar superstition to that mentioned by H. J. is quoted in Hone's *Table Book*, pt. ii. p. 23, as prevailing in South Ronaldsay and Burray, two of the Orkney Islands. The minister, describing the manners of the inhabitants, says:—

"Within the last seven years he has been twice interrupted when baptizing a female child before a male child, who was baptized immediately after. He was gravely told that he had done very wrong, for the female child, having been first baptized, would, on coming to years of discretion, most certainly have a strong beard, and the boy would have none."

Huddersfield.

G. D. T.

A WHIT SUNDAY BABY.—

"On Whit Sunday (1821) a child was born to Pat Mitchell, a labourer. It is said that the child born on that day is fated to kill or be killed. To avert this doom a little grave was made, and the infant laid therein, with clay lightly sprinkled on it, sod, supported by twigs, covering the whole. Thus was the child buried, and at its resurrection deemed to be freed from the malediction."—*The Leadbeater Papers*, vol. i. p. 413.

ST. SWITHIN.

"JOHN CUT-HEAD IS COMING."—A crying child used to be told by nurses, in the West, that "John Cut-head was coming" (sometimes it was Jan Cut-head). The personage thus named was understood to be in the habit of cutting off the heads of children who persisted in noisy crying; and "already," it was sometimes added, "he has in the bag on his back a score of heads, lack nineteen"; where, in passing, we may note what a convenient vernacular term the purely foreign *minus* has displaced.

PROCUL.

WIFE-BEATING.—In some of the villages of Cambridgeshire it is the practice, when the neighbours are aware that a husband has beaten his wife, for them to get chaff and sprinkle it on the doorstep, and in front of the house of the said party. Every one in the village is then aware of what has happened, they knowing that chaff is the result of thrashing. HENRY C. LOFTS.

STATE POEMS.

(Continued from p. 442.)

Jack Presbyter's up, and hopes at one swoop, C. 313.
James our great Monarch is Crown'd with all Glory, C. 271.

Jenny my blithest Maid, C. 312.

Jecky as weel' compleat our bliss, C. 313.

John Dryden Enemies had three; H. iii. 379; I. 536.

Joy to Great Cæsar, C. 300.

Julian, in Verse, to ease thy wants, I write, H. iii. 141; I. 421.

Jure et Amore tui modo spes, nunc gloria regni, H. i. 3, 241.

Just as the Mist of Errour fled, C. 366.

Justitiæ Defensor eras, Defensor Honesti; H. ii. 404.

Keep to the Church, while yet you may, F. 169.

King James say the Jacks, as other Kings do, H. iii. 374; I. 534.

Last night, when I myself to sleep had laid; F. 25.

Last Sunday by chance E. i. 11; F. 42; H. iii. 290.

Last year in the Spring, the Life of the King H. ii. 324.

Lay by your Reason, Truth's out of Season; C. 100.

Let Ancients boast no more, H. i. 3, 239; I. 265.

Let Baxter teach Sedition, C. 142.

Let Cæsar live long, and his Temper abide; C. 326.

Let Cannons roar from sea to shoar, C. 177.

Let Cynicks bark and the stern Stagyrte E. iii. 25; F. 113.

Let God's unerring Providence protect A. 130.

Let Mighty Cæsar not disdain to view H. ii. 402.

Let Musick cease; yet let true Subjects Sing B. 344.

Let noble Sir Positive lead the Van, H. iii. 330.

Let Oliver now be forgotten, C. 1.

Let Pickering now be forgotten, C. 3.

Let the Moors repine, their hopes resign, C. 114.

Let the Trumpet sound, and the Glass be Crown'd C. 333.

Let the Whigs repine, and all combine, C. 110.

Let the Whigs revile, and Tories smile, C. 112.

Let wine turn a Spark, and ale huff like a Hector, C. 58.

Lewis of France hath been the Protestants Scourge, D. ii. 18; H. iii. 215.

Like the vain Curlings of the watry Maze, H. iv. 245.

Lion of War, whose Roar the Dutch dismayd, H. i. 3, 10.

Listen a while, and I'll tell you a Tale C. 146.

Listen (if you please) a while, C. 198.

Long aw'd with Modesty and conscious Fear, G. 67.

Long did Nassau his Belgick Valour try, H. iv. 10.

Long has great Lewis form'd the vast Design, H. iii. 397; I. 544.

Long our divided State H. iii. 357.

Long time had Israel been disused from Rest, H. ii. 1; I. 277.

Lo! now confused Heaps only stand A. 24.

Look how the country Hobbs with wonder flock A. 128; H. iv. 379.

Look up! Base Croaking Zealots of the Age B. 322.

Lo! what a Chaos this unhappy Fall, A. 26.

M— Ninneys case looks desperate D. ii. 19.

Madam, once more, the obsequious Muse, H. ii. 414.

Magne Leo, qui Marte potes; Germania vires, H. i. 3, 9.

Maids need no more their Silver P—P— scour, H. i. 3, 215; I. 257.

Make room for an honest Red coat, C. 336.

Marriage! the greatest Cheat that Priesthood e'er contriv'd, G. 159.

Martilla's prudent, wise, discreet, H. iii. 453.

May all be benighted and never see day, C. 181.

May Blood of Innocents no more disgrace B. 78.

Melinda, who has never been G. 232.

Methinks I see our Mighty Monarch stand, H. i. 3, 43; I. 186.

Methinks I see you newly risen, H. i. 164; I. 130.

Midst pretty tricks, and quaint device H. ii. 309.

Mortality wou'd be too frail to hear, E. ii. 25; H. i. 177.

Mountown! thou sweet Retreat from Dublin Cares, H. iv. 33; I. 584.

Musick has learnt the Discords of the State, H. iii. 455; I. 563.

Must I with patience ever silent sit, H. i. 3, 32; I. 184.

My bony dear Shony, my Crony, my Hony, C. 275.

My Fleets, my Castles, and my Towns, G, 82.
 My Friend will very shortly be in Town, G, 21.
 My Landlord underprop't his House some years, A, 86;
 G, 284.
 My Petition, good People of A—m, hear, H, iv. 118.
 My Ravish'd Muse in such bright Mazes dance, B, 369.
 Myrtilla lov'd by e'ry Swain I, 591.
 My Tap is run; then Baxter tell me why B, 196; H,
 ii. 119; I, 330.
 Nan and Frank, two quondam Friends, H, ii. 122; I, 333.
 Nay Painter, if thou dar'st design that Fight, E, iii. 9;
 H, i. 24; I, 21.
 Near Epsom, at the King of B—tams Marriage, G, 31.
 Near Hampton Court there lies a Common, E, iii. 5; H,
 i. 5, 62; I, 191.
 Near Holborn lies a Park of great Renown, H, i. 147.
 Near Isis Spring, the Muses poor Retreat, H, iv. 289.
 Near to the Rose where Punks in numbers flock, H, ii.
 374; I, 486.
 No longer blame those on the Banks of Nile, G, 268.
 No Name, because you can't write well? a Fist B, 159;
 No, not one word, can I of this great Deed, A, 111.
 No! Sacred Pages, never more repine, H, iv. 34.
 No sooner doth the aged Phenix dye, B, 189.
 Not all the Threats or Favours of a Crown, E, i. 1;
 F, 1; H, i. 5, 111; I, 200.
 Not, Celia, that I am more just, H, iii. 438.
 Not Hell itself, nor Gloomy Fate, can save F, 51; H,
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 Nothing thou Elder Brother, Eve to shade, A, 126.
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 Now does the glorious Day appear, F, 223.
 Now had Apollo heard in Verse and Prose G, 304.
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 Now is the time, acquit yourselves like Men, D, ii. 18;
 H, iii. 214.
 Now Lewis, all thy numerous Trophies boast, H, ii. 239.
 Now Loyal Tories may Triumph in Glories, C, 99.
 Now, now King James of high Renown, C, 221.
 Now, now my Love, the greatest oath that is: C, 304.
 Now, now the Antichristian Crew C, 10.
 Now, now the bad old Cause is Tapt, C, 12.
 Now, now the Plot is all come out, C, 8.
 Now, now, the Prince is come to Town, E, i. 19; F, 69;
 H, iii. 280.
 Now, now the Tories all shall stoop, C, 6.
 Now, now too weak alas! I find our Cause C, 348.
 No wonder Winds more dreadful are by far H, iii. 406;
 I, 552.
 Now Painter try if thy skill'd hand can draw, H, i. 5,
 45; I, 188.
 Now, Reader, tell me, if you can, B, 187.
 Now the Plotter and Plots are confounded, C, 154.
 Now the Reformer of the Court and Stage, H, i. 261.
 Now the Tories that Glories in Royal Jemy's return, C,
 87.
 Now the Traytor, King Hayter, C, 90.
 Now to be silent, or to write in Prose, B, 249.
 Now with a better Face Affairs appear, H, i. 5, 11; I,
 173.
 Now York again Shines in our Sphere, B, 55.
 Occasionally as we discour'd of Queen, and Church, H,
 iii. 390.
 Ods hearty Wounds, I've not to plowing, C, 303.
 Of a hectoring Bully E, ii. 21; H, iii. 282.
 Of a Just King, the Pow'rful words declare B, 243.

Of all dissembling Gypsies, thou the worst, G, 180.
 Of all the Cheats and Shams that of late H, ii. 197.
 Of all the grain our Nation yields B, 35; H, ii. 113;
 I, 328.
 Of all the Plagues Mankind possess, H, ii. 152; I, 350.
 Of all the Wonders since the World began, H, i. 5, 35.
 Of a tall Stature, and of Sable Hue; D, ii. 8; H, i. 97;
 I, 89.
 Of Chinias and Damets sharper Fight G, 22.
 Of Kings renown'd and Mighty Bards I write, H, ii.
 229; I, 374.
 Of monsters fell, and wondrous Wights, H, iv. 256.
 Of Oates new thrash't at Tyburn, take a Pound, E, ii. 25;
 H, iii. 256.
 Of old, the very name of Drake H, iv. 127.
 Of Ramblings and Follies you oft have been told, H, iv.
 460.
 Of the old Heroes, when the Warlike Shades H, i. 79;
 I, 73.
 O Glory! Glory! who are these appear? E, ii. 12; F,
 145; H, iii. 241; I, 442.
 Oh are you come? 'Tis more than time, E, ii. 15; F, 195;
 H, iii. 302.
 O Harry, canst thou find no subject fit, H, ii. 255;
 I, 477.
 Oh happy Soyl! unhappily possess, B, 57.
 Oh Heavens! the weakness of my unkind Father, H,
 iii. 212.
 Oh Heavens! we have signs below, D, ii. 11; H, iii. 164.
 Oh stend it once again; will Titus come? B, 123.
 Oh stupendious Comick Fate, C, 231.
 Oh that sh' had liv'd in Cleopatra's Age, H, iii. 132;
 I, 418.
 Oh, the mighty Innocence of Russel, Bedfords Son!
 C, 136.
 Oh the Plot Discoverers! C, 169.
 O last and best of Scots! who did maintain H, iii. 337;
 I, 474.
 Old Chiron thus Preach'd to his pupil Achilles, C, 372.
 Old Jemmy is a lad C, 20.
 Old Reverend Tripes Guardian of the Law, E, i. 8 [see
 Hail Reverend].
 Old stories of a Tiler sing, E, i. 21; F, 61; H, iii. 300.
 Old stories of State grow now out of Date, C, 108.
 Old Tony's Fled, from Justice gone, C, 158.
 Old Westminster, the seat of Kings, whose Law G, 98.
 O matchless Genius! whose exalted Lays H, iv. 80.
 O murder! murder! let this Shreik fly round, A, 33.
 On a day of great Triumph, when Lord of the City H,
 iii. 338.
 Once how I doated on this Jilting Town, H, i. 190; I,
 141.
 Once in a certain Family, H, iv. 430.
 Once more a Father and a Son fall out E, ii. 31; H, i.
 215; I, 158.
 Once on a time, the Doctor did swear, C, 66.
 Once on a Time the hands and feet H, ii. 77.
 One day I heard a zealous shout, B, 174.
 One fatal day a Sympathetick Fire, H, ii. 261.
 One whole piece of the Dutchess of Cleveland's H, iii.
 77.
 On my hard Fate as late I pondring lay, H, ii. 378.
 On Saturday night we sat late at the Rose, E, i. 18; F,
 66; H, iii. 225.
 O Patriots Renown'd, open your Eyes, H, iii. 38.
 O Poland Monster of our Isle C, 295.
 O Solitude my sweetest Choice, H, i. 5, 229.
 Others below the Dignity of Rhyme, H, iii. 369; I, 530.
 Our Church alas! as Rome objects, does want H, iii.
 2; I, 385.
 Our Glorious Realm, o're all the Earth Renown'd, F,
 214; H, i. 5, 174.

Our hearty thanks we humbly pay H, iv. 429.
Our History reckons some Kings of great fame, F, sup-
17.

Our Oates last week not worth a Groat, C, 254.
Our Priests in Holy Pilgrimage, E, i. 21; F, 71; H, iii.
228.

Our Prologue-Wit grows flat: The Naps worn off; E,
iii. 28; F, 163; H, i. 6, 154.

O ye Britains, draw near, H, iv. 18.

E. S.

(To be continued.)

BOOK-PLATES.—As the number of collectors of book-plates is becoming considerable, and as it is now not uncommon to hear a bookseller say, "The book is of no value, it is only waste paper, but the book-plate is worth eighteenpence," I should like to ask whether any one has written, or is preparing, a handbook of book-plates. The chief interest is of course the evidence they give of a former owner, which often renders a volume, especially when it contains MS. notes, of peculiar value. But besides this, many book-plates are interesting for heraldic, artistic, and other reasons. To be at all complete, such a handbook should include book-stamps, book-seals, binding, ciphers, and stamps, and mottoes.

A few months ago there was a note on Garrick's book-plate (5th S. v. 128), in which a suggestion was made that it was designed by the great actor himself. I do not think this probable, because in the left-hand margin there may be read, in minute letters, "J. Wood in. et sc."—I presume the John Wood mentioned in Bryan, ii. 619, ed. 1816, as an engraver, *circa* 1745, who worked for Boydell. It is not common to find the name of the artist or engraver upon book-plates, though the designers of many of the better ones might perhaps be identified. I have a clever little etching of a lighted lamp on a pile of books under an ancient arch, with the motto, "Studio minuenta laborem," which I imagine was the work of the well-known antiquary, Thomas Sharp, of Coventry. In a theological volume which bears this plate, formerly in the library of Dean Hook, there is the following note:—

"My friend Mr. Thomas Sharp was a hatter in Coventry when I was appointed to the Vicarage of St. Trinity. Before Archaeology became a fashionable study he had given his mind to the subject, and published some valuable works relating to the Antiquities of Coventry. He and Mr. Wall, a grocer, and Mr. Hamper, of Birmingham, were very kind friends of mine, and I derived much information from them. W. F. H."

Doubtless the book had previously belonged to Thomas Sharp; and probably, I think, the plate had been designed and etched by him.

EDWARD SOLLY.

Sutton, Surrey.

VITRIFIED COATING OF WALLS.—I was rather surprised to find, in a paper read before the Society

of Antiquaries, in 1772, *Archæologia*, iii. 112, the following:—

"A few miles north-eastward from hence [Bridge-north], I visited the very ancient mansion of one of the oldest families in England, the Gatacres of Gatacre, the walls of which were very peculiar on account of their being built of a dark grey freestone, coated with a thin, greenish, vitrified substance about the thickness of a crown piece, without the least appearance of any joint or cement to unite the several parts of the building, so that it seemed one intire piece; a most effectual preservative against all bad weather."

Seeing the failure that has attended all efforts in this direction to preserve the Houses of Parliament by such a coating, I think this a very noteworthy record. The house has unfortunately been entirely pulled down since Salusbury Brereton wrote his paper. But it is possible that some tradition yet lingers about the old Shropshire hall as to when it was done, how it was done, why it was thought of, and who did it. The process must at least have been very curious, for vitreous coatings imply a substance liquefied by heat and applied when hot, and it is thought that there would be no cohesion unless the wall itself could also be heated. In the case of a house this would seem impossible. One is almost driven to suppose that there are methods of cold vitrification by spirit menstrea, which will return to the solid state when the spirit evaporates. By pecking and roughing the surface of a wall such an application might be made to adhere. The greenish hue implies a kind of bottle glass to have been employed, or similar ingredients. The account does not state that it was opaque, but it must have been nearly so, because the whole building "seems one intire piece," "without the least appearance of any joint or cement."

The mansion was ancient, and I think this may be set down amongst the arts lost, which to rediscover seems to baffle the exalted science of today. Analysis in modern science is keen enough, but synthesis would serve us best as "a chalice for the nonce."

C. A. WARD.

Mayfair.

WASHINGTON FAMILY, OF LEEK.—These excerpts from the Leek registers and old deeds may prove interesting to our American cousins. Some years ago a gentleman rejoicing in the pseudonym of De Wyrrell was making researches in North Staffordshire with a view to a pedigree of this family; but whether or not he brought his labours to a successful issue before his death I have not been able to learn.—

1568. July 2. Thomas Whytehurst, in consideration of 4*l.* in hand, *et unam rubram rosam*, to be rendered at the Feast of the Nativity, sells to John Jollye, of Leke, mercer (ancestor of Lord Hylton of Hylton), "two dayes' work in Leke-felde, juxta Catteslowe"—Thomas Washington, inter alia, being a witness.

1597. March 31. Hughe Washington, of Fouchers, occurs in Sir Hy. Bagnall's conveyance of the manor of Leek to Thos. Rudyerd, of Rudyerd.

1636. March 15. Md., John Pillsbury and Alice Washington.

1644. Sep. 29. Md., Benjamin Pillsbury and Ann Washington.

1670. Dec. 7. Md., John Jerriche, de Salop, and Joan Washington, de Fowchurch.

1692. Aug. 7. Md., John Washington, of Hillwood, and Sarah Hulm, of Leek.

1698. Dec. 31. Md., William Washington and Mary Ashenhurst.

1710 (circa) occur Lawrence and Margery Washington.

1770 (circa). Md., — Washington and Mary Challinor, of Leek.

1811. Autograph of Thomas Washington, penes

JOHN SLEIGH.

Highgate, N.

ROBINSON CRUSOE.—The bibliographers tell us that the first four editions of the first volume of this book bear date 1719. My impression here-upon has been that the work was not re-set in that year, and that what are called editions were merely re-issues to supply the unexpected demand which sprung up; but just now, looking closely at two of these I possess, one without title and preface, sold as the genuine first, and the other purporting to be the third edition, I find the following variations: the last line on the last page (364) of the first runs "account of hereafter," with a lion ornament below "Finis"; while the other, on the same page, reads "of hereafter," with a phoenix for the tail-piece, the paging numbers larger, and the register at the foot not corresponding with the other, showing that, as far as concerns these examples of 1719, they are re-settings.

I had thus far written this note before I thought of consulting Mr. Lee's *Life and Works of Defoe*, where I found what may be an answer to my query, a fac-simile of the title of the original book, which agrees in all points with that in my third edition, except in the absence of the cut of the ship, the publisher's sign, found in all I have seen. I dare say, however, my difficulty may have occurred to others; and, as there are many of the volumes about, I may learn how to distinguish a genuine first *Crusoe* apart from its title, real or supposititious. J. O.

DWARF PONIES.—Just eight years ago I sought the assistance of "N. & Q." vainly with respect to a note in Beloe's *Herodotus*, iii. 106:—

"In the interior parts of Ceylon is a small variety of the horse not exceeding thirty inches in height, which is sometimes brought to Europe as a rarity."

I know Ceylon well, and have never heard the slightest allusion to such an animal; but from the following extract, now going the round of the papers, it would seem that Ceylon must bow to Nepal:—

"The Punjab may boast of containing the smallest pony in the world, if the following, as published in the Lahore paper, is true:—His Highness the Nawab of Loharoo sent a remarkably diminutive Nepauli pony, which is only eight inches high, as a present to the

young Maharajah of Puttiala. The pony is a perfect miniature of a well-bred horse, and is highly valued by the natives."

It is probable that through your pages some light may be thrown on the subject.

W. T. M.

Shinfield Grove.

VALUE OF CHINA IN THE LAST CENTURY.—

"On Tuesday last a case was try'd at a Court held within the Prison of the King's Bench, between Mrs. Pattison, plaintiff, and Lady Lawley, defendant, in an action of damages for breaking a saucer, which the defendant broke in the same prison. After many learned arguments on both sides, the jury, consisting of twelve good men and true within the said Prison, brought the defendant in guilty, by which she is obliged to pay for the saucer, with all costs of suit; and, in case of failure, her ladyship is to be charged in execution and immediately secured in the Strong Room till full restitution be made."—*The Country Journal*, June 3, 1732.

H. W. D.

PRICE OF BEEF NEARLY A CENTURY AGO.—The other day, in pulling down an old house at Adwick-on-Dearne, near Rotherham, Yorkshire, belonging to Earl Manvers, the following bill was found beneath the flooring of one of the rooms:—

Joseph Moorhouse.	1789.	s. d.
Sep. 7. A bit of beef, 6lb. 7oz. ...		1 9
Sep. 11. A bit of beef, 15lb. ...		3 8
Oct. 2. A beast's head ...		1 0
Total ...		6 5

From the above it is evident that the price of beef eighty-seven years ago was about 3d. a pound.

EVERARD HOME COLEMAN.

LITERARY FALLACIES.—All local historians, in writing of Marylebone Gardens, follow each other, from Pennant downwards, in ascribing to Lady Mary Montague the line in reference to the notorious Duke of Buckingham,—

"Some dukes at Mary-bone bowl time away."

Even Ainsworth, in his *Miser's Daughter*, and the writer of *Old and New London*, repeat the fallacy. The line is Pope's, and occurs in *The Basset Table*, an *Eclogue*:—

"At the Groom-porter's batter'd bullies play,
Some dukes at Mary-bone bowl time away;
But who the bowl or rattling dice compares
To Basset's heavenly joys and pleasing cares?"

ENILORAC.

A SIGN OF RAIN.—John Swan, in his *Speculum Mundi* (Cambridge, 1643), p. 457, writing of the cat, makes the following statement:—

"She useth therefore to wash her face with her feet, which she licketh and moisteneth with her tongue; and it is observed by some that, if she put her feet beyond the crown of her head in this kind of washing, it is a signe of rain."

I have often heard of a cat having "a gale in her tail," but the above is new to me.

H. FISWICK, F.S.A.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ST. GEORGE'S CHAPEL, WINDSOR.—Can any of your readers inform me whether there exists in any published work on St. George's Chapel, Windsor, an account of statues ever having been inserted in the numerous empty niches on the exterior of that building? I have examined these with some care, but have hitherto been unable to discover the remains of cramps or dilapidations which would necessarily have been caused by the removal of such occupants. Yet it is difficult to imagine that these niches, furnished as they are with the necessary pedestals for statues, should have been thus unmeaningly introduced, especially in an age when such ornamentation was so general, particularly on ecclesiastical edifices, the only examples to that effect being over the exterior of the great western window, and those being of a much later period than the chapel, i.e., about the middle of the seventeenth century. M. E.

ST. PETER AD VINCULA, IN THE TOWER.—What is the date when the chapel of St. Peter ad Vincula was restored in the reign of Henry VIII.? Bayley, in his history, says, "We have intimation of its having been materially injured by fire," but he gives no reference, as he does in mentioning other repairs, &c. Where did Bayley get his information from? D. C. B.

"GOLDA."—Du Cange assigns to this word the meaning of (1) "a mine," (2) "a dam in a water-course." The only reference which he cites is the chartulary of Beauchief Abbey. It appears in the chartulary that such of the tenants of the abbey as did not rid their land from "goldæ" were liable to be fined and punished. The phrase in the chartulary is, "Emundatio goldarum in bladis suis." Both the meanings assigned by Du Cange make nonsense of the passage. My own experience has shown me that "goldæ" is a yellow cornweed which grows in the neighbourhood of Beauchief in great abundance, and which is commonly called "charlock" (*Sinapis arvensis*). I have no doubt that in the Beauchief document this is the true meaning of the word. Can any one cite a passage in which it has a different meaning?

S. O. ADDY, M.A.

Sheffield.

"THE BOOK OF RESOLUCON."—Can any of your correspondents expound the meaning of the following passage in an ecclesiastical dispute in 1604?—

"And that he, being a mere Layman, hath taken upon him publicly to read all dyvine service.....and also to read publicly the Book of Resolucion or some other Booke not allowed for publike service."

In the same paper the said man is stated to have followed many trades, and to have been "also a Whittower." What is that?

J. P. EARWAKER, F.S.A.

FISH COUNTERS.—1. Is the fish card-counter of old date, and is it peculiar to English counters? The counter I refer to is not a mere oblong slip of bone or metal, but is so carved and engraved—generally in mother-of-pearl—as to represent an unmistakable fish. The shaping the counter into an actual likeness of a fish seems to have arisen from mistaken etymology. Littré says *fiche* is a "long flat piece of ivory or bone . . . used, in play, as a marker"; and he gives for derivation the Provençal *fic*, *fica*, a wound (*blessure*). According to Wedgwood, "*fiche* or *fichet*, the peg used at cribbage, is from French *ficher*, to fix." But, under *ficher*, Littré remarks that Diez, while admitting that this word points to *figere*, *fixus*, says it cannot be legitimately derived directly from the Latin. Brachet gives *figicare*, *fig'care*, a hypothetical form of *figere*.

2. Does *fish*, in the sense of a dibble, linger with us as a provincialism? And is *fish*, a surveyor's distance-mark, a modern or an ancient importation? It appears from Wedgwood that *fish* has with us the sense, as in French, of a dibble and of a surveyor's mark, and is also applied to branches stuck into the ground in setting out a camp. The French *fiche* is, I believe, a mason's trowel rather than a gardener's dib. HENRY ATTWELL.

Barnes.

"COSIES."—Who invented the coverings for teapots now called "cosies"? I have just brought from a country inn a Chinese teapot (blue dragon Nankin) in a thickly padded cane basket, with just a small hole for the spout to come through, apparently at least as old as the beginning of this century, which basket evidently served the same purpose, only much more effectually, as the nightcap, or cosy, now in use. J. C. J.

CRYING TO GO HOME.—In Sussex, when the butter is streaky, they say "it is crying to go home." What gave rise to this expression?

GAUDIUM.

"HAWBUCK."—When it is known that "Haw, buck!" is a cry used by carters (in America at least) to start their cattle, it can hardly be doubted that this is the origin of the term "Hawbuck," for a raw clown; although, as this appellation is not found in Webster or Worcester, it does not seem to be in familiar use in America. The carter's cry occurs in the *Autobiography of Andrew Jackson Davis*, p. 112:—

"'Here's a chance to play ride horseback!' cried I. Unnoticed by the workman, I bestrode the wagon-pole behind the cart, and with gleeful impatience waited for the driver to exclaim, 'Haw, buck, go bright—go 'long!'"

Is the cry still used anywhere in England? Perhaps in the eastern counties?

H. WEDGWOOD.

31, Queen Anne Street.

"FRIDAY CHURCH."—In the parish of Burpham, near Arundel, on a down the property of the Duke of Norfolk, are extensive earthworks, forming a regular encampment, known by the name "Friday Church." Can any of your readers give an explanation of the term? R. S. G.

"ROBOT."—In the *Revue des Deux Mondes*, Nov. 1, 1876, p. 89, occurs this word. I have searched Littré in vain. Will you allow me to ask M. MASSON or M. GAUSSERON its meaning? J. BORRAJO.

BELL-CLOTH.—In the inventory of church goods, temp. Ed. VI., from the parish of Stoke Doyle, Northants, is:—"It' a beyll clothe sold to Thomas Selbe for iij*s*. viij*d*." What was the bell-cloth? THOMAS NORTH.

THE BUCKINGHAMSHIRE FAMILY OF FOWLER.—Are there any descendants of this family who are not descended from Roger Fowler, who married the sister of Rowland Lee, Bishop of Lichfield, temp. Henry VIII.? W. F. C.

OXENSTIERN AND HIS SAYING.—In the October number of the *Westminster Review* the Swedish Chancellor's name is given as "Oxenstierna" instead of the usual form, as above; and his famous saying, commonly quoted as "Nescis, mi fili, quantulâ scientiâ gubernatur mundus," is rendered "quantillâ sapientiâ homines regnantur." How should the name be written, and what is the proper form of the *dictum*? W. T. M.
Shinfield Grove.

REV. — BURCHETT.—In 1739 a Mr. Burchett was elected Chaplain to the House of Commons. Was he related to Josiah Burchett, Secretary to the Admiralty, and mentioned by Pepys?

E. R. W.

"ANTHROPOPHAGUS: the Man-Eater, or a Caution for the Credulous. Written by E. S. B. of D. London: Printed by John Marriott, 1824. 4to."

—This book contains an interesting allusion to *Hamlet* (see *Athenæum*, Nov. 13, 1875), and is in many respects a remarkable production. It is dedicated to Lord Keeper Williams. Who was E. S.? The author was evidently a well-read, bookish man. The only Bachelor of Divinity mentioned by Wood, who answers to this date and these initials, is Edward Stanley, who afterwards became Prebendary of Winchester, and published several sermons. C. ELLIOT BROWNE.

"THE LOYAL SACRIFICE presented in the Lives and Deaths of those Two Eminent Heroick Patternes, for Valour, Discipline, and Fidelity; the generally beloved

and bemoaned, Sir Charles Lucas and Sir George Lisle, Knights, Being both shot to death at Colchester, Five houres after the Surrender."

—The first edition, 1648, of this rare book is now before me. There is a well-executed engraving prefixed to the work, in which Sir G. Lisle, Sir C. Lucas having fallen, is represented as saying to the soldiers, "Shoot Rebels," and also—

"Your shott, your shame,
Our fall, our fame."

I have read somewhere that this plate appears also in another work. Would any reader of "N. & Q." inform me where? JOHN PIGGOT, F.S.A.

"INCIDIT IN SCYLLAM, QUI VULT VITARE CHARYBDIM."—This proverbial line has been already discussed in "N. & Q.," but there seems a difficulty in getting at its correct form and locality. In 1st S. ii. 85, Boswell's *Johnson* is said to be the medium for its notice, while at 1st S. ii. 141, it is stated that Boswell's *Johnson* has nothing about it, but that a note of Malone's in one of the later editions of Boswell refers to it, and this is correct. But subsequently at 1st S. x. 274, the substance is traced, beyond the *Alexandreis*, where it is found metrically, in two passages from the works of St. Augustine. This day, turning over the pages of a volume of the *Classical Review* for 1818 (vol. xviii. 234), I see it asserted that "a writer in the *Monthly Magazine* for June last (1818), p. 400, has quoted the exact words from the *Tristia* or *ex Ponto* of Ovid." Now the lines run—pardon me for re-quoting them—

"Quo tendis inertem,
Rex periture, fugam? Nescis, heu perditte, nescis
Quem fugias; hostes incurris dum fugis hostem,
Incidis in Scyllam, cupiens vitare Charybdim."

Any one will see that these consecutive hexameters could have no place in the elegiac poems of Ovid quoted in the *Monthly Magazine* above referred to, and I should not have thought of looking for them there, had it not been that in your 1st S. ii. 136, the late SIR FORTUNATUS DWARRIS gave another version on the authority of "Lord Grenville, who quoted them as found somewhere together":—

"Incidit in Scyllam, cupiens vitare Charybdim,
Sic morbum fugiens, incidit in Medicos."

There is a decidedly modern epigrammatic ring in this distich; but, notwithstanding this, I have searched Ovid, and, as I expected, in vain. Therefore I have put together this note, in the hope that some further light may be thrown on the origin of this tritest of trite sayings. W. T. M.

Shinfield Grove.

THE "NIBELUNGENLIED."—Can you inform me—1. If the author of the above is known, or the date when it was composed? 2. Where a copy in the original could be procured? The only edition

I have seen it in modern German, by Dr. Karl Simrock (Stuttgart, 1859).

HANS WEISSNIGHTS.

OLD BALLADS.—I have three old ballads in manuscript, of which I send you the titles of two and the first lines of the third, it having no title. I shall be obliged if any of your readers will inform me if they are published, and, if so, where they are to be found :—

1. "The Life and Death of Merry Andrew" (15 verses).
2. "The General Assembly's sad, sad, sad lamentation for the death of the Glorious, Victorious, Gallant, heroic, sweet, discreet prince, K. W., of never to be forgotten memory, who dyed March 8th, 1702.

To the Reader.

Read this with a presbyterian drone,
W^h humms and haes, and w^h a canting tone;
And give a cry y^e may be heard from Leith to Loch
Slarick,
Or else you spoil the sport of these pindaricks."

(76 lines.)

3. "The World's the tennis-court, and man's the ball
toss'd 'gainst the wall;
High-soaring hopes and languishing despair the
rackets are."

(6 verses.)

CRAWFORD J. POCKOCK.

24, Cannon Place, Brighton.

THE JOY FAMILY.—What are the arms borne by this family? Xapá.

THE MARQUIS OF GRANBY resided at Kensington Gore, and the cavalry jackboots that he wore at Minden hung under the colonnades at the entrance to his house. They could be seen as you drove by on the top of a stage-coach. What house was this?

C. A. WARD.

Mayfair.

SAMUEL WALE, R.A.—In the antiquarian corner of a recent Worcester journal mention is made of "Samuel Wale, R.A., a designer of book-plates, who died in 1786." Are other such artists known? Judging by their works, they must have been of a very superior class to those who make most of the book-plates of the present day.

What is the date of the oldest known book-plate?

W. M. M.

RICHARD BRINSLEY SHERIDAN.—Is there any better bibliography of Sheridan than can be found scattered through Allibone, Lowndes, Watt, Brunet, &c.? What has become of the Sheridan MS. confided to Tom Moore? Has Sheridan been put on the stage in *propria persona* in any other play than *Un Homme de Rien*, by F. Langlé, done at the Paris Vaudeville in, I think, 1862?

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

"INMATE OR UNDERSSETTLE."—In a licence of alienation given by the Dean and Chapter of Durham, and dated 1768, it is set forth that the said

persons, who had possession of some fields belonging to the Dean and Chapter, should "not at any time during the said term alien, bargain, sell, assign, or sett over their interest or term of years, nor any part thereof, to any person or persons as *Inmates or undersettles*, without the special licence and consent of the said Dean and Chapter." The document goes on to give full power to the holder to alien or sell two fields to a person therein named. In the year 1672 the twenty-four of a country parish in the county of Durham made an order that any "p'son w^hin y^e p'ish" who entertained "any *Inmats or undersettle*" would be proceeded against according to law. Who were these "Inmates or undersettles"? W. M. EGGLESTONE.

AUTHORS AND QUOTATIONS WANTED.—

"That man's a fool who strives by force or skill
To tide the torrent of a woman's will:
For if she will, she will, you may depend on't;
But if she won't, she won't, and there's an end on't."

T. W. W.

["The following lines are copied from the pillar erected on the mount in the Dane John Field, Canterbury" (*Examiner*, May 31, 1829):—

"Where is the man who has the power and skill
To stem the torrent of a woman's will?
For if she will," &c.

But the lines are altered from Aaron Hill's Epilogue to *Zara*:—

"First, then, a woman will or won't, depend on't:
If she will do't, she will, and there's an end on't;
But if she won't, since safe and sound your trust is,
Fear is affront, and jealousy injustice."]

"And the solemn (stately) organ rolled
Contribution from its mouth of gold."

JOHN M. BUCKLAND.

In which of Dryden's poems occur these lines?—

"By education most are we misled:
We so believe because we so were bred.
The priest continues what the nurse began,
And thus the child imposes on the man."

JAREZ.

"Ingenium Scotorum perfervidum."

Where does this expression, so often quoted, first occur? As, down to the eleventh century, *Scotus* meant an Irishman, it would be interesting to know whether the original author of the phrase meant an Irishman or a Scotchman by these words.

A. I. R.

Replies.

ANCIENT BIERS AND PALLS.

(5th S. vi. 148, 257.)

A superb pall (figured in Shaw's *Dresses and Decorations of the Middle Ages*, vol. ii.) is still in the possession of the Saddlers' Company, and appears to have been made in the latter part of the fifteenth or the beginning of the sixteenth century. It is made of rich crimson velvet, the head, foot, and sides being embroidered with the arms of the company, between which are the figures of four angels surrounding the letters I. H. S. A broad

gold and silver fringe hangs from it. On one side of the pall is embroidered in raised work of gold thread the words, "In te, Domine, speramus," the latter word, perhaps, intended for *speramus*. On the other side is the inscription, "Ne me confunde in eternum." The Saddlers' Company is the oldest of all the City livery companies, having originated in the ancient *Gilda Sellariorum*, which is believed to have existed in London in Anglo-Saxon times.

In the *Church News*, June 5, 1867, I find the pall in the possession of the Vintners' Company thus described:—

"It is of very rich figured velvet, the colour a reddish purple. The borders, which are cut at the four corners, so that they may fall over the ends and sides of the coffin, are embroidered with the figures of St. Martin, the patron saint of the company, represented both as a warrior and a bishop: in the former character dividing his cloak with the beggar, in the latter giving alms to one crippled and maimed. There are also two (or more) representations of Death or Mortality, a skeleton holding a spade and a coffin with a coped lid under one arm, and I think some other Christian devices. On the side borders are embroidered four escudocheons of the arms of the company and the donor of the pall. This pall, I am informed, was last used some fifteen or twenty years ago at the funeral of a member who had been a great benefactor to the company, and by his special request. It is of the workmanship of the fifteenth century."

"Of the pall belonging to the Ironmongers' Company," the same correspondent goes on to say, "I have not a very distinct recollection, as it is many years since I saw it. The embroidery is ancient, I think also of the fifteenth century, but it is attached to a pall of black velvet, obviously of more recent and comparatively modern manufacture. Although the Vintners' as a guild pall is a very interesting example of its kind, it is not, partly from its late date, such a one as would be suitable even in colour, form, or general design for ordinary use. Black palls are decidedly objectionable, in fact, that colour did not come into use till about the time of Henry VII."

The Fishmongers' Company has also a pall of great interest and beauty. It has in the middle a richly embroidered representation of St. Peter surrounded by numerous other figures. He is depicted with censuring angels on each side; other scriptural figures appear, alternated with the arms of the company. The whole is bordered with a broad fringe of gold and purple thread. The Countess of Wilton, in her *Art of Needlework*, speaks of this pall in high terms: "This magnificent piece of needlework has probably no parallel in this country." It was used at the funeral of Sir William Walworth, *temp.* Rich. II. (c. 1381). It formed a prominent feature in the loan collection of embroidery at the South Kensington Museum in 1873. The Clothiers' Company has a pall composed of two copes sewn together, consisting of alternate stripes of embroidered velvet and tapestry, embroidered with wheels, eagles, conventional flowers, heraldic devices, and figures of saints. It is of the early part of the reign of Henry VII.

Walcott, in his *Memorials of Worcester*, says that it was long exhibited as the offering made at the burial of Prince Arthur. There is a fine bier cloth remaining at St. Gregory's, Norwich, having two rows of ornaments embroidered on it in gold thread, the one of angels having in charge the souls of the departed, the other of embowed heraldic dolphins devouring small fish. I have presented to the museum of the Essex Archaeological Society in Colchester Castle a carefully executed drawing of this fine example of ancient embroidery. In 1562, according to Stow, the Merchant Taylors had no less than three palls. In 1572, John Cawood, the well-known printer, left the Stationers' Company a pall which is described in his will as "a herse cloth, of cloth of gold, ponderyd with blue velvet, and border'd abought with black velvet, embroidered and steyned with blew, yellow, red, and green." Henry, Lord Marney, K.G., in his will, dated May 22, 1523, provides:—

"I will that there be a convenient herse made aboute me in the church according to my degree, wth my armes and other things bilinging to me as by myn executors shalbe thought convenient."

Over this *herse* the pall would of course be placed. In a note to that will Mr. H. W. King, in *Transactions of the Essex Archaeological Society*, iv. 149, says:—

"The herse was usually of light woodwork, and commonly part of the furniture of the church, to be used when occasion required. In some cases it was a permanent framework of brass or iron over the tomb and effigy of the deceased. The herse cloth or pall was formerly considered as essential to the furniture of the church as the surplice or altar frontals. In the inventories of church goods taken in 6 Ed. VI., the herse cloth is constantly mentioned, and was as constantly assigned by the commissioners for the use of the church. I believe that the custom of hiring a pall of an undertaker must have been unknown until long after *temp.* Ed. VI., or until the old herse cloths were worn out, and parishes refused to supply others. Black palls did not come into use till about *temp.* Hen. VII., and coloured palls were in use in the reign of Elizabeth."

Dr. Rock, in his *Church of Our Fathers* (vol. ii.), says:—

"Among the Anglo-Saxons the splendour of a funeral, as we may see in that given to St. Æthelwold, consisted in shrouding the bier with many palls, woven with costly silks and elaborately embroidered; upon these were set copies of the Gospels beautifully written and bound in solid gold and silver, curiously wrought and studded with precious stones; crosses, too, radiant with the same costly metals, and jewels were also placed there. A burning cloud of lighted tapers, carried by clerks old and young, hovered about it, and as it moved along, mournful hymns and psalms arose from the procession all the way upon the road."

I have given all the examples of existing ancient palls which have come under my notice. I think it quite possible that other examples may exist in our parish churches, and I shall be glad if your ecclesiastical correspondents will tell us of them.

JOHN PIGGOT, F.S.A.

The Elms, near Maldon.

"THE ANTIQUARY" (5th S. vi. 348).—I am surprised to hear that there is any doubt as to the scene of *The Antiquary* being laid at Arbroath and its neighbourhood. Certainly the folk there claim their town to be the "Fairport" of the novelist, and I think they are supported by all who have made the question a subject of inquiry. In "N. & Q.," June 3, 1864, I assumed the point settled upon satisfactory evidence; and, not being contested, I remain of the same opinion. Arbroath has lately found an historian, and this is what he says upon the subject:—

"The most distinguished association of Arbroath with literature consists in it and its neighbourhood having been selected by Sir Walter Scott for the scenery of one of his best novels, *The Antiquary*. Sir Walter, as a great artist, does not, in depicting particular scenes, copy nature exactly; but there is abundance of evidence in his local allusions that Arbroath is the 'Fairport' of his story. The neighbouring fishing village of Auchmithie has the best claim to be the original of the 'Musselcraig.' Sir Walter once put up at the village inn, now known in consequence by the name of the 'Waverley,' where he was entertained by its worthy hostess, the late Mrs. Walker. The cliff scenery is such as he depicts in *The Antiquary*; and while he was at Auchmithie he must have seen more than one family who could have been taken as prototypes of the 'Mucklebackits.' Its association with *The Antiquary* draws many tourists from England and America to view the quaint old village of Auchmithie. There are several claimants for 'Monkbarns,' the residence of 'Jonathan Oldbuck, Esquire'; but the house which best answers to the description is Hospitalfield, a former possession of the monks of Arbroath. Sir Walter visited Hospitalfield, Ethie House, a seat of the Earl of Northesk, is supposed to be the original of 'Knockwinnoch.' 'Kinblythmont,' occurring in the novel, is very nearly in spelling the Kinblethmont of the locality. The greatest liberty which Sir Walter has taken with places or things in the district is with the abbey. The abbey, somewhat altered, is the original of 'St. Ruth's Priory.' In Sir Walter's time it was not so encompassed by the town as it now is, but it was in close proximity to it; and it is removed in the story to a sylvan solitude in Seaton Den or Kelly Den."—*The History of Arbroath*, by G. Hay, Esq., Arbroath, Buncle, 1876.

With respect to the identity of the Abbey of Arbroath with St. Ruth's Priory, I may here add that in an illustrated edition of the Waverley novels the former is doing duty for the latter in frontispiece or vignette. J. O.

MR. PICKFORD asks if the town of Fairport in a delightful novel is meant for Dundee or Arbroath. In a note to the second chapter of the "centenary" edition of *The Antiquary*, 1871, it is stated that "The 'Fairport' of this novel is supposed to refer to the town of Arbroath in Forfarshire, and 'Musselcraig' to the fishing village of Auchmithie in the same county." In the illustrated edition of the Waverley Novels, in forty-two volumes, 1860, there are three or four views of places in and near Arbroath illustrating *The Antiquary*.

The above-mentioned "Centenary" edition,

the publishers have adopted the excellent idea of appending to each novel a copious index of the principal scenes and personages mentioned in it, which appears to me unique as regards works of fiction. I do not think Thackeray's, or Dickens's, or Lord Lytton's, or indeed any other novelist's works, are indexed in this manner. They have also appended a copious glossary of Scottish phrases at the end of each novel, instead of, as heretofore, a general glossary at the end of the last volume of the series. This plan is very convenient; but I cannot quite understand on what principle the glossary is sometimes compiled. I am at present reading *Redgauntlet* in this edition, and I find the greater part of the Scotch phrases duly rendered into the tongue of the Southron; but whilst such simple words as *sic*, *muckle*, *sae*, *lug*, are defined, some really difficult and, to most Englishmen, unintelligible words are omitted—*capernoited*, *glaiiket*, *stunkard*, *forpit*. Will Messrs. Black forgive me for saying that this reminds me of Young's sarcastic lines—

"How commentators each dark passage shun,
And hold their farthing candle to the sun?"

JONATHAN BOUCHIER.

The old port of Arbroath has long claimed to be the Fairport, its adjoining abbey the St. Ruth, and its neighbourhood the scene, of Sir Walter Scott's *Antiquary*. I can bear testimony to the pride with which this relation was regarded when visiting that vicinity some ten years ago. The "dominie" who showed me round the abbey ruins and landmarks of the place was well up in *The Antiquary*, and pointed out, with especial care, those features which answered to the description in the novel. An enthusiast in his work, he related, with fluency and ease, the history and traditions of the spot, throwing in as he went on heraldic and genealogical notes, accompanied with apt and familiar Latin quotations. Altogether, I thought him at the time a fairly good representative of Monkbarns himself.

If, then, the question is still *sub judice*, Arbroath has, as yet, *jus possessionis*, and will not, I believe, easily let go from its midst so cherished and honoured an association. F. D.
Nottingham.

MR. PICKFORD's friend is undoubtedly correct in his assertion that Arbroath, not Dundee, is the Fairport of Sir Walter Scott's *Antiquary*. There are no crags at Dundee where the incidents recorded in chap. vii. could possibly have happened. Those who know the coast between Arbroath and the Red Head will acknowledge the accuracy of Sir Walter's scenery. J. WOODWARD.

Montrose.

Sir Walter Scott himself writes thus:—

"George Constable, an old friend of my father's, educated to the law, but retired on his independent pro-

perty, and generally residing near Dundee. He had many of those peculiarities of temper which, long afterwards, I tried to develop in the character of Jonathan Oldbuck . . . But my friend George was not so decided an enemy to womankind as his representative Monk-barns" (*vide the Autobiography, Lockhart's Life of Scott*, i. 24).

A. FERGUSSON, Lieut.-Col.

In Barham's *Life* the following passage is extracted from his diary:—

"September, 1829. Mrs. Hughes told me that the person whose character was drawn by Sir Walter Scott as *Jonathan Oldbuck* was a Mr. Russell, and that the laird whom he mentions as playing cards with Andrew Gemmell (the prototype of *Edie Ochiltree*) through the window was Mr. Scott of Ettrick."—Vol. i. p. 154.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE ENGLISH VERSION OF THE SCRIPTURES : THE SEPTUAGINT AND ARISTEAS (5th S. vi. 347.)—To SCOTO-AMERICUS I would say that the story or account of the seventy-two translators of the Hebrew Bible into Greek under Ptolemy Philadelphus, King of Egypt, now looked upon as fabulous, originated neither in England nor in America, but at a very remote date—even before the Christian era. The account may be found in a little book written by or under the name of Aristeas, which account, down to about A.D. 1600, was received without question, and seems not to have been altogether exploded until the publication of

"H. Hodii de Bibliorum Textibus originalibus, version. Græc. et Vulg. libri iv. quibus præfixa est Aristeæ historia Græco-Latino, in folio Oxonii, 1705,"

although the admirable Father Simon seems to have had a correct estimate of the matter. His great work, *Hist. Crit. du Vieux Testament*, in-4, was first published in Paris in 1678. Justin Martyr (executed 166-7) affirms that he had seen at Alexandria the seventy-two cells where the pretended seventy-two interpreters were shut up, but M. Simon remarks that "we ought not so easily to believe the bare authority of the ancient fathers in things which belong only to criticism"; and he states as his opinion that the Greek version was called the Septuagint from the seventy judges—the Jewish Sanhedrim at Jerusalem—who approved it, and not from seventy translators who were the authors. However, the book, under the name of Aristeas, was translated into English and published in 1715 under the following title:—

"The History of the Seventy-two Interpreters: Of their Journey from Jerusalem to Alexandria: Their Entertainment at the Egyptian Court: Their Version of the Septuagint: With all the Circumstances of that Illustrious Transaction. Written in Greek by Aristeas, Ambassador from Ptolemæus Philadelphus, King of Egypt, to Eleazar, High Priest of the Jews. Inscribed to his brother Philocrates. To which is added The History of the Angels and their Gallantry with the Daughters of Men. Written by Enoch the Patriarch. Published in

Greek by Dr. Grabe. Made English by Mr. Lewis, of Corpus Christi College, in Oxford. In-12. London: Printed for J. Hooke and T. Caldecott against St. Dunstan's Church in Fleet Street, mdcxcv."

Calmet says that the author of this history, or rather romance, of the version of the Seventy is an author of whom we know neither the origin, the country, nor the age. He gives himself out for an Egyptian, and a pagan in religion, but when we examine his work and his discourse, we easily perceive that he was a Jew. And the opinion of Dean Prideaux coincides exactly with that of Dom Calmet; he says:—

"The Jews, after their return from the Babylonish captivity, to the time of our Saviour, were much given to religious romances, as appears from the Apocryphal Books still extant, many of which are of this sort, and the book which we now have under the name of Aristeas was such a romance and written by some Hellenistical Jew."

What a wonderful change from the opinion that was held at least during the first 1,500 years of the Christian era! for the book or dissertation of Aristeas appears to have been held in such high estimation, that with some Bibles published in the fifteenth century it was actually printed and bound up; and notably in the first Bible printed at Rome, 2 vols., in-folio, Sweynheym and Pannartz, 1471.

D. WHITE.

This story was told to me when a child, some thirty years ago, except that I do not remember the number of the scholars being stated. This was in Yorkshire.

J. T. M.

"A POSTSCRIPT TO THE NEW BATH GUIDE," &c., AND "SATIRICAL POEMS," &c. (5th S. vi. 388), were written in the years 1789 and 1790 by that scurrilous author, John Williams, several of whose productions were dated from the Inner Temple, of which Inn of Court he was probably a member, as I find, upon referring to the books of the Society, five members of that name entered between the years 1785 and 1790.

Two editions of *The Singular Case* seem to have been published, as may be conjectured from the subjoined extract from Watt, who evidently attributes the authorship to one of the principal in the affair:—

"Patrick Dillon, Esq., 1787. The singular and interesting Case of Patrick Dillon, late Surgeon of the 64th Regiment of Foot, lately dismissed from his Majesty's Service, in consequence of his having sent a Challenge to Robert Hedges, late Captain of the 67th Regiment, &c. &c. &c. London, Strahan, 8vo. 1s."—*Bibl. Brit.*, i. iii., "Subjects."

WILLIAM PLATT

Conservative Club.

ROGER NORTH (5th S. vi. 348.)—The work of Roger North did not apply to "the London booksellers," but only to "those demi-booksellers, who, with the help of the press, make pickpocket work."

The passage in question is to be found at p. 242 of his *Life of the Honourable and Reverend Dr. John North*, which is the second part of his *Life of Sir Dudley North*, published by Mountague North, London, 4to., 1744. The observations arise out of a mention of Mr. Robert Scot, of Little Britain, who, at the time of the Restoration, was "the largest librarian in Europe," but who had passed away when Roger North wrote; and there were then only two or three really good booksellers, who enjoyed all the good business, and a miserable tribe of demi-booksellers, who lived on the "scum of the press." It appears that Scot's sister was lady's-maid to Dr. North's grandmother.

EDWARD SOLLY.

The passage will be found in the *Life of the Hon. and Rev. Dr. John North*, vol. iii. p. 294 of the *Lives of the Norths*, London, 1826, 8vo.

W. E. BUCKLEY.

WORDS IN ORPINGTON RENT ROLLS (5th S. vi. 365).—This is an interesting article, and I regret that my limited opportunity of research does not enable me to enter more fully into the consideration of it.

Bedrepe (*precaria bedrepium*, &c.) was an ancient service to reap the lord's corn at harvest, by his tenant or servants, on so many days, according to the reservation, which were called boon-days. "Debent venire in autumpno ad precariam quæ vocatur à le Bederepe," *Placita in Crast. Pur.*, 10 Hen. III., Rot. viii., Surrey.

I have no doubt Mr. SHEPPARD does not require information on what follows, but it may be useful to some of your readers.

I take *eyren* or *eiren* to be the old plural of *ey* or *ei*=egg, it being used in the rent roll referred to interchangeably, or in common, with *eggys*. See Leg. St. Swithin 57, Harl. MS. 2277, now in German tier.

I have found a *yerde* or *yard* of land in most cases to mean a quarter of an acre.

Gavel or *gabel* draws with it much archaeological knowledge, the more extended signification being tribute, toll, or yearly revenue or service.

Bere, of course, means barley.

I do not see how *bedrepe* can apply to the enclosure of pasture land. It would have been well if Mr. SHEPPARD had extended his quotation.

For want of sufficient means of reference I give up *erye* and *charys*, with a suggestion that the latter may mean *carlage*.

St. Briavel's, Epsom.

GEORGE WHITE.

LOCH LEVEN CASTLE: ITS KEYS AND CANNON BALLS (4th S. xii. 516; 5th S. i. 254, 300).—MESSRS. CHUBB & SON may find a clue to the authentic history of the key or keys of Loch Leven Castle in the following description, taken from a label attached to the cannon ball which is now with

the Historical Society of Pennsylvania at Philadelphia. The same description is printed in the *Transactions* of the American Philosophical Society. The stone ball is composed of a brownish sandstone, roughly hewn, one side a little uneven, weighing sixteen and a half pounds, and measuring in circumference twenty-three and three-eighths inches.—

Label: "A Stone Ball, one of Twenty-three said to have been fired at the boat in which Queen Mary and Douglass made their escape from Loch Leven, and procured from a fisherman to whom Sir Walter Scott some years before suggested that if the lake was ever lowered, they would be found near a spot marked by him. The lake having been subsequently lowered by the proprietor, the fisherman made the search and found twenty-one of the balls, with the key of the Castle. These are deposited in the Museum of the Edinburgh Antiquarian Society. The twenty-second was found afterwards, and procured by Mr. Wm. H. Robertson, and presented by him to the American Philosophical Society."—See *Transactions*, 1839, vol. vi. p. 427.

WILLIAM JOHN POTTS.

Camden, New Jersey.

THE UPRIGHT PIANOFORTE (5th S. vi. 306).—MR. WARD will find all the information he requires in *The Pianoforte, its Origin, Progress, and Construction*, by E. F. Rimbault, LL.D. (London, R. Cocks & Co., 1880). This is the best work on the subject. Fétis is too over-national to be trustworthy. In this case he transfers the well-known date of the original invention by Cristofali in Florence from 1711 to 1718, in order to claim it for a manufacturer in Paris in 1716. I translated the full account of the original invention, as described by Maffei in the *Giornale de' Letterati d'Italia*, Venice, 1711 (vol. v. p. 144), for Dr. Rimbault, and he printed it in double columns, with the Italian original (pp. 95-102). The dates of patents, inserted in Dr. Rimbault's work, prove that Hancock was not the original inventor of the "upright pianoforte," at least under that name. The first patent for "his new invented upright grand pianoforte, of the form of a bookcase," was taken out by William Stodart, of Golden Square, on January 12, 1795.

W. CHAPPELL.

THE LATE REV. THOMAS ADAM, VICAR OF WINTERINGHAM, LINCOLNSHIRE (5th S. vi. 367).—I cannot do better than transcribe the following passage from *The History of Winterton and the adjoining Villages*, by W. Andrew, 8vo., Hull, 1836:—

"Thomas Adam was born in the year 1700, and became rector of this place [Winteringham] in 1726. He lived at a time when the pulpit and reading-desk were generally at variance. He preached like most of the clergymen of that period, with a very imperfect knowledge of the Gospel. After indulging in worldly amusements, and performing a regular round of cold, mechanical services for some years, and seeing no fruits of his labours, he became distressed; but the eyes of his understanding being opened by divine mercy, he was

eminent for his piety, usefulness, and unwearied benevolence to the poor. He relieved twelve widows, two of whom attended every Sunday morning before divine service, and received one shilling each: on the death of Mr. Adam, the late Mr. Westoby continued the same bounty to them for the rest of their lives. Mr. Adam's name will be long honoured in the Church as the author of *Private Thoughts on Religion*, and his exposition of St. Matthew. A life of this excellent man is now publishing by the Rev. Amos Westoby, M.A. of Embsay, in Buckinghamshire, which will be followed by an exposition on the other three Gospels, written by Mr. Adam, though hitherto unpublished. These have providentially fallen into Mr. Westoby's hands, and will no doubt be found a valuable acquisition to the Christian world."—P. 107.

Can any of your readers furnish information as to W. Andrew, the author of the above quoted book? It is not well written and contains blunders, but has preserved sundry curious facts.

CORNUB.

The Posthumous Works of the Rev. Thomas Adam, in three vols., were published at York, 1786; a "sketch of his life is prefixed, and a short introduction by J. S." (James Stillingfleet, Rector of Hotham, Yorkshire). The *Private Thoughts* are in the first volume, which "may be had separate by those who choose it." *Evangelical Sermons*, by Thomas Adam, Rector of Wintringham, in Lincolnshire, were published at London, 1781.

W. G.

This divine was born at Leeds, Feb. 25, 1701, studied at the Leeds and Wakefield Grammar Schools, subsequently entered Christ College, Cambridge, which, after two years' residence, he left for Hertford College (Hart Hall), Oxford, where he graduated B.A. The living of Wintringham, Lincolnshire, was presented to him in 1724; but, as he had not then attained the legal age, he only took possession of it the following year. He died at Wintringham, March 31, 1784, having been rector of that place fifty-eight years.—

A Paraphrase of the First Eleven Chapters of the Epistle to the Romans. 1771.

Funeral Sermon on T. Meredith, with Two Hymns. 1775.

Sermon on Matthew xvi. 15, 16, 17. 1776.

Sermons. 1781.

Lectures on the Church Catechism. (Various editions.) Posthumous Works. 3 vols. 8vo. York, A. Ward, 1786.

Private Thoughts on Religion, with Memoir. 8vo. Edinburgh, W. Whyte, 1821. (A reprint of vol. i. of the Posthumous Works.)

An Exposition of the Four Gospels, with Memoir by Westoby. 1837. 2 vols. 8vo. 21s.

CHARLES A. FEDERER.

Bradford.

"MURRAIN" (5th S. vi. 348).—Really I think MR. WALLACE might as well ask "what proofs had" the translators of the Bible when they wrote, "there shall be a very grievous murrain." I do not know what special disease farmers now call

murrain, but the word has been applied for many centuries to some disease or other; witness Langland, Skelton, Stow, Milton, Dryden. It is surely idle to think that Scott or any other writer, putting such a phrase into the mouth of one of his characters, would stop to inquire whether the particular disease known as the *murrain* when he wrote was in existence at the time he was describing. Nobody but MR. WALLACE would ever have thought it. The fact is, that *murrain* is a generic term like *pestilence*.

In another criticism on Scott (p. 346) "Lemberg" puzzled me at first. My geographical knowledge did not remind me of such a place, and on looking to *Ivanhoe* I found that Kirjath Jairam originally came from Lombardy. But in charity I will conclude that "Lemberg" was a misprint, otherwise I might be tempted to say that JAYDEE also had "made a droll mistake."

CHARLES F. S. WARREN, M.A.

Bezhill.

Murrains are mentioned in *The Anglo-Saxon Chronicle* in the years 1086, 1103, and 1130. See Thorpe's translation in the *Rolls Series*, pp. 187, 206, 228. Capgrave tells us in his *Chronicle of England*, under the year 1317, that—

"In that same zere was grete moreyn of bestia, which began in Est-ex, and aftir it spred thowr the lond. It regned most in oxen; and whan the bestes were ded, dogges wold not ete of the flesh."—P. 185.

In latter times mention of *murrains* is frequent. There are several manor rolls which contain regulations intended to hinder the spread of this pestilence.

EDWARD PEACOCK.

Boitesford Manor, Brigg.

Ralph Robinson, in the second edition of his translation of Sir Thomas More's *Utopia*, published in 1551, states:—

"After that so much grounde was inclosed for pasture, an infinite multitude of shepe dyed of the rotte, suche vengeance God toke of their inordinate and vsuaciable couetousnes, sendinge amonge the shepe that peste; ferous morreyn, whiche much more iustely shoulde haue fallen on the shepemaisters owne heades."

(I use Mr. Arber's beautiful reprint, p. 42.) This is, I think, a pretty early reference to an *English* disease, now, unfortunately, but too familiar to our farmers' ears. Henry Hexham, in his *Copious Englisg and Netherduytch Dictionary* (Rotterdam, Arnout Leers, 1660), gives the Dutch equivalent for the words "the murraine among cattel." W. Youatt (treatise on "Cattle" in *Library of Useful Knowledge*, 1834, p. 381) cites early writers, from the first account of the destruction of the cattle of the Egyptians downwards.

T. S.

Crief.

For early examples of this word see Richardson's *Dictionary* and Ducange, s.v. "*Morina*."

In the Ripon fabric rolls we find that the *ferrum sci Wilfridi* was used for branding cattle in order to preserve them from *morina* and other diseases.

J. T. F.

Hatfield Hall, Durham.

Had Scott been asked his authority for the words alluded to in *The Talisman*, he might have adduced Exodus ix. 3 :—

"Behold the hand of the Lord is upon the cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep : there shall be a very grievous murrain."

He might have likewise quoted *Midsummer Night's Dream*, ii. 2 :—

"The fold stands empty in the drowned field,
And crows are fattened with the murrain flock."

If *murrain* was a disease known among cattle in Shakspeare's time, may it not also have prevailed in that of the Plantagenets?

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

SEALS (5th S. vi. 387).—The best copies of ancient seals of all kinds, gems, or coins, whether in plaster, sulphur, or electrotype, are to be obtained of Mr. Robert Ready, the modeller to the British Museum, and at moderate prices.

H. W. HENFREY.

HAMNET SHAKSPEARE (5th S. v. 461 ; vi. 91, 156).—VIGORN asks for the derivation of the name Amphet. Lower's suggestion is reasonable enough. There are still places named Amplier and Ambletuse in the Pas-de-Calais ; but I should prefer to derive the name from Honfleur, in Calvados, which was no doubt formerly written Honflot, just as Harfleur was written Hareflot. The name Honfleur would seem to savour of pleonasm.

The first part might be from Gaelic *amhain*, Erse *amhann*, or Welsh *avon*, *afon*, which will abbreviate and corrupt to *an*, *am*, *on*. The last part of the name would seem to be from A.-S. *fleot* (Dan. *fled*, Ice. *fljót**), a river, also a bay, gulf, arm of the sea, mouth of a river ; which *fleot* might first become *fleut*, and finally *fleur*.† Or the last part of the name might be the Icelandic *fljót* with a terminal *r* ; thus *fljót*, *fljótr*, *flor*, *fleur*. Hence Benfleet or Benflect, co. Essex ; Pamflete, co. Devon (whence, perhaps, the surnames Pamphlet, Pamflet) ; and the old Fleet river, which fell into the Thames. Some surnames ending in *phlett* may come from other roots, viz., from A.-S. *flet*, a dwelling, habitation, seat, hall ; Su.-Goth. *flet*, *domus* ; or even from G. *fleck*, vicus. But most of the names ending in *flet*, *flat*, *fled*, *fleda*, are from a different root. Meidinger gives the old and middle High German names, Elsflet, Gerflat,

Gundiflat, Hruodflat, Ratflat, Ribflat, Sigiflat ; the Old Gothic Albofleda, Audofleda, Adesfleda ; and the Anglo-Saxon names, Aelfleda, Adesfled, Adelfleda, Aethelfleda, Elfedra, and Wynfleda,—all which he derives from *flath*, reinlich, from *flath*, reinlichkeit ; whence the N. H. G. *unflath*, schmutz. Wachter renders *flat*, decor, mundities ; the Su.-Goth. *flat* is subtristia, pudibundus.

The Icelandic has *fljóð*, a woman ("only used in poetry"—Cleasby). There does not appear to be any etymological connexion between the name Hamnet and Shakspeare's "Hamlet," which is doubtless the same name as the Amleth mentioned in the *Danske Historie* of Saxo Grammaticus (1752, 72-87). The editor of Murray's *Northern Europe* (1849), after stating that Hamlet's country was not Zealand, but Jutland, says :—"Here the name was pronounced Amlet, signifying madman." The language whence, &c. is not, however, given. Spurrell's *Welsh Dict.* has "*amhwyll-ion*, indiscretion, insanity" ; and Richards's *Eng. and W. Dict.* gives as one of the words for insane, *amhwylllog*. Pughe has "*amlawdd*, surrounded with praise ; *Amlawdd Wledig*, the name of a British prince." Zedler gives Amlethus as the name of a king of Denmark and Sweden ; Amalberga, a female name ; Amalus, a king of the Goths ; Amalaricus or Amalricus (whence by corruption Almaric, Almeric, Amerigo), a king of the W. Goths in Spain ; Amalasventa or Amalasvinda, daughter of a king of the E. Goths. The name Amlethus is probably an old Gothic or Teutonic compound signifying "distinguished for spotlessness." The A.-S. has *maal* (O.G. *mal*), a blot, spot, blemish ; and *laut*, *lut* is rendered by Wachter, "celebris, clarus, illustris."* According to Schulze (*Gothisches Glossar.*), it does not appear that the Gothic contained a priv. ; but the A.-S. had a neg. ; and Ihre (*Lex. Su.-Goth.*) has :

"*A*, particula inseparabilis, apud Scriptores medii sevi non infrequenti usu rei privationem denotans. *Awita* in Lege Birc., c. 14, s. 84, notat amentem, a *wit*, ratio ; *alag*, iniquitatem, vel potius illegalitatem, a *lag*, lex.... His adde *ameotig*, impotens, a *magt*, potentia. Nehem. 4 : 22, Sap. 16, 8 ; cfr. Verellii index, p. 12, *amelt*, qui sine opprobrio est, unde nomen Amalorum, familie inter Gothos exteros principis, deducit Wachterus."

And Wachter renders Amalasventa,—

"Puella immaculata ; Amalafrida, sine macula pulchra [say rather, adjutrix immaculata] ; Amalaricus, sine macula potens ; Amaloberga, tutrix immaculata."

He also says :—

"Amala autem lingua Gothica significat immaculatum, a *mal*, macula, et prefixo *a*, quod hoc loco est privativum."

R. S. CHARNOCK.

Junior Garrick Club.

"PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES" (5th S. vi. 367).—The above sentence is put into the mouth of Mr. Weller, senior, on his finding

* Conf. Plat. *flet*, a small river ; G. *faihe*, a channel.

† Three of the Latin names of Harfleur respectively end in *fletum*, *fotum*, *futum*.

* Hence Chlodio, Clojo, Luto, Ludovicus, Clothildis.

Sam writing a valentine; see p. 342. *Pickwick* was published as a complete volume in September, 1837. So Dickens must have written the number in which the passage occurs at least a year before that date. But it was, I fancy, an old saying then.

A. H. CHRISTIE.

The very interesting series of narratives under the title, *The Pursuit of Knowledge under Difficulties*, first appeared among the publications of the Society for the Diffusion of Useful Knowledge, in 2 vols., 1830-1831, seven years before the Duke's speech in 1838.

ESTE.

Birmingham.

Prof. Craik's volume bearing this title, was written about 1828. The phrase, which has now become one of the commonest forms of speech, is due to Lord Brougham, who suggested it as an improvement upon Mr. Craik's own title, "The Love of Knowledge overcoming Difficulties in its Pursuit." See Charles Knight's *Passages of a Working Life*, ii. 135.

E. A. P.

MOSS COTTAGE AND HANNAH MORE (5th S. vi. 368).—I have a biography of the poetess, and also a memoir prefixed to her poems, neither of which mentions Moss Cottage. Hannah More seems to have been born and to have died in Gloucestershire. Her two residences mentioned—Cowslip Green, and, built by herself, Barleywood—are in that county; and at Clifton she died. In the memoir it is mentioned that when she was relating to Dr. Johnson the history of the birth, parentage, and education of her family, she said, "We happened to find a little *larning* a good thing when land is gone"; and her biographer, in a footnote, says:—"She alluded evidently to the couplet in *Hudibras* :—

'When goods, and lands, and all is spent,
Then learning is most excellent.'

FREDK. RULE.

"ROUTING WHEEL" (5th S. vi. 368).—Halliwell gives, "Wheel, a whirlpool," *York and Lanc.* But "the Wheel" on the Tees, above the High Force, and the Wheel part of Grasmere Lake are, I believe, both quiet pools.

"Routing" is bellowing like an ox. There is a "Routing Ghyll" in the Langdale region, so called from the noisy stream.

W. G.

Near Ford, in Northumberland, is "the Rowting [bellowing] Lynn," a glen in which is a waterfall.

J. T. F.

Hatfield Hall, Durham.

"AS OLD AS DUMP'N" (5th S. vi. 364).—Other vulgar local designations in Devon may be cited as follows:—"Exeter jail birds." "Moreton tatie"

* *Tatie*, potato. Moretonhampstead has been celebrated for this useful vegetable.

eaters." "Churston liver eaters." "Dartmouth dickey-birds." "Brixham dabs." "Totnes horse heads." "All on one side like Kingswear boys." "Budleigh boys, straight hair and long teeth." "Chaggeverd,* good lord, that cold country." "One o'clock." "All over Dock."†

"First hang and draw,
Then hear the cause by Lydford law."

"Coppelstone, Crewys, and Crocker ‡ were home
When the Conqueror came."

G. T.

Exeter.

EXEMPTS (5th S. vi. 386).—I have neither the original work of Taine nor the translation of it, but I would be very much astonished if M. Van der Laun, the able translator of Taine and Molière, who knows French both as a native of France and as a refined scholar, had mistaken *exemption* for *exempt*. The natural meaning of the sentence is that the guards, besides the salary of 300 or 400 livres, enjoyed many exemptions from taxes and other public duties. Littré gives several examples of the word used in that way. "Donnez des exemptions aux familles qui augmentent la culture."—Fénelon, *Télémaque*, xii. "La noblesse était exempte d'une partie des taxes; cette exemption absurde..."—Condillac. "Un autre mémoire qui soutenait les droits de l'archevêque de Paris contre les exemptions que prétend l'abbaye de Saint-Germain des Prés."—Fontenelle.

The *exempt* was a non-commissioned officer in the body of the Guards. How could a non-commissioned officer be called a *subaltern* to distinguish him from the privates? HENRI GAUSSERON.

Ayr Academy.

BLOOMSBURY CHURCH (5th S. vi. 343, 412, 454).—Peter Cunningham, in his *Handbook of London*, when speaking of St. George's, Bloomsbury, quotes the following passage from Horace Walpole :—

"The steeple is a master-stroke of absurdity, consisting of an obelisk, crowned with the statue of King George I., and hugged by the royal supporters."

He also gives the "contemporary epigram" :—

"When Henry VIII left the Pope in the lurch,
The Protestants made him the head of the church;
But George's good subjects, the Bloomsbury people,
Instead of the church, make him head of the steeple."

The church was consecrated, says Cunningham, January 28, 1731. George I. died June 11, 1727.

W. SPARROW SIMPSON.

BANKS AND HIS HORSE MOROCCO (5th S. vi. 387).—From the short account of Banks and his horse given in Chambers's *Book of Days*, vol. i. p. 225, I gather that he was a Scotchman, exhibited his horse at the Belle Savage, in London,

* Chagford.

† Devonport, previously called Dock.

‡ A claim of ancient heritage.

about 1595, afterwards in Paris in the month of May, 1601, and was living subsequently as a vintner in Cheapside during the reign of Charles I. I cannot find that he ever was at Rome, and incline to think that he and the poor animal did not fall under the tender hands of the Inquisition.

Various particulars about the couple, in addition to those given in Dr. Rimbault's reprint of the *Maroccus Extaticus*, and the other authorities quoted by your correspondent, may be found in Halliwell's *Shakespeare* and Douce's *Illustrations*, under the well-known passage in *Love's Labour's Lost*, and also in Chambers's *Domestic Annals of Skinsfield*, under April, 1596. W. T. M.
Skinsfield Grove.

Beckman, *History of Inventions*, Bohn's edit., 1846, tells us that "so late as the year 1601, a horse, which had been taught to perform a number of tricks, was tried, as possessed by the devil, and condemned to be burnt."^{*}

I think this was Banks's horse. I feel pretty certain that I have read somewhere how the owner managed to escape, but that the unfortunate quadruped was solemnly tried, convicted, and burnt alive by the Inquisition—in Lisbon, not in Rome.

W. J. BERNHARD SMITH.

Temple.

"THE MARTYR OF ERROMANGA" (5th S. vi. 368.)—This is the sensational title under which a Dr. John Campbell published a book on the missionary John Williams, who was killed and eaten by the natives at Erromanga in 1839. In the *Saturday Review*, xii. 167 (August, 1861), is an article entitled "The Reverend Doctor Campbell, the last Defender of the Faith," in which reference is made to the "magnificent redundancy of laudation" with which this and other books of the doctor had been noticed in some obscure periodicals. Williams was of the best type of missionaries, and his death was much lamented. He had published, about two years previously, an interesting *Narrative of Missionary Enterprises in the South Sea Islands, with Remarks on the Natural History of the Islands, &c.* R. R. DEES.
Wallsend.

The individual so named was the Congregationalist missionary, the Rev. John Williams, who lost his life in an affray with the natives of an island in the Pacific Ocean, named Erromanga. After his death appeared a book entitled *The Life of the Rev. John Williams, the Martyr of Erromanga*. This excellent man was slain in 1839, so

^{*} *Le Siècle de Louis XIV.*, Berlin, 1751, 12mo., vol. i. p. 44. This horse was seen in the above-mentioned year by Casaubon, to whom the owner, an Englishman, discovered the whole art by which he had been trained. See *Casauboniana*, p. 56. We are assured by Jablonski, in his *Lexicon der Kunst und Wissenschaften*, p. 547, that he was condemned to the flames at Lisbon.

that the book referred to was most likely published in 1840.

W.
Bath.

This work was written by a Dissenting minister, John Campbell, D.D., afterwards editor of the *Christian Witness*. It is a sort of rhapsody on the life and labours of John Williams, a missionary to the South Seas, who was provided with a special vessel, and was attacked and killed by the natives of Erromanga, one of the islands in the South Pacific.

ESTE.

Birmingham.

DR. JAMES HENTHORN TODD'S PUBLICATIONS (5th S. vi. 433).—Additional :—

1. The Irish Version of the *Historia Britonum* of Nennius. 4to. Dublin, 1848 (for the Irish Archaeological Society).

2. Three Treatises: On the Church; on the Endowing of the Church; and on Antichrist's Song in the Church. By John Wycliffe, D.D. Now first published from a MS. in the Library of Trinity College, Dublin; with Notes. Dublin, 1851.

3. The Books of the Vaudois: a Descriptive List of the Waldensian MSS. in the Library of Trinity College, Dublin. Dublin, 1865.

4. *Catalogus Librorum Impressorum in Bibliotheca Collegii SS. Trinitatis juxta Dublin adservatorum*. Tomus I. (A et B). 1864.

5. An Apology for Lollard Doctrines. Printed from a MS. in Trinity College attributed to Wycliffe, with Introduction and Notes. 1842 (for the Camden Society).

6. Remarks on some Statements attributed to Thoma Wyse, Esq., M.P.

7. The Last Age of the Church. By John Wycliffe D.D. Translated from a MS. in T. C. D.; with Introduction and Notes. Dublin, 1840.

8. Descriptive Remarks on Illuminations in certain Irish Manuscripts. London, 1869.

Dr. Todd contributed largely to the *Irish Ecclesiastical Journal*, 1840-1852, to the *Proceedings* of the Royal Irish Academy, and to "N. & Q."

The second volume of *The Book of Hymns of the Antient Church of Ireland* was finished after Dr. Todd's death by Whitley Stokes, Esq.

C. E.

EPIGRAM ON DR. WHEWELL (5th S. vi. 147, 257).—I cannot venture to dispute the accuracy of the version of this clever epigram sent to you by S. N.; I can only say that it differs from the version which was given to me, and which runs as under. If S. N.'s version be the more correct, I still cannot but think mine the more felicitous:—
"Should a man thro' all worlds to far galaxies travel,
And the mystery of planets remotest unravel,
He would find, tho' he ventur'd to fathom infinity,
That the great work of God is—the Master of Trinity."

H. P. D.

MOTTO OF THE EMPEROR CHARLES VII. (5th S. vi. 388).—In the *Guide* to the Kaiser Saal in the Römer at Frankfort, it is stated that the motto of this emperor is unknown.

A. S.

SHAKESPEARE AND SHELLEY: "THE TWO NOBLE KINSMEN" (5th S. vi. 341, 361, 392.)—The question whether Shakspeare was or was not associated with Fletcher in the authorship of *The Two Noble Kinsmen* is discussed at length in Dyce's *Account of the Lives and Writings of Beaumont and Fletcher*, pp. lxxx, *et seqq.*, whence it appears that among those who held that he was so associated were Lamb, Spalding, Coleridge, Hallam, Darley, Weber, Warburton, and (last though certainly not least) Mr. Dyce himself. Surely the united opinion of such a body of competent critics is not to be summarily set aside by the *ipse dixit* of even so great a genius as Shelley. The point at issue is one, I take it, which will never be satisfactorily cleared up.

How far Coleridge was from thinking, as Mr. LEGG does (*ante*, p. 342), that "*The Two Noble Kinsmen* is merely an attempted imitation of a great poet by a less" may be seen by the following extract from his *Table Talk*, ii. 121, ed. 1835:

"There's such a divinity doth hedge our Shakspeare round, that we cannot even imitate his style. I tried to imitate his manner in the *Remorse*, and, when I had done, I found I had been tracking Beaumont and Fletcher and Massinger instead. It is really very curious. At first sight Shakspeare and his contemporary dramatists seem to write in styles much alike: nothing so easy as to fall into that of Massinger and the others; whilst no one has ever yet produced one scene conceived and expressed in the Shakspearian idiom."

C. D.

SIR JOHN LEACH, M.P. (5th S. vi. 147, 214, 237, 273, 414.)—An epigram on the speed with which Leach transacted the business of his court will be found in "N. & Q." 1st S. x. 253. He seems to have been the counterpart of Sir Thomas More in rapidity of decision, of whom it has been said:—

"When More some years had Chancellor been
No more suits did remain;
The like shall never more be seen
Till More be there again."

C. W. EMPSON.

By the courtesy of the Senior Registrar of the Court of Chancery, who is nephew to this judge, I am able to answer those of your correspondent's questions (at the first reference) which are not met by the subsequent replies. Sir John Leach was never married. He left his youngest brother, Thomas, surviving him. This brother had then three daughters and five sons living. Sir John also left another niece, Frances, the wife of William Thomas, Esq., of Ramsgate, the daughter of a married sister. Of the eight children of Thomas Leach, there still survive three sons and two daughters. One of these sons, Richard H. Leach, Esq., is the Senior Registrar. The arms of the family are thus blazoned:—Ermine, on a chief indented gules, three ducal coronets or. The crest is as follows:—Out of a ducal coronet or, a man's

fore-arm grasping an adder, both proper. Motto, "At spes non fracta."
JABEZ.
Athenæum Club.

Sir John Leach was Master of the Rolls. Sir Launcelot Shadwell was the first and last Vice Chancellor of England.
A. H. C.

EPITAPH (5th S. vi. 426.)—Allow me to correct an error of your correspondent which appears under the above heading. The words "Ultima Domus" were not on a tomb to an Earl of Chichester, no tomb to an Earl of Chichester existing in Chichester Cathedral. They were over the entrance to the family vault of the Dukes of Richmond, but are there no longer, the entrance being closed. The "one William Clarke," author of the epigram quoted, was a canon of the cathedral.

WILLIAM DILKE.

"THE HISTORY OF JACOB AND HIS TWELVE SONS" (5th S. vi. 382, 436.)—CLAREY will find the information he requires in a review of *Records of the Past*, being English translations of the Assyrian and Egyptian monuments, which appeared in the *Times* of September 12, 1874. The article, which was very interesting, was afterwards published in pamphlet form. The MS. of the "Tale of Two Brothers" is in the British Museum. A translation was made by Mr. Le Page Renouf, and may be seen in the *Records of the Past*, published by Messrs. Samuel Bagster & Sons.

MENOPHRAS.

"TEACH YOUR GRANDMOTHER TO SUCK EGGS" (5th S. vi. 240, 258.)—The amusing Greek epigram which MR. BALSTON gives is by Jacobs ascribed to Philippos instead of Lucillius. Your readers may like to see the translation by the Rev. G. C. Swayne, given in Dr. Welleseley's *Anthologia Polyglotta*:—

"Hermes the volatile, Arcady's president,
Lacquey of deities, robber of herds,
In this gymnasium constantly resident,
Light-fingered Aulus bore off with these words:
'Many a scholar, by travelling faster
On learning's high-road, runs away with his master.'"

H. P. D.

MALAPROPIANA: SUBTERRANEAN PASSAGES (5th S. v. 486; vi. 77, 112, 212, 415.)—I quite agree with 212 that it is time this "humbug was decently buried." It is said that there is one between Durham and Finchall Abbey, a distance of three or four miles. I have long thought that these stories may have arisen out of arched drains or sewers, such as sometimes led from the "great necessarium" of a monastery to the nearest river or stream.

J. T. F.

Hatfield Hall, Durham.

COMPULSORY KNIGHTHOOD (5th S. vi. 366.)—In a chronological table in G. F. Raymond's *History*

of England (n. d.), there is the following entry, showing that knighthood was compulsory as regarded "men of means" even so early as the reign of Henry III. :—

"1255. All persons who had 15*l.* a year were obliged to be knighted, or pay a fine to be excused."

F. A. EDWARDS.

Chelsea, S.W.

"FODDERHAM": FODDER-RUM = FODDERGANG (5th S. vi. 187, 313.)—I have not heard this word, but suppose it to be a variation or connexion of an excellent and well-known word here, *foddergang*. *Fodder* is the general Northern word for food given to cattle. To *fodder*, v., to feed. *Foddergang*, in large farm buildings, is a passage beyond the head of the stalls of cattle, with openings through which the rack and manger of each can be supplied without disturbing the animals. It was formerly, I hear, a communication with the hay-loft, when that supplied almost entirely the winter fodder, but is equally convenient for the giving of turnips and other and newer sorts of food, for which it may be a repository, or *rum* (Dan. *room*, *space*); corresponding to the German *Futterkammer*. *Foddergang* is exactly the two Danish words joined, in sound as well as sense. *Fodder-rum* (not *ham*) seems an equally consistent and useful Danish compound; and though not hitherto known in books, it is to be hoped they will become so, in those of the Dialect Society.

M. P.

Cumberland.

IRETON THE REGICIDE (5th S. vi. 287, 334, 377, 390, 429, 457.)—As I have suffered somewhat hard treatment at the hands of numerous correspondents in "N. & Q.," and that in consequence of a misreading obvious to all, it may not be out of place for me to discuss the question which has arisen, viz., whether Mary, the wife of Nathaniel Carter, of Great Yarmouth, was the daughter of Ireton the Regicide, so called, or of Lieutenant-General Fleetwood. My short reply to the query as to who was the husband of Ireton's youngest daughter was that Mary Ireton was the wife of John Carter, father of the above-mentioned Nathaniel Carter. That she was the wife of Nathaniel the son, and not of John the father, must be very evident to all who are but little acquainted with genealogy. I think that undue prominence has been given to my statement, especially by A. E. L. L., a statement which could never acquire, from its very inconsistency, one moment's acceptance.

MR. WHITE's view of the question is very valuable. A new theory has been started by some that Mary Carter was not the daughter of Ireton, but of Fleetwood; this, I think, is successfully combated by MR. WHITE.

I think we are bound to accept the old state-

ment and reject the new theory, as not a tittle of evidence has been advanced in its favour. Moreover, the direct traditions of Yarmouth confirm the old; vide the Introduction to Palmer's *History of a House in the Elizabethan Style of Architecture*, the *Perustration of Great Yarmouth* by the same author; also Turner's *Sepulchral Reminiscences*. The first mentioned contains in full the epitaphs of the Carter and Bendish families, members of which lie buried in the parish church of Great Yarmouth.

E. S. R.

"HERB JOHN" (5th S. vi. 328, 456.)—There is in the present day a petty chapman known by the name of "Cheap John"; and "Herb John," I am led to think, was not a name given in the olden time to any flower, but was assigned to a man that followed the humble calling of cultivating culinary and medicinal herbs for sale; and the king might mean that the person he so designated ought not to be entrusted with the office specified, as it might afford him opportunities of disseminating and encouraging the growth of opinions inimical to the interests of the Crown—like "your herb woman"; she that sets seeds and roots of shame and iniquity." Or he might intend that he held the said Herb John's abilities at a very low estimate, accounting him little more than equal to the vending of herbs and simples—a simpler, a simpleton, a John "not strong enough for the place."

KIRBY TRIMMER.

Miscellaneous.

NOTES ON BOOKS, &c.

The History of Cheshire. By George Ormerod, Esq., LL.D., F.S.A. New and Enlarged Edition, Corrected throughout, and containing all the illustrations of the First Edition, from the Original Copper Plates, with Fresh Heraldic Designs. By Thomas Helsby, Esq., of Lincoln's Inn. Part V. (Routledge & Sons.)

WITH the fifth part Mr. Helsby completes his first volume of this invaluable edition of Ormerod's *Cheshire*. He might well have written at the end, *Explicit feliciter*. As one sample of what he has contributed to the lasting improvement of the original work, we may note the fact of his having added upwards of 200 pages of additions. The genealogies are of the greatest interest and importance, and the same may be said of the documents incorporated with the text. The whole of the fifth part is occupied with Bucklow Hundred. The illustrations are excellent. Some of the monumental inscriptions are worthy of note, independent of the value of several as to dates. One speaks of a lady who was not only a "pia filia, mater indulgens, uxor pia . . . vicinis urbana, benigneque semper egenis," and "sincere cultrix et pietatis," but also a "faceta comes," as became a lady christened Meriella, who easily united a merry mood with a serious mind. There are nearly seventy elaborate pedigrees in this first volume, on the completion of which we offer our best congratulations to the learned and pains-taking editor.

England's Maritime Rights. By John Ross, of Bladensberg (Coldstream Guards). (Hardwicke & Bogue.) At a time when much attention is being directed to the Treaty of Paris, 1856, and the relations between the signatory powers are subject to considerable tension, the plea which Mr. Ross of Bladensberg puts forth for the reconsideration of the celebrated "Declaration of Paris," which, as he says, changed the law of maritime capture, deserves to be carefully studied. He believes that the abrogation of the Declaration would "dispose for ever of what is called the Central Asian Question," and that the ends of humanity would be thus most speedily attained.

On the Early Traces of Institutions resembling in some Particulars the Modern Hospital. A Paper read at a Meeting of the Banburyshire Clerical Association. By Rev. E. Marshall, M.A., F.S.A. (Oxford & London, J. Parker & Co.)

OUR valued correspondent, the Rev. Edward Marshall, has here offered a contribution to the true understanding of a widely interesting subject, the history of the modern hospital. Mr. Marshall, in a small compass, but with a formidable array of authorities, conclusively disposes of the erroneous theory that "the idea of a hospital, such as it exists among us now, is of an entirely Christian origin." Hyrcanus and Tiberius, in the Jewish and heathen worlds of antiquity, and Montezuma, in the unknown world which the Spanish Conquistadores found in Mexico, alike attest this truth.

The Law Magazine and Review, and Quarterly Digest of all Reported Cases. No. CCKXII. November, 1876. (Stevens & Haynes.)

THE large class of persons interested in the "Amendment of the Law" will be glad to possess the author's revision of Mr. Farrer Herschell's vigorous and able address on that subject at the Liverpool meeting of the Social Science Congress, which forms the opening article of the November number of the *Law Magazine and Review*. For the classical scholar, as well as the aspirant to the honours of the Forum, Sir Edward Creasy provides an intellectual treat in his very interesting paper on "Rhetoric," the concluding part of his valuable series on "Studies that help for the Bar." There is much to claim the most serious attention of members of both our Houses of Parliament, and of all ecclesiastical lawyers, in Chancellor Burton's article on the "Public Worship Facilities Bill," in which he suggests that all livings should be taxed for the provision of that extension of facilities which is for the benefit of all, and which the immense increase in our population urgently calls for. Mr. Jencken gives his reasons for recommending the "Codification of the Principal Foreign Systems of Law on Bills of Exchange," and for believing that it would not be difficult to accomplish, the basis of unity being, in his view, the German law, whose history he traces in his article.

MR. MURRAY has published a new and revised edition of Mr. Smiles's popular work, *The Huguenots, their Settlements, Churches, and Industries in England and Ireland*. The volume is illustrated by an engraved sketch of Vassari's picture of the massacre of the French Protestants on the day of St. Bartholomew, put up, in commemoration of the event, in the Sala Regia of the Vatican, and by a copy of the medal struck by Gregory XIII. as a more permanent memorial "Ugonottorum Strages, 1572." In addition to the history, there is a valuable and interesting list of Huguenot refugees who settled in England and Ireland.

MR. ELLIOT STOCK has recently published a fac-simile reproduction of the first edition of Bunyan's *Pilgrim's Progress*, which first edition was issued in 1678 by Nat.

Ponder, at the "Peacock," in the Poultry. Only one copy of this edition is known to exist, and this has been lent by the owner, Mr. Halford, in order to produce the present fac-simile. Bunyan's marginal notes are retained, of which "Christian snibbed his Fellow" is an example. This cheap issue of the fac-simile edition resembles the one published two years ago, except that the illustrations in the early edition, and the conversation between Christian and Evangelist, are omitted in the present publication.

ST. ANDREW'S, WORCESTER.—I wish to put on record the unfortunate condition of the register of the parish of St. Andrew, Worcester, hoping that good may perhaps result. According to the official report of 1833, the first volume dates from 1549; but none can now be found earlier than 1650, and the old sexton says that the late rector carried to his house, years ago, an old volume, which he said should not be seen by every one, and which was undoubtedly the missing volume. The rector and his wife are dead, and his daughters know nothing of the manuscript. The sexton says he hoped to find it among the papers left by the rector, but sought for it in vain. Where has it gone? W. S. APPLERTON.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A. G. B.—The English pantomime grew out of the old Italian and the Franco-Italian comedy, where Arlecchino, Arlequin, Colombine, &c., were speaking characters. See "A Dance after Harlequin," *Temple Bar* for January, 1875.

F. TREMAINE.—The idea is of much older origin. In the prologue (by the elder Colman) to *An Hour before Marriage*, spoken by Woodward, in the character of Harlequin (1772), are the following words:—

"But Roundhead England, who all things curtails,
Who cuts off monarchs' heads and horses' tails," &c.

ETHELBERGA.—The words, "Piety, that Regent of God upon earth," are in Charlotte Brontë's preface to the second edition of *Jane Eyre*.

E. J. MORNAY.—Thorpe Hall, now a farm-house near Leeds, was the mediæval residence of the Skargilla. It was partly demolished by Sir Arthur Ingram, who had bought it from Major Clough, of the time of Charles I.

DALTON M.—"An Austrian Army" first appeared anonymously in *Bentley's Miscellany*, and is reprinted in the *Bentley Ballads*. The reference to Sir Hubert Stanley is in Morton's comedy, *A Cure for the Heart-ache*.

MR. J. BOUCHIER begs to thank a correspondent dating from Caen for his kind communication respecting V. Hugo's *Notre Dame de Paris*.

REV. DR. SIMPSON.—Yes; always most glad to hear from you.

G. W.; F. C.—"Ireton," next week.

ARGENT, F.S.A.—Next week.

W. H. A.—At an early opportunity.

NOTICE.

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Notes.

SPECIAL COLLECTIONS AND SPECIAL COLLECTORS.

A paragraph in PROF. MAYOR's recent article, advocating the collecting of local books, pamphlets, &c., has revived an idea that I have often thought of mentioning in the columns of "N. & Q.," that is, to suggest the placing on record of the names of those public and private libraries where any special class of books is being collected. The publication of such a list would not only be of great value to those principally concerned, but would also be of public utility, as it would afford a means of preserving books, pamphlets, sermons, &c., which, whilst of little use to one person, might fill up lacunæ in the collection of another. For example, the Birmingham Library, some years ago, began to make a speciality of Shakspeareana; and, having made this generally known, it has now one of the finest collection of books relating to Shakspeare that can well be imagined. People hearing of this special collection forwarded odd pamphlets, books, &c., to it; booksellers found a ready market for special books; and what is the result? The public are immensely benefited, and any one who wishes to refer to any book, however scarce, that has any reference to Shakspeare, now knows where to look for it. Other libraries make local books a speciality, some for special towns, some for counties, some for districts; others in America collect everything relating to that con-

tinent; others collect all publications referring to the slave trade, and so on; but who knows exactly what special books one library collects, and what another? Then, too, as regards private libraries, what a number of special collectors there are if one could only bring them together! Here one collects heraldic books, another family histories, another local books, another Civil War tracts, another the literature of the Reformation period, another Prynne's tracts, another books on music, on art, on travel, on mathematics, and so on. But who outside of his own limited circle of book-collecting friends knows what other special collections are being painfully and slowly brought together? whilst, on the contrary, he knows only too well that hundreds of tracts and pamphlets are being destroyed year by year for want of knowing what to do with them.

Let any one think, too, what benefits special collectors may confer on the community at large. Look at De Morgan's *Budget of Paradoxes*, a most entertaining volume, written from the most out-of-the-way mathematical literature that he could bring together. Then, again, how many of the late Dr. Rimbault's interesting communications to these columns were written after he had laboured for years at the collecting of a most valuable musical library, which, it is to be hoped, will be preserved intact. And so, too, with many others. How often, too, are there queries in these columns for special books, which have escaped the custodians of our public libraries, and which only the industry and knowledge of the special collector has induced him to seek for and preserve. I speak, perhaps, feelingly on this subject, for I am myself a special collector, making a certain county my speciality, and collecting everything—books, tracts, pamphlets, sermons, broadsides, MSS., views, prints, drawings, &c.—that relates to it, and helps to illustrate its history and the lives and works of its many worthies. In the course of my searches I have often had occasion to buy many volumes of pamphlets, tracts, and sermons, when perhaps only one tract in each volume had any special interest for me. Thus there have gradually accumulated many hundreds of miscellaneous tracts, many of which I know to be rare, and which other collectors might be anxious to possess; but how am I to know who would appreciate this and who that special pamphlet? What has happened in my own case must have happened in the case of others. I am not one of those who, like the dog in the manger, would retain a book of no importance to my own collection, however rare I might know it to be, simply because I knew that another collector wanted it to enrich his own shelves. Such people—for unfortunately I know such—nothing can alter, and to such this article is not addressed. But, on the contrary, were there any list of special collectors to refer to, I would

gladly exchange or present such pamphlets as I have to those specially interested in them, in the hope that the recipients would, as occasion offered, present me with some of interest to me in return. And, even if there was no reciprocity, I should at least have the satisfaction of knowing that I had helped to render some one's collection more complete than it was before.

Then, again, as regards booksellers, how many would be glad to know the names of special collectors, where they could find a ready market for certain books. I am frequently being advised of books likely to be of interest to me from booksellers in all parts of the country, and in that way my collection has been enriched by many curious and rare volumes. Only the other day I was hunting, in the attic of a London bookseller, literally over thousands of pamphlets which he would gladly sell, but which it did not pay him to catalogue. And what rarities there were—scarce local sermons, privately printed pamphlets, early issues of local presses, sets of controversial pamphlets, &c.—waiting either for their appreciators to claim them, or to be sooner or later destroyed for waste paper!

Cannot "N. & Q." come to the rescue, and by putting collectors in knowledge of, and in communication with, one another, enable them to help and assist each other?

J. P. EARWAKER, F.S.A.

Alderley Edge, Cheshire.

A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS.

I suggest that genealogists and others be invited to co-operate in forming a society for the publication of church registers. The subscription might be fixed at a guinea a year, and each subscriber should receive, as in the Harleian Society, at least one volume annually. I am certain that the publications would be most popular, and that all genealogists and very many members of the different learned bodies would gladly avail themselves of the opportunity of securing such invaluable genealogical works. Readers of this may say, "But how are you to get at the registers?" for many of the clergy—the London ones, as is well known, particularly—are very tenacious of their rights and fees. My answer to this is, that a great number of our genealogists are themselves clergymen in charge of parishes. To transcribe their registers at their leisure for publication (free of all expense beyond paper and ink) would be to them a labour of love. Then I think, too, that when our society is once going, many liberal-minded, generous clergymen will gladly place their registers at the disposal of the society. Again, we who are laymen are ourselves perhaps the sons or brothers of clergymen, whose registers would be free to us.

Perchance our sisters are married to clergymen, or we have kept up a close intimacy with a college friend, now rector of an interesting parish. Among the lists of the Society of Antiquaries and the Harleian Society are the names of numerous patrons of livings and lords of manors, individuals who are little kings in their own counties. To them the registers are always accessible.

To copy a register, care only is required. The eighteenth and nineteenth century ones, at least, could be undertaken by a daughter, a son, a sister—any one. The larger registers might be issued in two or more volumes, not necessarily immediately following each other, so that there would be by this means no interruption of this great work.

I am a countryman, and therefore could ill undertake a prominent part in forming the society; but if a dozen or more of genealogists would give their names to the obliging editor of "N. & Q.," we could send out a prospectus soliciting subscribers. Some one may have a register copied, and ready for the printer. In such a case I promise to contribute the second volume. I do not propose that we should attempt to annotate; that would entail too much labour and expense. We must merely publish each register as it is, *in toto*, up to the date of the 1837 Registration Act taking effect.

I have only to add that the publication of a church register would by no means entail any loss on the clergyman, its custodian. On the contrary, I apprehend that many of those persons into whose hands the volumes would come would ask for certified copies of the entries in which, from family reasons, they were interested; and such certified copies would, in legal and official matters, of course be required the same as hitherto. In short, I am confident that, in a pecuniary point of view, my project would be "much to the advantage" of the clergyman.

ARGENT, F.S.A.

STATE POEMS.

(Continued from p. 465.)

- Painter, I've seen a Picture represent H, iv. 126.
 Painter, once more thy Pencil Re-assume, H, i. 115; I, 107.
 Painter, when was't thy former Work did cease! E, iii. 18; H, i. 50; I, 46.
 Pallas destructive to the Trojan Line, H, iii. 407; I, 553.
 Pax peregrina diu binas nunc uniet oras, H, i. 6, 9.
 Pax Regit Augusti, quem vicit Julius Orbem: H, i. 6, 8.
 Peace, absent long, two States to Union brings, H, i. 6, 9; I, 172.
 Perusing the list of the Tackers in Print, H, iv. 1.
 Plaudite, Licet, Magno lætis Successibus Anno: H, iv. 466.
 Plot on proud Rome! and lay thy damn'd design A, 1.
 Pray listen well, while I describe C, 264.
 Pray pardon John Bays, for I beg your Excuse, H, iii. 170.
 Pray Sir, did you hear of a late Proclamation. H, ii. 400.
 Prepare now you Cits, your Charter to lose, D, iv. 34.
 Preserv'd by Wonder in the Oak, O Charles, H, ii. 192.
 Pride, Lust, Ambition, and the Peoples Hate, H, i. 253.
 Prince George at last is come, C, 23.

Prithce Jerry be quiet, cease railing in vain, H, iv. 49; I, 588.

Prorogue upon Prorogue. Damn'd Rogues and Whores! D, ii. 8; H, iii. 52.

Protect our State, and let our Marlboro' thrive, H, iv. 453.

Proud with the Spoils of Royal Cully, H, iii. 440; I, 562.

Quacks set out bills, Jack Pudding makes Harangues, H, iii. 417; I, 553.

Quid queror! an proprio sub Pondere magna fatiscunt? H, iii. 380.

Rebellion hath broken up House, C, 149.

Reform great Queen the errors of your Youth, G, 301; H, iii. 74; I, 401.

Regnia minatur multa Regentium H, i. b. 2.

Religion is a thing, if understood, H, ii. 93.

Remember ye Whigs what was formerly done, C, 302.

Renowned be Christian Arm, B, 222.

Renowned Blake, what Trumpet may be found, H, ii. 274.

Renowned Phiz! kept evidence in awe, H, iv. 488.

Revenge! Revenge! my injur'd Shade begins E, ii. 23; F, 166; H, iii. 312.

Rex and Grex are of one sound, H, iii. 193.

R. H. they say is gone to sea, D, ii. 16; H, i. 216.

Right heir to Flatter Pop of the last Edition, G, 1.

Rise lofty numbers! Rise from Scenes of Light, H, ii. 420.

Rise Nevil, Rise and do not punish me, A, 64.

Rise up great Genius of this Potent land, C, 79.

Romes old new fraud in Cobhams fate we view; A, 71.

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Room, room for Cavaliers, bring us more Wine, C, 268.

Room, Room, for great Algernon, C, 31.

Rouse, rouse, my lazy Mirmidons, C, 328.

Rouse up great Monarch in the Royal Cause; C, 85.

Rouse up my Muse! For, hew in such a Cause, B, 162.

Rouse up the Tories of this Factious Land, C, 82.

Row'd from Infernal Caverns void of Light, A, 122.

Sad Fate! our valiant Captain Bedloe, B, 42.

Sandwich in Spain now, and the Duke in Love; E, iii. 12; H, i. 34; I, 31.

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Say, Goddess Muse, for thy All searching Eyes H, iv. 83; I, 570.

Says his Grace to Will. Green, whom he found at his Stall, H, iii. 334.

Second to Jove alone, in whom unite H, ii. 262.

See Britain's, see one half before your Eyes H, ii. 218.

See how fair and fine she lies C, 140.

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See the Vizer's pull'd off, and the Zealots are arming C, 344.

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Shall every Jack and every Jill, A, 50.

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She's dead! thanks to the Jury's pious Care, H, iv. 35.

She's gone! the Beauty of our Isle is fled I, 254.

Shews why this tale in verse is wrote, H, iv. 422.

Shine forth ye Planets, with distinguish'd Light, H, iii. 424.

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Sicilian Goddess, whose Prophetick Tongue H, ii. 438; I, 505.

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Sicilian Muse, begin a loftier Strain, H, ii. 426; I, 499.

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Since by just Flames the guilty piece is lost H, ii. 148; I, 346.

Since Cleaveland is fled till she's brought to Bed, H, iii. 190.

Since Counterfeit Plots have affected this Age, B, 237; C, 54.

Since every Mountain, where the Muses come, H, iv. 410.

Since Heav'n from Albion's once lov'd Isle estranged, H, iv. 404.

Since Justice Scroggs Pepy's and Dean did bail, H, iii. 183.

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Since Orange is on British land, E, i. 22; F, 74; H, iii. 275.

Since plagues were order'd for a scourge to Men, H, ii. 169; I, 354.

Since Plotting's a trade, like the rest of the Nation; C, 179.

Since Popish Plotters, A, 72.

Since Pop'ry of late is so much in debate, A, 12.

Since Prose wont move, weel try what verse can do E, iii. 23.

Since Reformation with Whigs in Fashion, C, 96.

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Since to restrain our Joys, that ill, but rude H, i. 204.

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Sir Roger, from a zealous piece of Frieze, H, iii. 20.

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Siste Viator, et lege Miraculum Nequitiae! H, iv. 8.

Sit or Sit not, by Law or Sword, H, iii. 217.

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Smectymnus! the Goblin makes me start: H, iii. 22; I, 390.

Soap and Suds: or, the Ethiopian Address H, iii. 434.

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So have I seen a Dean of St. Pauls, H, iii. 215.

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- There was a brave Doctor as ever you saw, C, 323.
- There was a Doctor of antient Fame, C, 279.
- There was a Jovial Begger C, 35.
- There was a K— of a B—h Race H, ii. 406.
- There was a Monarch, whose Imperial Sway H, ii. 88.
- There was a monstrous Doctor; C, 35.
- There was an Eagle built his nest H, ii. 96.
- There was a Prophecy lately found in a bog, E, ii. 26; H, iii. 256.
- The rising Sun complies with our weak sight, H, iii. 28.
- These Lines had kiss'd your hands October last, H, iii. 57.
- The soldier now forgets the Sanguine Seas H, i. 6, 1.
- The Stage has been, and yet improv'd shall rise, H, iii. 414.
- The Sun, and that's my Crime I'm told H, iv. 441.
- The Talk about went F, 96.
- The Talk up and down F, 91; H, iii. 159; I, 428.
- The Trick of Trimming is a fine Trick, H, iii. 143.
- The Widows and Maids may now hold up their heads; H, iii. 223; I, 440.
- The Year of Wonder now is come, E, ii. 17; F, 38; H, i. 6, 133; I, 216.
- They talk of Raptures, Flames and Darts, H, i. 6, 229.
- They who oppose your Right unto the Crown, B, 247.
- This is a Truth so certain, and so clear, H, iii. 6.
- This is like some Utopian Game, C, 229.
- This is the Cabal of some Protestant Lords, C, 316.
- This Mystick knot unites two Royal Names, H, iii. 342; I, 476.
- This Rumour entring angry Titon's Ears, H, i. 6, 23.
- This worthy Corps where shall we lay? E, i. 20; H, ii. 340.
- The Poets praise those most who need it least, H, iii. 384; I, 537.
- Tho the first be too cold, F, 98.
- Tho the old Hag of Rome, F, 119.
- Thou best of Poets, and thou best of Friends, H, i. 6, 202.
- Thou Doating, Fond, Besotted, Amorous Fool, G, 84.
- Though now I am unwilling, woe attend A, 27.
- Thou mighty Princess, lovely Queen of Holes, G, 266.
- Thou more than happy plain, B, 287.
- Tho wean'd from all those scandalous Delights, H, ii. 127.
- Three bony lads were Sawny, Cloud Hamilton, C, 365.
- Three Doctors of late held a learned debate H, ii. 236.
- Thrice happy Barque, to whom is giv'n H, iv. 467.
- Thro Storms of Wind, and swelling Seas which roar, H, ii. 415; I, 493.

E. S.

(This most important index will be concluded in
"N. & Q." of Dec. 30.)

A LETTER FROM QUEEN ELIZABETH.—I transcribed the following very interesting letter from Queen Elizabeth to her cousin, Lord Hunsdon, father of Lady Berkeley, from the original in the archives of Berkeley Castle, which, among other valuable documents, were shown to the members of the Gloucester and Bristol Archaeological Society on their recent visit to that interesting castle. I am not aware that it has ever been published:—

"Good George,—Because I have hard that before your departing fro' Bathe your Speech was [not] become much better nor your leggs any longer & being still care-

full & desirous to know that you are rather amended since your coming fro' thence, I have sent this gentleman y^e bearer h^{er}of (who we know shall not be a little welloo' unto you) purposely to see you & to bring me word of your State how it is since yo^r coming from Bathe, hoping by him to heare that good effect wrought in you w^{ch} is saide by such as haue experience of y^e nature & operation of that water, doth comonly ensue & more appeare after so' tyme past of learing the use therof, although as yet I somewhat still doute that ther hath bene so greates abundance of the same *squashed* upon you, w^{ch} I wolde haue restraynd, if myself might haue bene' to you; for therin wold I haue bene bolde to haue playde the part of a Phisician both to you & my Lady of whom I am very sory that she hath receauid so little benefitt by y^e water, as I heare she hath, yet doo I hope to heare of better by the gentleman. I am glad you are no further fro' y^e ways of my intended s^{ome}r journey, for that it may be I *shall not stick* to make xx or thirty myles Compass to visit you except my present choler against those extreame Waterpowrars doo stay me, for that indeede I wold rather com to find you amended than otherwise for w^{ch} as I will daily pray, so I assure you good George of all comfort that we can give both to y^e self & to my Lady your *second self* & best companion to whom I pray you comend me as I comend you both to Gods holy protection."

The words and phrases in this most interesting letter printed in italics appeared to me especially worthy of notice. I should like to have more information respecting the efficacy of the Bath waters in the sixteenth century.

JOHN PIGGOT, F.S.A.

The Elms, near Maldon.

MISUSE OF WORDS (*ante*, p. 406).—4. *Irony* has quite recently become perverted from its familiar and established meaning, being often used as if it were synonymous with mockery, and "the irony of fate" is just now the stock phrase for describing an unexpected turn of events bitterly disappointing to men's hopes. Now, the meaning of *irony* is very simple; it is a mode of speech in which the thought is contrary to the words. As old Stirling has it:—

"And Irony, dissembling with an air,
Thinks otherwise than what the words declare."

It is a figure of rhetoric; and where nothing is said or written, there can be no irony.

J. DIXON.

CHAUCER.—On line 320 of Chaucer's *Prologue* (Clarendon Press edition, p. 130) Dr. Morris has a note, in which he takes "purchasyng" in the sense of *prosecution*, and "enfecte" as *infected*, i.e., with collusion. Putting together the fact that the terms occur in the character of the "Sergeant of Lawe," the meaning of "purchas" in line 256, the reference to a "fee symple" in line 319, and lastly the date of Chaucer, I think there can be no doubt that "purchasyng" should rather be paraphrased by *conveyancing*, and "enfecte" by *invalid*. This was the very time when the wit of lawyers was exercised on methods newly contrived, or adapted from the civil law, to circumvent the

statutes *De Donis* and such like—methods which culminated in "Taltarum's case" and the elaborate legal fiction of common recoveries. The learned "Sergeant" was clever enough to untie any entail, and pass the property as estate in fee simple. The whole context forbids any reference to criminal law.

W. H. H. KELKE.

Edgbaston.

MACAULAY'S ESSAY ON MILTON.—This essay, so much admired when it first appeared in the *Edinburgh Review* (1825), but the style of which the writer's matured judgment in later life so strongly condemned, contains a curious instance of his forgetfulness in alluding to Scripture history:

"It was before Deity embodied in a human form, walking among men, partaking of their infirmities, *leaning on their bosoms*, weeping over their graves," &c.

Macauley has here confounded the beloved disciple, "leaning on Jesus's breast," with Jesus himself, of whom it is nowhere recorded that he leaned on men's bosoms.

JAYDEE.

THE LANGUAGE IN ANCIENT BRITAIN AFTER THE ROMAN CONQUEST.—There is a passage in Howell's *Instructions for Forreine Travel* (Arber's reprint, p. 56) on this subject worthy of notice:—

"But one may justly aske why the Latine tongue could receive no growth at all amongst the Brittaines, who were so many hundred years under the Roman government, and some of the Emperours living and dying amongst them? To this it may be answered, that in Brittaines wee reade of no more than foure colonies that were ever planted; but in Spaine there were 29, and in France 26. But as I cannot cease to wonder that the Romans, notwithstanding those Colonies and Legions that had so long cohabitation and coalition with them, could take no impression at all upon the Brittaines in so long a tract of time in point of Speech (notwithstanding that in some other things there be some resemblance observed 'twixt the people, as I said before), I wonder as much how such a multitude of Greeke words could creep into the Welsh language, some whereof for example sake, I have couched in this Distique.

Ἄλς ὕδωρ, γίνεσις, πῦρ, κοιλία, γράττα διδασκω
Δαίτρα, μελί, κλύω, ἥλος, ἀλα, μέθυ, &c.

Which words Englished are, Salt, water, birth, fire, the belly, an old woman, to teach, the earth, honey, to heare, the Sun, destiny, drunkard.

"Besides divers others, which are both Greeke and Welsh, both in pronunciation and sense."

Dr. R. G. Latham, in an interesting paper read before the Historic Society of Lancashire and Cheshire, and printed in their *Transactions* (vol. ix. p. 1), argues against the general impression that the Romans imposed their language upon the conquered Britons. He examines the whole case, and comes to the same conclusion which Howell assumes in the passage quoted. His Welsh etymologies need no comment.

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell.

SOKOTRA.—The island of Sokotra was bought lately and taken under the English flag, but little

notice has been taken of it. I think it may be of use to those who wish to know something of its dialect to make a note. Its dialect is West Mehri or Mahra, a little known branch of the Arabic. Houlton gave a vocabulary of two hundred 'Arauwi words in the *Bombay Journal*, and Dr. Carter six hundred of another dialect in the *Geographical Journal* of the Bombay Asiatic Society, vol. ii. These I find quoted in the *Journal* of the German Oriental Society for 1873. At pp. 225 and 252 are very copious details by Baron von Malzahn on the Mehri compared with the other vulgar dialects of Arabic and with Ethiopic. The Mehri preserves many forms lost in Arabic and to be found in Ethiopic or Aramean. HYDE CLARKE.

TOPLADY.—Some of your readers may be interested in the following autograph of Augustus Toplady, the author of the well-known hymn, "Rock of Ages" &c., which I possess in an old volume of travels—

"E Libris Augusti Toplady, Septemb. 2, 1760, nuper à libris Amicæ charissimæ, sed nunc extinctæ, Elizabethæ Bate."

Toplady was the son of Capt. Richard Toplady and his wife Catherine Bate, the sister of the well-known Rev. Julius Bate, the Hutchinsonian. He was born in 1740, and died in 1778. He cannot be congratulated on his Latinity, as *amica* does not mean (rarely at all events, if ever) a friend, but a friend of rather questionable character. However, the *amica charissima* was probably a cousin. RICHARD HOOPER.

Upton Rectory, Didcot.

[See "N. & Q." 4th S. v. 535; vi. 57, 220, 239, 302, 397, 460; viii. 419.]

GREEK EPIGRAM BY RUFINUS.—

Ὅμμαρ' ἔχεις Ἥρης, Μελίτη, τὰς χεῖρας Ἀθηνῆς,
Τοὺς μαζοὺς Παφίης, τὰ σφύρα τῆς Θετιδος,
Εὐδαίμων ὃ βλεπὼν σε, τριτολβίος ὅστις ἀκονεῖ,
Ἥμιθεος δ' ὃ φιλῶν, ἀθάνατος δ' ὃ γαμῶν.

Idem Anglice reddidum.

The eyes of Juno, Melitè, the hands of Minerva are thine,
Thy breasts are the bosom of Venus, thy ankles Thetis's own;

Happy the eye that sees thee, thrice happy the ear that hears,

A demigod he who shall kiss thee,—an immortal who loosens thy zone.

W. D. M.

LARGE ASH TREES.—In some old MS. notes relating to the natural history and antiquities of the neighbourhood of Portarlington, Queen's county, I find the following on ash trees of unusual size:—

"On the breaking out of the rebellion of 1641, Lea Castle was garrisoned by the rebels, but was shortly afterwards taken possession of by the loyalists, who, in commemoration of the event, planted in the market place a young ash tree, which, during the period of its existence (170 years), attained an immense size, and

was known as 'the tree of Lea.' Its girth is stated to have been twenty-nine feet, while in a manuscript, which is in the possession of a gentleman in Portarlington, it is stated to have been eleven yards round. After the tree had lost its principal branches by storms, it went rapidly to decay; and the hollow trunk, having for some time served an old woman for a cow-house and piggery, sunk at last, like an ancient patriarch, beneath the weight of years. At Donivey, near Clare, in the county of Galway, is an old ash tree that, at four feet from the ground, measures forty-two feet in circumference, and at six feet from the ground thirty feet. The trunk has long been hollow, and a little school was kept in it; in 1808 the tree had still a few green branches... Dr. Walker says he measured the trunk of a dead ash tree in the churchyard of Lochabar, in Scotland, which, at five feet from the ground, was fifty-eight feet in circumference."

W. H. PATTERSON.

Belfast.

"PAUCE MACULE" IN SIR WALTER SCOTT'S NOVELS.—

In the *Antiquary*, cap. x. :—

"The philosopher who appealed from Philip inflamed with wine to Philip in the hours of sobriety," &c.

If history speaks truly the "philosopher" was an old woman.

In the *Heart of Midlothian*, cap. xxxix. :—

"All the next and the succeeding day Mrs. Glass"—a tobaccoconist—"figgetted about her shop in the agony of expectation, like a pea (to use a vulgar simile which her profession renders appropriate) upon one of her own tobacco pipes!"

The "vulgar simile," often addressed formerly to a restless child, was, "You hop about like a pea upon a drum."

HERBERT RANDOLPH.

Bexhill.

"BOUGHTEN."—At Ashburton, Devon, the term *boughten* is frequently used to signify that the article to which it is applied was *bought*, not *home-made*, as "boughten bread," "boughten cider," &c. "Boughten clothes" of any kind are clothes bought ready made, not made to measure or to order. In the latter case they would be termed "bespoke clothes." The term is also used about Looe, in East Cornwall. WM. PENGELLY.

Torquay.

"IT LOOKS VERY PROMISING."—The ideas associated with a promise are generally those of looking forward to something good. During the past three or four weeks of almost continuous rain in this neighbourhood I have heard from men, morning after morning, the expression "It looks very promising," in reply to a query whether the wet was likely to continue. THOS. RATCLIFFE.

Workop.

"WOK TO ARIEL, TO ARIEL." Isaiah xxix. 1. —It is enough to mention that in some of the early translations of our Bible we read, "Ah! altar altar!" to raise useful discussion. "Ariel" = "Lion of God," and signifieth the altar, because

the altar seemeth to devour the sacrifice offered to God.
HIC ET UBIQUE.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE TITLE "HONOURABLE."—I should be glad of precise and reliable information as to the strict and proper use of the title "Honourable." My opinion is that it can only be used properly and in strict order by the sons and daughters of peers (English, Scotch, or Irish) who have no higher title accorded them, and by ladies without previous rank who may have married the sons of such peers. But I observe in the *Gazette* of September 5 that this title is applied, and of course with some authority, to "Capt. and Lieut.-Colonel the Hon. H. C. Needham," retired. Now, that gentleman is the son of the late Viscount Newry, and grandson of the present Earl of Kilmorey. I conceive that in the lifetime of his grandfather he can have no right to the title "Honourable." When the death of Lord Kilmorey occurs, Mr. Needham may be raised by the gracious kindness of Her Majesty to the rank of a younger son of an earl, and then, should such kindness be extended to him, have right to the "Honourable" prefix. Again, in the pages of Dod, I find the sons and daughters of Viscount Malden, the eldest son of the Earl of Essex, styled "Honourable," also the son of Lord Howard, the eldest son of the Earl of Effingham, called the "Honourable" Henry Howard. How can they have any pretension to such designation or rank?

A greater error is made, according to my judgment, in the same publication, Dod's *Peerage and Baronetage*, where I find the daughters of the Earl of March, the eldest son of the Duke of Richmond and Gordon, styled Ladies, thus nominally ranking "Lady Evelyn Lennox" with her own aunts, the Ladies Caroline and Florence Lennox! Surely in strictness, although Lord March's eldest son may be called by some family title in his own circle, his sons and daughters are only plain Mr. and Misses. The titles of Earl of March, Viscount Malden, Lord Howard, and Viscount Newry are of themselves mere courtesy titles, unrecognized in law, and their sons and daughters can have no title which should be authorized in a *Gazette*. If I am in error, I should be glad of correction on authority. It seems to me, however, advisable that what appear to me to be such grave mistakes should be noticed. If the grandsons and granddaughters of peers are to have acknowledged titles, there is no knowing where such distinctions will end. Early marriages in peers' families may pro-

duce a crop of "Lords," "Ladies," and "Honourables" in the third and fourth generations. "The line must be drawn somewhere." Perhaps Garter or Ulster can draw it on authority. H.

SIR HENRY HAYES was transported for life to N. S. Wales early in the present century for the abduction of Miss Pyke, a Quaker heiress of Cork. The trial of this person is remembered among Irish *causes célèbres* chiefly through Curran's connexion with it; he was one of the counsel for the prosecution, and his address to the jury on that occasion may be found in most editions of his speeches. It was the theme of a street ballad, "Sir Henry kiss'd the Quaker," which, no doubt owing to its lively air (the old tune of "Merrily danced the Quaker"), became widely popular, and has not yet been altogether forgotten in Cork. After passing some years in "Botany Bay," Hayes was pardoned and returned to Europe. The circumstances under which the pardon was obtained I have heard related as follows. At the time Sir Henry left Ireland he was a widower and the father of several children. One of these, a girl, went to live with some relatives in England, where she grew up a beautiful and accomplished young lady. She happened to be one of the guests at a *fête* given by the Prince Regent at Carlton House. She attracted his special notice; and, profiting by the favourable impression her charms had made, sought and obtained permission to personally present a petition for her father's release, which the Prince was graciously pleased to grant. Is this story true? It is rather too romantic, I fear, to be strictly correct. When did Sir Henry Hayes die? It was stated in "N. & Q." a few years since, that he ended his days in Sydney; but inquiries which I have made fail to confirm that statement. I should feel thankful to anybody who would furnish further particulars respecting him. J. M.

Melbourne.

RIDDELLS OF HAMING, SCOTLAND.—Information as to these Riddells desired. The first Riddell "of Haming" was Andrew, a son of Andrew Riddell, the old Baron of Riddell of that ilk, by his second wife. John of this family quite distinguished. If extinct in the male line, how many descents from Andrew, and by whom are they now represented? Is the pedigree of this line in print?

G. T. RIDDELL.

Bridgton, Maine, U.S. America.

SIR LAURENCE ROBINSON PEARSON, CIRCA 1608.—Perhaps some of your correspondents would kindly furnish me with some particulars respecting his family. C.

PAINTERS' MONOGRAMS.—Can any one tell me what painter or illuminator in Italy used the

monogram M. Z. A. ? Also, what water-colour artist of the beginning of the present century, who executed historical subjects, signed A. Φ. 1807, i.e. the Greek Α, or possibly A, and Φ underneath, the date, divided, being placed on either side ?
J. C. J.

REV. HENRY INGLES, D.D.—Can any correspondent kindly supply the date of death and any biographical particulars of this clergyman, who was Fellow of King's Coll., Cambridge, subsequently Head Master of Macclesfield Grammar School, 1774 to 1790, where he proved most successful, and whence he was transferred to Rugby, the head-mastership of which school he resigned in 1806 ? When was he created D.D. ?

J. P. E.

SAVONAROLA AND LORENZO DE' MEDICI.—Can you or one of your readers help me out of a chronological difficulty ? Savonarola was made prior of St. Mark's, Florence, in July, 1491. Lorenzo de' Medici is said to have instigated a rival friar to preach against him on the following Ascension Day. Now, Lorenzo died on April 8 (before Ascension Day), 1492. I am aware that Rudelbach and others put back the dates a year, but this course is incompatible with Savonarola's own testimony as to the time when he began to preach in the cathedral. Could it be that the Ascension Day was before he was made prior, or that Fra Mariano da Gennazzano preached on some earlier day in the year 1492 ?
W. R. C.

THE STUARTS OF APPIN, near Loch Rannoch, were out in 1745 for Charles Stuart, under Stuart of Ardsheel, but were dispersed. I believe a number of them fled to Holland. Are any of them living in England or Scotland now ?
K. S. B.

CHURCH BELLS OF LEIGHTON, HUNTS.—There is a tradition at Clapton, Northants, that when the ancient church there was allowed to fall to ruin, late in the last century, three ancient bells, dedicated to St. Peter, were sold to, and still hang in, the church of the neighbouring parish of Leighton, Hunts. If any bell-hunting reader of "N. & Q." can tell me whether such bells are at Leighton, and can give me the inscriptions, I shall be much obliged.
THOMAS NORTH.

JEWISH NAMES.—There are many well-known Europeanized forms of Jewish names. Thus for Levi, Leon, Lion, Lyons, Leeuw, Leone, Löwe, Lawe, Lowe, Lewis, Louis, Halvry, Lewison, Levisohn, Lawson, Lowenthal, Lowman, &c. What I want to know is whether Wolf and Weil are forms of Levi. Then, again, we have Cohen, Cohn, Kuhn, Coen, Koen, Cowan. Now, are we to count as allies of Cohen the names Kohl, Kuhl, Cole, Coleman, Colman, Collman, Kollman, Col-

lins, &c. ? Again, is Lowman a form of Solomon or of Levi ? What is the earliest example of these Europeanized names ? Was there, for instance, a Marcus Levius Cohenius in the Roman epoch ?

PHILO-JUDEUS.

"DUSNERS" : "DOZENERES" : "WARNED."—Can any reader of "N. & Q." tell me the meaning of these words as they appear thus ?—1. "The names of the Dusners for the Towne" (1637). 2. "The names of the Dozeneres which are Warned." "Dusners" and "Dozeneres" have no doubt the same meaning though differently spelt. To these words several names of persons are appended.

W. WINTERS, F.R.H.S.

Waltham Abbey.

JOHN VINICOMB OR VINECOMB.—I am much interested in ascertaining the fate of one John Vinicomb, of whom the last was heard, so far as I am aware, in the year 1756. Perhaps some of the correspondents of "N. & Q." will be able to assist me in the search. John Vinicomb appears to have been a native of the west of England. He belonged to a cavalry regiment, which, being sent northward about the time of the rebellion of 1745, was quartered at Dunse, near Berwick-on-Tweed. Here he married a native of the place. The regiment was afterwards sent south again, and Vinicomb took his wife and children with him. Owing, however, to some changes in the station of the regiment, the wife and children returned to Dunse. A letter was afterwards received from the husband, addressed to "Mrs. Mary Vinecomb, att Langton, near Dunse, North Britain," and dated "Sevenoaks, July 22nd, 1756," in which the writer states :—

"We lay in a very clean place at present; but we expect to move shortly, and are pretty well assured now that we go to camp, but where we can give no account, otherwise I should have wrote sooner, for since we left Canterbury we have lay in a granary, not knowing [but that] we should move every day."

The letter concludes with many endearing words about the writer's children; but a postscript runs as follows :—

"I would not have you write to me till you hear from me again, for we expect to march in three days' time, but where I can give no account; therefore you must make yourself easy till we are settled, and that will be in camp."

From that time nothing further was ever heard of John Vinicomb, at least by his wife and wife's family. What I should like to know is what family he belonged to, and whether any of his descendants are still living, and, if any, where they reside.
R. K.

Newcastle.

THE REV. ANTHONY STEPHENSON, in 1770, held the vicarage of Wimbiash, in Essex, of which the Rev. Thomas Bernard was the patron; and he

also held lands in Wimbish, under lease from Brasenose College to himself and Mary his wife, who also was possessed of freehold land in Wimbish, which, with the leasehold, was the subject of a post-nuptial settlement in 1769, of which the Rev. Thomas Bernard was a trustee. What was the maiden name of Mrs. Stephenson? By her will, of which Margaret Sparrow, of Gosfield Green, widow, was a trustee, she gave the leasehold to her goddaughter, Sarah Sparrow, charged with certain payments to her cousin, William Hutchinson, who, from other sources of information, appears to have been a member of the Goldsmiths' Company.

ALFRED F. BARNARD.

SHERARD OF STAPLEFORD.—Will any Midland County genealogist give a trustworthy account of the daughters of George Sherard, of Stapleford (who was Sheriff of Leicestershire in 1567), by his wife Robesia, daughter of Sir Thomas Poulteney, of Misterton? The different accounts vary so much that it seems impossible, without good documentary evidence, to settle their true position and alliances in the family pedigree. CL.

NURSERY RHYMES.—I have had, for more than thirty years, a copy of *Nursery Rhymes*, which has been so much used that both title-page and last page have disappeared, so that it is impossible to discover the publisher or printer. The preface shows that it is the third edition. It is neatly illustrated, and was a great favourite of my children. It is divided into classes, historical, literal, tales, proverbs, &c., and contains 221 pages besides the index. Can any of your correspondents from this slight description tell me the name of the publisher if it be not now out of print?

C. T. RAMAGE.

THE CHRISTIAN NAME CECIL.—On page 67 of Camden's *Britannia*, I find that Henry VI. summoned William de Bonvill and Chuton to Parliament among the barons. He was beheaded, and left behind him Cecil, his grandchild and heiress, then very young, but afterwards being married to Thomas Grey, Marquis of Dorset, brought him a large estate. Was Cecil often used as a name for women? When first? Is it now used in the same way? What is the meaning of the name?

GAUDIUM.

ANCIENT EGYPTIAN LINEN has been found, when examined under the microscope, to contain 152 threads in the warp and 71 in the woof to the square inch.

Wanted to know, the number of threads in a square inch of ordinary linen, and also of the finest English linen. CH. EL. MA.

WILD: "THE NAMELESS POEM."—Who was Wild, the author of this poem? and where can I see a copy of it?

JABEZ.

S. V. A. T. I. T. S. D.—Among the *Wahlsprüche* of the Dukes of Lüneburg of the House of Brunswick, given in Grote's *Geschichte der Welfischen Stammwappen*, is that used by Duke William, 1546–1592. It seems to be modelled on the famous Austrian vowel device, and consists of the following letters:—S. V. A. T. I. T. S. D. These are probably the initial letters of some Latin sentence or aphorism. Can any one help me to discover it?

JOHN WOODWARD.

Montrose.

GREEN THURSDAY.—Why is Maundy Thursday called by the above name in Germany?

W. T. HYATT.

CLERGY LISTS.—What is the date of the earliest List of Clergy? and where is a copy to be seen?

H. FISHWICK, F.S.A.

ARMS IN HOLLAND.—I shall feel much indebted to any correspondent of "N. & Q." resident in Holland who will tell me whose are the arms on a very fine portrait I have. The date and arms are, anno 1632, *etatis* 60: Argent, 1st and 4th, a cinquefoil proper; 2nd, a lion rampant noir; 3rd, noir, a swan proper passant. The motto under the arms is "Fide sed vide."

RALPH N. JAMES.

Ashford, Kent.

RAPHAEL HOLLINSHEAD'S MS. COLLECTIONS.—Anthony Wood states that Raphael Hollinshead, the chronicler, died "at Bramcote [in Warwickshire] towards the latter end of 1580, whereupon all or most of his notes, collections, books, and MSS. came into the hands of Thomas Burdet, of Bramcote, Esq." Hollinshead is said by Hearne to have been steward to Francis Burdet, of Bramcote, Esq., and in his will, made in 1578 and proved April 24, 1582, he writes himself of that place. Are these MS. collections still preserved at Bramcote? or can any of the readers of "N. & Q." state what has become of them? Any information throwing light on them will be very welcome.

J. P. EARWAKER.

Alderley Edge, Cheshire.

MR. SERRES, JUN., THE MARINE PAINTER.—Who wrote *The Memoir of John Thomas Serres, Marine Painter to His Majesty*, 8vo., 1826? It is said to be "By a Friend." Who was he? Reference to contemporary reviews of the book or to other biographical notices of Serres will oblige. I should also be glad to know whether there exists any portrait of that artist; and still more so to learn where his account of his excursion to Scotland (*circa* 1805), which he proposes to publish under the name of Thomas Caldecot, with sketches by Don Giovanni Serres, if in existence, may be consulted.

DIDIMUS.

AUTHORS AND QUOTATIONS WANTED.—

Whereabouts in Southey does the following occur?—"The lightsome passion of joy was not that trivial, vanishing, superficial thing that only gilds the apprehension, and plays upon the surface of the soul."

E. T. MAXWELL WALKER.

Replies.

DEVOTIONAL WORKS.

(5th S. vi. 369.)

Some of the devotional works which were in use formerly borrowed from preceding ones, occasionally without intimation of this being the case. The language had become common property.

In Taylor's *Golden Grove* many sentences are taken from the *De Imitatione* of Thomas à Kempis. This is first noticed in Eden's edition, vol. vii. pp. 617, 618, 620.

The *Old Week's Preparation* is derived from Sutton's *Meditations* in some parts, as in the "Monday's Evening Meditation," paragraph 2, from Sutton, ch. ii. init.

Another portion of the *Old Week's Preparation*, "Holy and good rules," &c., is from Bp. Cosin's *Collection of Private Devotions*, pp. lxxx, sqq., ed. Lond., 1838. The best edition of the *Old Week's Preparation* is by W. Fraser, Parker, 1855. The review which was published in the *Guardian* stated:—

"It first appeared in 1671; by 1700 it had passed through twenty-five editions; and by 1751 through fifty-one..... The edition that is now given to the world by Mr. Fraser is founded principally upon that of 1680, with emendations from others of a later period, and especially from one of 1785, supposed to have been published under the auspices of Dean Stanhope, and one of 1751, which had been corrected and enlarged by a London clergyman; and there are some passages which have been entirely rewritten by Mr. Fraser."

There were also some letters in the *Guardian* previously to the publication of this edition.

Sutton's *Meditations*, as is stated in the preface, are "in part gathered out of the ancient Fathers and some late reverend writers of this age, as Luc. Penel and others, translated, augmented, and brought to a method." The work of Penel which I have seen is a Latin translation,—*Pinelli Meditationes de Sanctiss. Eucharistia Sacramento ex Ital. in Lat. conv. a J. Busaeo : Opusc. piar. med.*, p. 179, Duac. 1606. The first edition of Sutton's *Meditations* was published in 1622, and the thirteenth in 1677 (Wood's *Ath. Oxon.*, vol. i. col. 454, Lond., 1691). The editions recently published are by Parker, 1835, with an advertisement by "J. H. N.," and by Parker, 1866, without the advertisement.

The edition of Bp. Cosin's *Devotions* mentioned above has a preface which has been ascribed to Rev. W. J. Copeland, as editor.

Bp. Heber's remarks on Jer. Taylor's *Golden*

Grove are at p. cexliii, and on the *Worthy Communicant* at p. cexlvi, of the first volume of Eden's edition.

The circumstances under which Bp. Patrick's *Christian Sacrifice* was written are described in his *Autobiography*, p. 65, Parker, 1839:—

"Toward the latter end of this year [1679] several divines in London met and dined together, intending to consult how they might most efficaciously promote the true religion by their ministry. And it was agreed that each of them (who were in number, as I remember, sixteen) should write a little plain book, of a shilling or eightpence price, on such subjects as were much misunderstood, as about the knowledge of Christ, Faith, Justification, Repentance, Mysteries, Temptations, Desertion, &c.; and every one chose his subject, but said they would excuse me if I would undertake to make a prayer-book to fit most occasions, and they gave me the heads, to which I consented. And in the end of that year resolved to try what I could do in that kind, by making prayers and meditations at the holy communion of Christ's Body and Blood. Which I began to compose January the 2nd, 1670, under the name of the 'Christian Sacrifice,' and, blessed be God, I brought it to a conclusion on May the first."

One book may be added, Ant. Horneck's *Crucified Jesus; or, Account of the Sacrament of the Lord's Supper, with Directions, Prayers, Praises, and Meditations*, Lond., 1686. This treats of a subject not commonly treated of by early English writers, though it is by Jer. Taylor, and has a chapter, "Of receiving the Lord's Supper fasting, and how far it is necessary," chap. vi. pp. 90–106. There were also editions in 1709 and 1716, as stated by Lowndes.

ED. MARSHALL.

Sandford St. Martin.

Among my collection of devotional books printed in Ireland, the following are the latest editions:—

1. *Week's Preparation*. Dublin: Francis Sadleir, 1707. Twenty-sixth edition.
2. *New Week's Preparation*. Cork: A. Edwards, 1801. Eighteenth edition. Belfast: Simms & M'Intyre, 1822. No number of edition.
3. *The Companion to the Altar*. Dublin: George Grierson, 1803. Eighteenth edition.

T. W. C.

IRETON THE REGICIDE (5th S. vi. 287, 334, 377, 390, 429, 457, 479.)—Although it does not affect the questions raised by the hypotheses of COLONEL CHESTER and me as to Mary Fleetwood-Ireton, which must, until sufficient proof can be adduced, be left to the judgment of the readers of "N. & Q.," it is my duty to acknowledge that I have done injustice to the research of the COLONEL by suggesting that he was in error in raising a doubt that General Fleetwood's third wife was Dame Mary Hartopp. We are both agreed on this, and I must have been under some confusion of ideas over "the midnight oil" when I incautiously made the statement. I offer him my apology. If the Westminster Abbey Registers, edited and annotated by him with indomitable industry, research, and skill, had not been so imperfectly kept, the names of

Cromwell and Ireton would (with a host of others referred to in his preface, and of some of which I have a list) have appeared therein, and it is not improbable they would have received his attention and comment, and the present discussion might not have arisen.

My public and other duties leave me only about seven or eight hours a week for literary occupation. I am, therefore, now unable to enter more fully into the subject; but, as soon as opportunity shall present itself, I shall return to the task, and endeavour to clear away this and other doubts concerning Cromwell and his family.

The COLONEL and I are strangers, and may differ in opinion; but it does not follow we should be other than literary friends. Each has a similar object to the other; and I am sure we shall not, as in several instances noticed by me (even in the peaceful paths of "N. & Q."), be dogmatical or personal. Gentle scholars should be forgiving as well as chivalrous.

GEORGE WHITE.

St. Briavel's, Epom.

Before this subject is closed, allow me to add a protest respecting the strong language used against my late great-uncle, the Rev. M. Noble, by COLONEL CHESTER. I believe the Rev. M. Noble to have been a most honourable and upright man. I will give my reasons for saying this; at the same time it may be interesting to your readers. Noble has a daughter yet living, Mrs. Creswell. This venerable lady, just verging on four score years and ten, I saw in September last. She was in good health, and very chatty. She then mentioned the trouble and labour her father had taken to make his history of the Protector Cromwell as correct as possible, particularly the third edition; and she was quite sure he would not have inserted anything in his history unless he believed it to be true. This was in reference to some question I had occasion to ask her.

I take no interest, one way or the other, in the Ireton family; but, if half what other writers say beside Noble be true, he must have been a true varlet. But let us see what Noble does say, 3rd edit., vol. ii. p. 323:—

"Ireton was the most artful, dark, deliberate man of all the republicans, by whom he was in the highest degree beloved. They revered him as a soldier, a statesman, and saint. There is no one but will allow him to be an able, though not a virtuous, statesman; few will now regard him as a saint. 'If we believe the following anecdote' his personal courage may be questioned, or else his adherence to his religious principles was very great; for, when he had grossly affronted Mr. Hollis in Parliament, the latter challenged him, but he refused it, saying it was against his conscience; and when Mr. Hollis pulled him by the nose, and told him, that if his conscience would

not keep him from giving men satisfaction, it should keep him from provoking them, yet he silently put up with the affront."

In a fly-leaf of vol. ii. of the *Protectoral House of Cromwell*, by Mark Noble, F.A.S. of L. and E., are the following entries. I send them you for insertion if you think them worth it.

"In North Elmham register, A.D. 1580, are the following entries, viz.:—

"Thomas Cromwell, Esquier, and Mistress Katherine Gardynere were Married xviii day of August.

"Marster Lionell Tallmage, Esquier, and Mistress Katherine Cromwell, Daughter to the Right honourable Henry Lord Cromwell, were Married the xviii day of February same year, the year at this time commencing upon the 29th of March.

"Henry Cromwell, Son of Thomas Cromwell, Esquier, and Katherine his wife, was Christened the xiii day of March, 1583.

"Anthony Whytelock. Servant with Master James Cromwell, Gent., was Buryed the xxiii of February, 1584.

"Robert (blank). Servant wyth the Honorable Henry L. Cromwell, was Buryed the 19th of March, 1585.

"Humsfrey Cromwell, the Son of Thomas Cromwell, Esquier, was Baptized the 23 June (*sic*), 1586-7.

"An Cromwell, daughter of Tho^r Cromwell, Esquire, Baptized 22^d August, 1587.

"Henry Cromwell and Margaret Jones were Married June 6th, 1588.

"Susan Cromwell, Daughter of Tho. Cromwell, was baptized 17th of May, 1590.

"Lyonell Cromwell, Son of Tho. Cromwell, Esq., was Baptized 6th January, 1591.

"Marye Ladye Cromwell departed this Lyfe upon Tuseday the 10th of October, 1592, about vii of the Clock at Night, and was Buryed at Launde, in Leicestershire, the 23rd of the same Month.

"The Right Honorable Henry Lo. Cromwell departed this Lyfe upon Munday y^e 20th day of November, 1592, ano regni Eliz. 35th, about 4 of the Clock in the Morning, & was Buryed at his Howse in Leicestershire the 4th of December then next following.

"Y^e Elizabeth Lady Cromwell, wyfe of Edward Lord Cromwell, dyed on Friday the 5th of January in London, and was Buryed at Launde, in Leicestershire, the xv of the same month.

"Frances, the daughter of the Right Honorable Edward Lord Cromwell & the Lady Frances his wyfe, was Baptized the 29 February, 1595, 'being Leap year.'

"The Right Worshipfull Sr John Shelton, Knyght, & the Right worshipful Elyzabeth Cromwell, the Eldest Daughter of the Right Honorable Edward Lo. Cromwell, were Married the last day of December, 1597.

"Margaret Lynsey, a Mydwife y^e came to the Right Honorable the La. Cromwell, falling sick in this Parish departed this Lyfe in the House of Tho. Smith, Clark (Vicar), & was Buryed the viii of February, 1597.

"An Cromwell, daughter of the Right Honourable Edward Lord Cromwell, was Baptized the 15th of March, 1597.

"Elizabeth Cromwell, wyfe of James Cromwell, Gent., was Buryed the — of March, 1609.

"In Elmham Churchwardens' account for the year 1586, it is entered as follows:—

"The Churchwardens chosen by the Right Honorable Henry Lord Cromwell, Thomas Cromwell Esq^r, Tho^r Smyth, Vicar there, and the whole body of the Parish for one whole year next following, viz. from this present

(blank) of May, 1586, unto the Monday in Whitsun week next following."

I have copied it as I found it written.

RICHARD FARMER CHATTOCK.

Holmes Hill, Barnet.

THE JOURNEY OF MARY, QUEEN OF SCOTS, FROM CHARTLEY TO FOTHERINGAY (5th S. vi. 366, 410.)—There can be little doubt, I should think, but that by "le chateau de Collunwaston" is meant the house which Elizabeth's great-grandmother built at Colliveston. Camden says, "From Heringworth the Welland goes to Colliveston, where the Lady Margaret, King Henry VII.'s mother, built a splendid and beautiful house" (*Brit.*, vol. ii. p. 526). This house most likely belonged at the time of Mary's sad journey to Fotheringay to "ladite Reyne" (Elizabeth).

I would suggest that "Hastz" can hardly be identical with Hill Hall. According to Miss Strickland, Mary was at the latter place on the 21st of September, and she seems only to have passed through the village of Abbot's Bromley (of which Hill Hall was the manor house) on the way from Chartley to Burton (*Mary Stuart*, vol. vii. p. 419). Bourgoing relates that they left Burton about eleven o'clock on the 22nd of September, and that they slept that night at a "chateau nommé Hastz, appartenant au Comte de Huntingdon." Is it not possible that by "Hastz" is meant "Ashby"? Ashby Castle would be *en route* between Burton and Leicester. It belonged to the Earl of Huntingdon, and we know that Mary was at some time or other in his custody there. What more safe or fitting resting place for Elizabeth's prisoner? "Hastings" was the family name of Lord Huntingdon; Ashby Castle was known throughout the county as the "seat of the Hastings." Is it altogether improbable that Bourgoing (whose ear may not have been apt to catch English sounds) may have jumbled up "Ashby" and "Hastings" together, and out of them have produced "Hastz"? M. V.

"CLOCK" OF A STOCKING (5th S. vi. 308, 436.)—A. V. W. B.'s explanation of the meaning of the word *clock* (namely, that it is a dropped stitch which runs down like the weight of a clock, and hence, he supposes, the adoption of the word) is not correct. A stocking *clock* is not a defect, but an ornament—not something wanting, but something added. I, perhaps, ought to speak in the past and say "was," not "is," for I know not whether there are such things as stocking "clocks" now, it being many a year ago, thank Heaven, since a change of fashion enabled me to discard stockings and pumps for varnished boots. But when we were condemned to wear stockings, the "clock" was an ornament of a pyramidal form, rising, for two or three inches, from the ankle. Turning to Todd's *Johnson* I find, "Clock of a

stocking, the flowers or inverted work about the ankle." And the following illustration is given: "The stockings with silver clocks were ravished from him—Swift."

Looking to the form of the clock, and to the circumstance of our being indebted for our dress vocabulary almost exclusively to the French, it is not improbable that the stocking "clock" is derived from *clocher*, a steeples. C. ROSS.

Having carefully examined several pairs of stockings, both old and new, cotton and silk, I have failed in finding the stitch which "would run down from top to bottom if not mended in time." The stitch is merely worked one and one with floss silk, and might in time wear out, but would not run down, like a chain stitch. And then, again, this was not the only kind of stitch used for the clock of a stocking; for I have a pair of black silk stockings which belonged to my father, and are, at the very least, fifty years old, where the clocks are done with the usual stitch and the most exquisitely fine open work. The clocks used to be embroidered in gold and silver. Fairholt, in his book on costume, quotes from Randle Holme and Hay: "Clocks are the gores of a ruff, the laying in of the cloth to make it round, the plaits." "It was also applied to the ornaments on stockings, and during the fifteenth century to that upon hoods." EMILY COLE Teignmouth.

What is technically called by this name is that embroidered ornamentation about the ankle, which the French term "le coin de bas." It probably received its name from early forms having borne some resemblance to time-marking clocks. Indeed, I think I have seen examples myself in which a conventional representation of them might be detected. Modern stocking clocks seem to be executed without reference to any traditional design. Halliwell has "Clock, (6) a kind of ornamental work worn on various parts of dress, now applied exclusively to that on each side of a stocking. Palsgrave, has 'clocke of a hose' without the corresponding French." The damage caused by a slipped stitch in a stocking is sometimes called "a Jacob's ladder."

ST. SWITHIN.

THE ROWE FAMILY (5th S. vi. 289, 375.)—It may interest your correspondents to know that I shall probably print a pedigree of the Rowes of Macclesfield, Cheshire, in my *History of East Cheshire*, now nearly completed. This pedigree is a very full one, compiled from a series of early deeds and charters of which I have copies, from the Cheshire Visitations of 1566, 1580, 1613, and 1663-4, and from the old Macclesfield registers. The main branch of this family was extinct in the male line before 1664, but a junior branch was

then settled at "New Windsor in Berkshire," and two sons were living in 1663, who probably carried on the descent. I shall, however, be glad to know whether any family of the Rowes can be traced in Berkshire after this date. The Rowes occupied a very influential position in Macclesfield for many generations, many of them being mayors and aldermen of that ancient corporation. They entered their pedigrees at all the four Cheshire Visitations, and their arms, Argent, a beehive beset with bees volant sable, were recognized in 1566 as then of old date. They were formerly on the tower of Macclesfield Church, which was erected about the middle of the fifteenth century. The statement in Burke that their coat was granted them March 20, 1553, is incorrect. A grant of a *crest* of a "Roebuck stantant sable" was granted by William Ryley, Norroy, March 20, 1553-4, to "Samuel Rowe of Macclesfield, one of the Fellows of the Honorable Society of Grays Inn . . . descended from the antient and generous family of the Rowes of Macclesfield, whose name and family have antiently borne for their coat armour, Argent a Beehive besett with Bees diversely volant Sable."

J. P. EARWAKER, M.A., F.S.A.

Alderley Edge, Cheshire.

Collinson, in his *History of Somerset*, gives the arms of Roe or Rooe, of Cheddar, who were possessed of the manor of Cheddar Fitzwalters, 7 Edw. IV., as Az. a roebuck lodged argent. These arms with other quarterings still appear in a window in the church (which has been recently restored), and on a slab of freestone, part of a tomb demolished at that time, to the memory of Edmund Rooe, Esq., who died March 27, 1595. I do not find these arms in any heraldic encyclopædia I have ever seen, and I should be glad to know whether this Cheddar family is still represented.

EDWARD FRY WADE.

Axbridge.

BLOOMSBURY CHURCH (5th S. vi. 343, 412, 454.)—I think the epigram referred to is to be found in Hone's *Year Book*. It runs as follows, if my memory serves me :—

"The King of Great Britain was reckoned before

The Head of the Church by all good Christian people;

But his Brewer has added yet one title more

To the rest, and has made him the Head of the Steeple."

I have always believed the statue to represent King George II.; but it is quite possible that the Brewer to the Household may have been as much inclined to show his gratitude (in a manner which did more credit to his loyalty than to his taste) to the monarch who gave him the appointment, as to the one who continued it. I do not think he lost it under George II., for I have always understood that he was succeeded in it by his son, Robert

Hucks (from whose house I date this letter), who succeeded him also as M.P. for Abingdon, and himself in his turn gave some wag of the day an opportunity for a pleasant quip. He was hunting with the King's hounds, when one of the French princes, so the story goes, who was with the King, asked if that gentleman—Mr. Hucks—whose rich dress and excellent horse had attracted his attention, was some great noble of the Court. "Non, Monseigneur," was the answer, "il n'est qu'un Chevalier de *Malte*." Their brewery was, I believe, that which is now Meux's. William Hucks died in 1740. I shall be glad if one of your correspondents should succeed in finally settling the question "under which king" the worshippers at St. George's, Bloomsbury, are wont to sit. It is interesting to me as signing myself

HENRY HUCKS GIBBS.

NAPOLEON'S HEART (5th S. vi. 308, 437.)—It would perhaps hardly be possible now to ascertain beyond all doubt what became of Napoleon's heart, but the chain of evidence seems so complete that, unless cause can be shown to invalidate it, we may presume that the heart is in the tomb at the Invalides.

There is the statement of the medical man who took it from the body and soldered it up in a cylindrical silver vessel, hoping that he might be permitted to take it to Europe; his deep regret that this was not allowed, but that he was obliged to place it in one of the angles of the coffin, which was then soldered up and buried in a very secure stone tomb. On the 15th of October, 1840, this tomb was opened, with considerable ceremony, in the presence of French and English Government authorities. The coffin was taken out and carefully examined; and in the French official account it is distinctly stated that when the lid of the innermost coffin had been raised, the face of the dead emperor was recognized by those who had known him when alive, and that the *different articles which had been deposited in the coffin were found exactly as they had been placed*. The coffin was then at once again soldered down, enclosed in a new leaden shell, which had been brought from Paris, and then, thus doubly soldered down, placed in an ebony sarcophagus, securely locked, and conveyed to the Belle Poule, on board of which it was received by the Prince de Joinville, and transported to Paris.

Those who are interested in the history of heart sepulture will find a full account of the subject in Emily S. Hartshorne's volume, entitled *Enshrined Hearts*, London, 8vo., 1861, pp. 452, a carefully compiled work, and, I may add, a charming specimen of Newcastle typography.

EDWARD SOLLY.

THE ROD (5th S. vi. 419.)—I regret that at this reference an example of curious mental aberration,

such as (regarded in any point of view) the advertisement in the *Guardian* discloses, should have been mixed up with the judicious, to me, remarks of Lady Llanover. Unfortunately the few who have investigated certain byways of literature and life know that the birch, like many other useful things, has, in the hands of some quasi-maniacs, been terribly abused. But I cannot see why this should prevent the employment of this effective form of punishment by sane parents upon sane children. There can be little doubt that, putting aside certain very exceptional natures, such as Rousseau's, a sound whipping when deserved is extremely beneficial to an ordinarily healthy child. It is manifestly preferable to vehement scolding, sending to bed, setting to learn by rote, or, most objectionable of all, deprivation of food. Yet in some one of these ways, if not by flogging, obedience and good conduct must *ultimately* be enforced, unless we adopt the theories of Mr. Herbert Spencer and altogether prohibit coercion in the bringing up of children. For myself I have ever been thankful that in my own childish days the rod was the penalty for grave moral offences, or for persistent idleness or disobedience. I believe that a maternal chastisement solemnly and sadly (but efficiently) administered, upon the occasion of my being detected in a deliberate falsehood, was a great turning point for good in my life. I never forgot the lesson, and after that I spoke the truth. Doubtless many of your readers could give similar testimony. The universal use of the rod for the correction of children in all ages and nations is alone a strong presumption in its favour.

MIDDLE TEMPLAR.

The Rev. Christopher Brown, "Catechist," at p. xix of his *Itinerarium Novi Testamenti* (London, 1785), thus expresses himself on the subject of corporal punishment :—

"Methods of education, directed to their right end, is [*sic*] the only thing to be considered in a tutor, who understands the art of reasoning with children, and can discourse upon divine matters, feelingly, and this must be done according to the genius and temper of the child. Mild or harsh, the school-master's rod must be obeyed," &c.

L. X.

WORDS WANTED (5th S. vi. 443).—I have been greatly interested in DR. BREWER's list of words wanted in the English language. His list may be greatly increased; but surely some of the words he has described as wanted are not so. The following instances are obvious :—

3. "A common name for *husband* or *wife*, like the Latin *conjux* and the French *époux*." Has not the word *spouse* been overlooked?

8. "An adjective signifying *pertaining to the fine arts*." I have always regarded *aesthetic* as sufficient, though DR. BREWER thinks otherwise.

16. "A phrase equivalent to the French *prenex*

garde (take care to avoid)." Is not *beware* the exact phrase required? Take the instance cited: "Beware of the table," expresses fully what is meant. The word *mind* is frequently used colloquially: "Mind the table."

17. "A word to express *tout ensemble*." I do not see any objection to the *whole set*, but I may suggest also *the entirety*.

22. "A word tantamount to the German *sprachlich*, language-ous." We have both *lingual* and *linguistic*.

23. "An adjective to *aid*, like the French *aidant*." Does not *auxiliary* give the required meaning?

27. "A word to express *insufficiency of sweetness*." Why is this wanted, any more than a word to express insufficiency of height, of goodness, of breadth, or of any other quality?

I may add that a pronoun, plural number, neuter gender, is urgently required—a specific plural for *it*. The word *they* or *them* is frequently most awkward to repeat in a sentence referring to plurality both of persons and things. E. S. H. Swansea.

I was thinking of writing on this very subject when DR. BREWER's paper appeared—on behalf of a word not in his list, and in my estimation very much wanted. We have the convenient word *correspondent* to express "the person with whom I have been exchanging letters." But we have (unless my memory deceives me) no similar word to express "the person with whom I have been conversing." I venture to suggest *talk-mate* (for the simple Saxons) and *comparist* or *synlogist* (for the Greeks and Latins). If any one can think of better words to express the idea, I hope he will do so; but do let us have a word for it.

HERMENTRUDE.

Allow me to avail myself of DR. BREWER's courteous invitation to your correspondents, and suggest the clumsily named relationship called "first cousin once removed" as requiring amplification or explanation. If the DOCTOR and I were first cousins, he and my son would be first cousins once removed, with nothing to show which stood in the elder rank. We want the words *senior* and *junior*, or something corresponding. Let any of your readers try to explain the relations of the Houses of York and Lancaster, and I feel sure they will agree with me. A. H. CHRISTIE.

"PARTY" (5th S. vi. 446).—Early use of this word for *person*. Burton's *Anatomy of Melancholy*, published 1621, pt. i. sect. 2, memb. 2, subs. 2 :—

"Baths may be good for one melancholy man, bad for another: that which will cure it in this party may cause it in a second."

G. S.

THE LORD OF THE MANOR OF CAWOOD (5th S. vi. 449.)—The lord of this manor in 1820, and for nine centuries or thereabouts previously, was the Archbishop of York. It is reputed to be among the lands given to Archbishop Wulstan by King Athelstan after the victory of Brunanburgh. Archbishop Walter Gray had a grant of free-warren in his manor of Cawood from Henry II. Archbishop Longley surrendered it to the Ecclesiastical Commissioners (the present lords). W. G.

HERALDIC (5th S. vi. 449.)—Henri de Ruigny, Duke of Massie (is not this his correct title?), was the uncle of Lady Rachel Russell. Her mother was his sister Rachel, daughter of Daniel de Ruigny; she married, in 1634, Thomas, fourth and last Earl of Southampton, and had issue five children, of whom only Elizabeth and Rachel grew up, Charles, Henry, and Magdalen dying in childhood.

HERMENTRUDE.

The arms of Henry de Massie, or de Massue, Marquis de Ruigny, are given in Burke's *Extinct Peerage* as—Quarterly, 1st and 4th, argent, a fesse gules, in chief three martlets sable; on a canton or a battle axe of the third. 2nd, gules, a chaplet of laurel or; a chief chequy, argent and azure. 3rd, argent, three mallets gules. In 1697, on the elevation of Ruigny to the earldom of Galway, he had a grant of supporters, viz., two savages crowned and girt with laurel, each holding in his hand a club, and on the same arm a shield with the arms of Ireland, all proper. G. D. T. Huddersfield.

"THE RODIAD" (5th S. vi. 308, 336.)—I have long been in search of this poem. Aris will confer a very great obligation upon me if he will inform me where I can procure Hotten's edition of it, or—better still—if he will entrust me with the MS. for a day or two to copy. I should also be much obliged for any particulars of the history of the poem which Aris may think fit to communicate. I enclose my address.

MIDDLE TEMPLAR.

"MURRAIN" (5th S. vi. 348, 474.)—The etymology of this word, sometimes applied to a disease among cattle, and sometimes to a disease among men, appears to be Celtic or Gaelic *Muir*, the leprosy, and also a disease in general.

CHARLES MACKAY.

Fern Dell, Boxhill.

ASTRONOMICAL REFERENCE (5th S. vi. 367.)—Maria Mitchell, now Professor of Astronomy in Vassar College, is the person referred to without doubt. While living on the Island of Nantucket, near the southern shores of Massachusetts, in 1847, she discovered a telescopic comet, and received therefor a gold medal from the King of Denmark. This medal was a standing prize offered to any one

who should first discover any comet, invisible to the naked eye at the time, whose periodic time was unknown. Many persons have received this medal. There was no calculation which anticipated this discovery, nor was such a comet expected. There is nothing very memorable connected with this discovery, unless it is the discovery by a lady. Caroline Herschel, sister to the great Herschel, discovered many comets.

C. W. TUTTLE.

Boston, U.S.A.

JAMES HENTHORN TODD, D.D. (5th S. vi. 362, 399, 433, 477.)—I have before me a circular dated from the Royal Irish Academy house, Dublin, on December 8, 1869. The circular is headed "Professorship of the Celtic Languages. National Memorial of the Rev. Dr. Todd, S.F.T.C.D., &c." It commences:—

"The eminent services rendered by the Rev. James Henthorn Todd, D.D., S.F.T.C.D., to the elucidation of our long neglected ancient Irish literature are admitted by all Celtic scholars at home or abroad. For more than a quarter of a century he devoted a large portion of his time to this object, and spared neither means nor exertion to promote the scientific study of the Celtic language, as well as of the archaeology and history of the country. To enumerate all his labours in this direction would be unnecessary. These services claim a distinguished recognition from the people of Ireland and from all those who appreciate the high and enduring agencies for social advancement which spring from the cultivation of a sound national literature.

"At a public meeting held in the Molesworth Hall, Dublin (the Very Rev. W. Atkins, D.D., Dean of Ferns, in the chair), it was decided, on the motion of J. T. Gilbert, Esq., F.S.A., M.R.I.A., seconded by the Rev. Prof. Jellett, F.T.C.D. [since elected President of the Royal Irish Academy], that the most suitable memorial would be to endow a professorship of the Celtic languages, the study of which is becoming every day of increasing importance at home and abroad."

It is stated that it is proposed to call this foundation the Todd Professorship, and "this form of memorial has the fullest approval of the immediate relatives of the late Dr. Todd." A committee, consisting of upwards of sixty gentlemen, is appointed to carry out the objects of the memorial. Many of the most distinguished men in Ireland are on this committee, and a very fair beginning seems to have been made with a subscription list.

Your correspondent G. will see that some steps were taken to perpetuate the memory of Dr. Todd; but it remains to be asked now, after seven years, if the Todd Professorship is an accomplished fact, and perhaps it might be asked incidentally, how far have students availed themselves of the opportunities given by the establishment of a Celtic chair? S. E. A.

O'NEILL'S BANNER (5th S. vi. 68, 195, 237, 338.)—S. T. P. is kind enough to say that it is always understood to have displayed the red hand dexter, but as he gives no other information about the

other designs and colours that this celebrated banner comprehended, we remain as ignorant as before of its principal features. Are there any rules for the adaptation of the heraldic colours of any coat of arms to a banner or to family liveries? S. T. P.'s incredulity concerning the "absurd fable" as to the origin of the O'Neill crest is perhaps preposterous, and at all events, though we may feel inclined to believe this tradition to be a pure fable, or rather a mere legend, we have no right whatever to call it absurd.

CASTLEREAGH.

MARYLAND POINT, NEAR STRATFORD (5th S. vi. 368, 434).—The Stratford here indicated is, I think, Stratford-le-Bow, two miles to the east of London. I observe that the church is dedicated to St. Mary, though whether this circumstance has given the name to Maryland Point or not I cannot tell.

W. SPARROW SIMPSON.

Our Transatlantic friend alludes to Maryland Point, near Stratford, *Essex*. It is the point of junction of the Epping and the Romford Roads, at the east end of Stratford Church, three miles and three quarters from Whitechapel Church, and is said to have taken its name from the residence here of a merchant who had made his fortune in the Maryland trade.

W. PHILLIPS.

SIGNS OF SATISFACTION (5th S. vi. 364, 413).—The expression "for manners' sake" is doubtless from Eccles. xxxi. 17, where it occurs in directions with regard to eating.

J. T. F.

Hatfield Hall, Durham.

RUSHBEARINGS (5th S. vi. 144, 186, 297).—There are several places in Westmorland where annual rushbearings (so called) are kept up, as Warcop, Bowness, and Ambleside, &c. They are not the survival of the ancient ceremony of strewing the church with rushes, but a sort of ingrafting upon modern school or rural parties, a remembrance of old ceremonial. Flower wreaths are carried by young girls and hung up in the church, to remain till the next year. There is a picture of the "Rushbearing at Ambleside," by Jacob Thompson, which, as well as his latest, "The Ingathering of the Vintage," I read, is in the possession of Richard Ratcliff, Esq., of Burton-on-Trent.

M. P.

Cumberland.

HERALDIC: EYRE FAMILY (5th S. vi. 7, 414).—HIRONDELLE will find in 4th S. xii. 135 the document he quotes, and which I copied many years ago from Hunter's *South Yorkshire*, vol. ii. p. 356. I cannot but be amused at the notion of a "local genealogist" discovering this in 1875, and the Sheffield paper *originally* publishing it; but I am still more amused at HIRONDELLE, after gravely stating these facts, actually referring to Hunter

for the name of the original possessor of the Oxspring arms, where one would naturally suppose the very document in question must come under his observation.

Y. S. M.

AUTHORS AND QUOTATIONS (5th S. vi. 450).—

"Weary Titan," &c.

T. W. C. will find the comparison of England to a weary Titan in Matthew Arnold's *Ode to Heine*, in vol. ii. of his collected poems.

E. H. HORTON.

"Of thine unspoken word thou art master;
The spoken word is master of thee."

The passage required is perhaps this apophthegm of Quares: "Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in thy scabbard, thine; if it be vented, thy sword is in another's hand."—*Enchiridion* (Library of Old Authors). I have not the volume by me at present, but the above quotation I believe to be correct.

A. SMYTHE PALMER.

(5th S. vi. 469.)

"By education most have been misled," &c.
—Dryden, *Hind and Panther*, part iii. 389.

T. LEWIS O. DAVIES.

"Præfervido Scotorum ingenio."

This is the phrase used by Andreas Rivetus (Calvinistic minister and Professor of Theology at Leyden in the seventeenth century) with reference to George Buchanan and John Knox. See "N. & Q," 3rd S. vii. 102.

W. T. M.

"Scotorum præfervida ingenia."
—*G. Buchananani Rer. Scotic. Hist. XVI. ana. MDLX* (ed. Elzevir, Ultrajecti, 1668, p. 589).

T. W. C.

"A Woman's Will."

"He is a fool who thinks by force or skill
To turn the current of a woman's will."

From Sir Sam. Tuke, *Adventures of Five Hours*, Act. sc. 3.

JOHN THOMPSON.

Compare with Aaron Hill the following from Spenser:
"Extremely mad the man I surely deeme
That weenes, with watch and hard restraynt, to stay
A woman's will which is disposed to go astray.

In vaine he feares that which he cannot shonne;
For who wotes not that woman's subtiltyes
Can guyleen Argus when she list misdonne?
It is not yron bandes, nor hundred eyes,
Nor brassen walls, nor many wakefull spyes,
That can withhold her wiifull-wandering feet;
But fast goodwill, with gentle courtesyes,
And timely service to her pleasures meet,
May her perhaps containe that else would algates fleet."

DAVID WOTHERSPOON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Hierarchy: the Ellerton Theological Prize Essay 1876. By Rev. S. T. Taylor-Taswell, M.A., Ch. C., Oxon., Lecturer at St. Bees Theological College (Rivingtons.)

In the small compass of an essay of forty pages Mr. Taylor-Taswell brings together a considerable amount of thought as well as reading on the difficult question of the "moral and intellectual character of the ancient

Heresiarchs, and how far these promoted the spread of their heresies." The ordinary view of this subject is scarcely more accurate or satisfactory than the ordinary view of the English monarchy, which lumps together Harold, William the Conqueror, Stephen, and John as "usurpers." Mr. Taswell justly points out that, as a rule, the Heresiarchs were "men of an austere and ascetic temperament," and that "in those cases where they persecuted they only illustrate that system of reprisals common in the religious world when it was violently agitated by controversy." The candidate for ordination and the student of Church history will alike find much in Mr. Taylor-Taswell's essay to suggest new lines of reading, or a fresh reading of old authorities in the light thrown upon them by the Ellerton prize for 1876.

Contributions towards an Index of Passages bearing upon the Topography of Jerusalem. From Writings prior to the Eleventh Century. Printed for Private Circulation. (Glasgow, Maclehose.)

MR. ALEX. B. MACCORROR framed this index for his own use, in connexion with a work on which he has been engaged for many years, at intervals, the subject being the site of the Holy Sepulchre. Meanwhile he considerably prints this valuable contribution for the use of others, "as likely to be of service in abridging the time and trouble involved in a search for references among the writings of many centuries."

Cracroft's Trustees' Guide (Stanford) has reached a twelfth edition. It affords useful directions to persons who are unfortunate enough to be trustees already, with such further enlightenment as may induce others to respectfully decline the office. The tables of all existing "securities," some of which appear to be anything but secure, contain a vast condensed amount of useful information.

The Childhood of the English Nation, or the Beginnings of English History. By Ella S. Armitage. (Longmans.)

THE time was when children were left to think that the history of England began with William the Conqueror. They now know better, and that better knowledge is pleasantly conveyed in these pages. A curious passage referring to slavery is worth quoting: "While Rome was the empress of the world, and Greece was sovereign in the world of thought, the Kelts and Teutons had only reached that stage of civilization when the cultivation of land takes the place of a wandering life. This transition probably took place when it was found convenient to spare the lives of captives taken in war, and use their services in tilling the land; so that slavery, at its first outset, was a step forward in civilization. Society then became divided into workers and fighters; the women and slaves being the workers, the free men the fighters."

The City of the Lost, and other Short Allegorical Sermons. By Walter A. Gray, M.A., Vicar of Arksey, and B. Kerr Pearse, M.A., Rector of Ascot Heath. (James Parker & Co.)

WE are glad to find that this little volume of model sermons has reached a fifth edition, and that their respective authors, having no longer any valid reason for withholding their names, may now enjoy the credit rightly belonging to them.

Messrs. RIVINGTON send us *Sermons on the Church's Seasons, Advent to Whitsun Day*, by John Webster Parker, M.A. The parishioners of the late vicar of St. Alban's, Rochdale, are here placed in possession of a worthy memorial of their first pastor, dedicated to them by his widow. The Bishop of Manchester has written the introduction, and "is thankful to have this oppor-

tunity of expressing the respect in which he holds his memory." It is Bishop Fraser's own testimony that the sermons "breathe the spirit of a true and loyal and consistent Churchman."

THE magazines of this month conclude the year in admirable style. *Temple Bar* will attract Shakspearian readers by a brief article on "The Real Othello." The real, original Othello, we may as well state, was less calm and not so dignifiedly passionate as the dramatic one; for, in place of smothering his Desdemona with a pillow, he beat her brains out with a couple of (filled) sand-bags. *Cornhill* has a charming essay on "Abraham Cowley," who is being a little neglected by modern poetry readers, and does not deserve the neglect. What a pretty wish was that of Cowley's!—

"Ah! yet ere I descend to the grave,
May I a small house and large garden have,
And a few friends and many books, both true,
Both wise, and both delightful too!
And, since Love ne'er will from me flee,
A mistress moderately fair,
And good as guardian angels are,
Only beloved, and loving me."

Macmillan's peculiar attraction is also in the direction of poetry. It contains the restoration of a gem which has too long been inaccessible—"The New Sirens" of Mr. Matthew Arnold. If there were nothing else in *Macmillan's*, it would be worth far more than the price for the whole magazine. The *St. James's* ends, in this number, Mrs. Townshend Mayer's pretty and clever story, "Sir Hubert's Marriage," to which the sympathy of the reader is attracted down to the last line.

DR. JAMES HENTHORN TODD.—INDIGNUS writes:—"I have been looking with some interest at the proceedings reported from time to time of Trinity College, Dublin, to see if any notice was taken by any of the members of the interesting details respecting that distinguished scholar and most amiable man that appeared lately in 'N. & Q.'; but not a word was said—not a whisper breathed. The 'sister' is again 'silent'—silent, when no time should have been lost in conveying to the world the University's sense of what is due to its own honour, and to the just fame and memory of one of its most distinguished sons."

A meeting of the Council of the Royal Archaeological Institute of Great Britain and Ireland, held in New Burlington Street on the 5th inst., Albert Hartshorne, Esq., author of *The Recumbent Effigies of Northamptonshire* (son of the late Rev. Charles Hartshorne), and William Brailsford, Esq., were unanimously appointed joint secretaries of the society.

"CLEANLINESS IS NEXT TO GODLINESS."—Mr. Moncure D. Conway, in a letter to the *Times* of November 29, says, with regard to this proverb:—"It first appears in *Berailha*, as the last *Mishna of Sota*, chap. ix. It is often repeated in Rabbinical books, e.g. *Phinehas ben Yair* says: 'The doctrines of religion are resolved into carefulness, carefulness into vigorousness, vigorousness into guiltlessness, guiltlessness into abstemiousness, abstemiousness into cleanliness; cleanliness is next to godliness.'" F. A. EDWARDS.

Notices to Correspondents.

OR all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

JOHN PICKFORD.—At Durham, celebrated for the magnificence of its episcopal throne, the bishop on ordinary

occasions sits in the stall of the abbot, whose position on the foundation he now occupies, the dean sitting in that of the prior. At Ely there is no throne; there also the bishop succeeded to the position of the abbot.

CALISTA.—In a Covent Garden playbill, May, 1767, it is announced that a lady will sing, at the end of the first act of the *Beggars' Opera*, a song from *Judith*, accompanied by Mr. Dibdin "on a new instrument called a piano-forte."

N. M. M.—A very fair translation of Pope's *Windsor Forest* into French verse was made in the last century by M. Viel de Boisjelin.

J. H. B. writes:—"Are there any publications of the Numismatic Society? Who is the best author on British coins, other than Humphreys?"

LOUIS W. MONTAGNON.—It will appear in our next number.

J. T. M.—Apply at Somerset House.

R. S. BODDINGTON.—Next number if possible.

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Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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Notes.

THE CHRISTMAS SERMONS OF BISHOP ANDREWES.

The publication of Bishop Woodford's lecture (in the second series of the *St. James's Lectures on the Companions of the Devout Life*) on the *Devotions* of Andrewes—"the great Doctor of the Anglican Church," as he is termed by the biographer of Casaubon—will not fail to carry the attention of the reader from prayers, which have met with the intelligent acceptance of Christians, to the most attractive sermons of the same prelate. And none of the discourses in that "vast storehouse of theology" will be fastened upon with more pleasure than the sermons upon the Nativity, preached upon Christmas Day, occupying the early portion of the folio, some extracts from which are made in the lecture referred to. "Through seventeen years," says the lecturer, "it was Andrewes who every Christmas Day expounded to the Court of England the mystery of the Incarnation" (p. 49). The sermons really extend over two years more; for they begin with the Christmas of 1605, when the preacher had only just been consecrated Bishop of Chichester, and end with that of 1624, when he was Bishop of Winchester, the date of his death being Sept. 25, 1626. No two discourses occur on the same day, Andrewes being the author of the shrewd remark,

"When I preach twice, I prate once." The Christmas discourses were all delivered at Whitehall, "with the general approbation of the Court" and before the king's majesty. The latter, it is said, heard them to his great contentment, he being, as Andrewes's editors assert, "the most able Prince that ever this Kingdom had, to judge of Church-work." The sermons enter with a deep feeling into the hope and the joy that the season suggests.

The first sermon is on the text Heb. ii. 16, taken from the old version: "For, He in no wise took the Angels: But, the Seed of Abraham, He tooke." Much learning and no little ingenuity are displayed in the changes that are rung upon the word "took." There is no sermon for the Christmas of 1608, the bishop being at that time pressed by the king to give all his endeavours to an answer to the treatise of Matthew Tortus, Bellarmine's almoner, who had attacked the sovereignty of kings. This answer appeared in 1609, under the title of *Tortura Torti*. The other year for which there is no sermon in the folio is 1617. The editors, Bishops Laud and Buckeridge, state that there came to their hands "a world of Sermon-notes," but that they only printed what they found perfect. The king was pleased with the *Tortura*; for, towards the close of the year in which it appeared, the writer was promoted to the see of Ely. It is said, moreover, that the fourth Christmas sermon, preached about a month afterwards, was greatly admired by the king, who sent for the MS., and declared that he would sleep with it under his pillow. This discourse was on the fulness of time (*χρόνου, temporis*), Gal. iii. 4-5. It is taken from one of very many texts of which Andrewes has said, "There be *Texts*, the right way to consider of them, is to take them in peeces" (p. 24). To aid him in this *mincing* of texts for his very numerous subdivisions he often introduces Hebrew, Greek, and Latin. It is evident that the discourse referred to was, in common with very many in this series, prepared with extreme care; and it may be one of the sermons that the preacher is known to have revised thrice. "If," says he,—

"If, when the fulness of time cometh, God sent His Son: then, when God sent His Son, is the fulness of time come. And at this day, God sent His Son. This day therefore (so oft as by the revolution of the years it cometh about) is to us a yearly representation of the fulness of time. So it is: and a special honour it is to the Feast, that so it is. And we our selves seeme so to esteeme of it. For we allow for every *moneth* a day, (look how many *moneths*, so many *days*.) to this feast, as if it were, and we so thought it to be, the full recapitulation of the whole year" (p. 23).

Further on he alludes to the Christmas sports (p. 31):—

"And a time of fulness it will be, I know, in a sense of fulness of bread, of fulness of bravery, of fulness of sport and pastime: and this it may be. And it hath been ever a joyfull time in appearance, for it should be

so. *With the joy*, (saith *Keay*, a verse or two before, *Puer natus est nobis*, unto us a child is born) *that men rejoice with in harvest*: Not to goe from our *Text* here, *With the joy* of men that are come out of prison, have escaped the *Law*; with the *joy* of men that have got the reversion of a *goodly heritage*. Only, that we forget not the principall; that this outward *joy* eat not up, evacuate not our *spirituall joy*, proper to the Feast."

The sixteenth sermon (1623) is a continuation of the foregoing, but deals with the fulness of *season* (*καρπῶν*, t.e. when the good time is), from Ephes. i. 10.

The fifth sermon is on the angel's announcement, Luke ii. 10-11, where there is reference to a custom formerly in vogue for having, after the sermon, a second anthem:—

"For the *Manner*: the Angell delivereth it *Evangelizando*, Church-wise, (and that was a sign this place should ever be the *Exchange* for this newes:) Church-wise (I say) for he doth it by a *Sermon*: here at this *Verse*: and then by *Hymns* or *Antheme* after, at the xiv. *Verse*. A *Sermon*: the Angell himself calls it so, *Evangelizo vobis*, I come to *Evangelize*, to preach you a *Gospel*: that first. And presently after he had done his *Sermon*, there is the *Hymne*, *Gloria in Excelsis*, taken up by the Quire of Heaven. An Angell makes the one: A multitude of *Angels* sing the other. The whole service of this day, the *Sermon*, the *Antheme*, by *Angels*, all" (p. 84).

The same custom is referred to in the twelfth sermon, p. 117.

Perhaps the most joyous of all these compositions is the sermon on John viii. 46, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." He contrasts the two verbs, *exultavit* and *gavisus est*.—

"Here be two sorts: one *Exultation*, a motion of the body: The other *Joy*, a fruit of the *Spirit*: I am for both. I speak not against *Exultavit*; let the body have his part. Reason would, the body and the flesh should be allowed their parts, since all the joy is for *Corpus aptasti mihi*, and that *Verbum caro factum est*, the Word is become flesh: that Christ hath gotten him a body. But, let not *Exultavit* be all whole and sole. Then we joy but by halves: we loose half our joy; and the better halfe: for, the joy of the spirit is the better part, when all is done....Time will come, that one lesson in this kind, learned this day, and laid up well, will do us more pleasure, than all the sports we shall see, the whole twelve dayes after: That we come not behind Abraham halfe in halfe" (pp. 69-70).

There seems good authority for Bishop Woodford's statement that Andrewes was born in Thames Street, in the parish of All Hallows. But Fuller says that the street was *Tower Street*; while Isaacson, the bishop's secretary, describes the parish as the parish of *All Saints*, Barking.

J. E. B.

THE MAYOR OF LONDON, AND CHRISTMAS IN THE FIFTEENTH CENTURY.

According to that interesting record—so ably edited in its original text, and so skilfully translated in the English edition, by Mr. Henry T. Riley—the *Iiber Albus*, the official duty of the

mayor and corporation on Christmas Day was, first, to dine, and to go as soberly as possible to church afterwards. The dinner, or dinners, being over, the mayor, aldermen, and sheriffs, with their respective liveries, and the substantial men of the several mysteries, met in the church of St. Thomas of Acon. When all were duly assembled they left the church in procession, and wended to the cathedral church of St. Paul. The mayor walked up to the stall next to that occupied by the dean, on the right-hand side of the choir, and there seated himself. The sheriffs and aldermen followed, the latter occupying the stalls on either hand. Vespers and Compline followed, and the civic dignitaries remained, becomingly, till the service was concluded. But this reverence was not always observed. There were many days in the year on which the mayor and municipality were bound to attend the above service at St. Paul's, but they were not always bound to remain till the service was concluded. On certain days they could, without offence, leave when they chose to do so; but custom demanded that, on the Feast of the Nativity of our Lord, the Epiphany, and the Purification of the Blessed Virgin, they should set the example of decently seeing the service brought to a conclusion. On other festivals they could quit the church, if they thought fit, before Compline was finished, or even begun. In fact they could retire immediately after Vespers. On leaving they proceeded through the market of Chepe, with lighted torches if the evening was dark, back to the church of St. Thomas of Acon. The procession seems to have been for the most part equestrian. The notion that City dignitaries could not be good horsemen was not then entertained; and, when it is remembered that aldermen used to ride with skill and courage at the Epping hunt, one cannot but wonder how the notion was ever entertained at all. However, when this Christmas party had got back to the church of St. Thomas, each man—being liberally minded, the season being one for benevolence, and the hour being that of after dinner—made a magnificent money offering of a penny each! Reckoning this sum by the utmost amount of stretching allowed by calculations of equivalent value of money at this day, the mayor and his generous company cannot be credited with contributing more to the poor than one shilling and sixpence each; which done, every one returned to his home to make, more or less, a night of it.

On some of these devotional visits of the municipality to St. Paul's, there were at least two pretty and pious ceremonies observed. On arriving at a spot in the middle of the nave of the cathedral, described as a spot "between the two small doors," they stopped to do honour to a defunct man who had boldly said a word in assertion of the freedom of the London citizens, which word was addressed

to a monarch who by no means relished being over boldly spoken to, namely, William the Conqueror. In short, the mayor and his colleagues prayed for the soul of Bishop William, who had the credit of having obtained, by persistent entreaties, from the Conqueror great liberties for the City of London: the priest the while repeated the *De Profundis*. Even more interesting was the second ceremony, which took place in the churchyard. There rested the bodies of the parents of one of the most remarkable men, London born, Thomas à Becket, Archbishop of Canterbury. The citizens honoured him by honouring his parents, and "there they repeated the *De Profundis*, &c., in behalf of all the faithful of God departed, near the grave of his parents, before mentioned."

ED.

A FABLE FOR CHRISTMAS.

A LIPOGRAM WITHOUT THE LETTER I.

When Hertha was born, Woden cut off a part of boundless space to bestow on her as a duchy or appanage. She was, however, expected to pay homage for the same whenever the father of the gods thought proper to summon her to Valhalla. The new-made realm was of course tenantless, but a large *cortège* of gods and goddesses attended the queen, and made earth a petty heaven. As years rolled on a numerous progeny of the earth-born arose, but the too near adjacency of Loke's feoff somewhat polluted the earth's atmosphere, so that the new race degenerated and fell off from the perfect type of the parent stock.

When Hertha went to pay homage for her feoff, the father of the world allowed her to prefer any request she chose, and the prayer was never refused. On one of these leet-days she told Woden that her subjects were now grown numerous, and she wanted to project some plan to employ them on useful works to prevent perpetual jars and breaches of the peace, the natural consequences of the want of employment. Woden told her to make them grow food for themselves, and no longer to suffer the earth to supply bread spontaneously, as heretofore. So the perpetual summer was changed, and two seasons were made to rule on earth: one when the seed was broadcast and one when the full corn was harvested. So men had to labour the earth for food, and by the "sweat of the face" to procure themselves bread.

On her next leet-day Al-fader asked Hertha how the plan succeeded. She greatly approved of the arrangement, but told the god that her subjects were now jaded and out-worn, that a season of repose was absolutely necessary, but that man must be compelled to rest or he would never rest, as he must be compelled to work or he would never work. So Woden commanded Balder to draw off the warm sun from the earth for two

months or more every year, and to let the cold east-elves loose to touch both tree and flower and leave them leafless everywhere. Now fell the snow and covered the earth so deep that no plough was of use, no seed could be sown, no out-door labour could be usefully followed. So man was compelled to rest. What now was the natural consequence? As no work could be done the season was consecrated to joy and pleasure. The earth was suffered to sleep, the horse and the ox to eat and grow fat, and man and woman, both old and young, gave themselves freely to the sabbath of repose. They danced, they sang, they ate and were merry; they feasted from house to house; they shut out the cold by huge logs cut from the forest and blown to a blaze by the breath of Mulcyber. What cared they then for the snow and the frost, for the howl of the wolf or that of old Boreas? Let them howl! the laugh and the dance could go on as well, the logs could blaze as well and scatter stars of red-hot embers over the hearth. Ha, ha! the yule-logs are our sun now, as warm and joyous as Balder; the red embers are our elves, as cheerful and full of fun as the merry sunbeams themselves. Ha, ha! for the season of repose, a real boon to man. Draw the plough under the shed, unharness the ox and the horse, feast them, and let them rest. Hang up the shovel and the spade. Away, old Care! Labour and thought, away! Blessed be Woden for the boon! Welcome to Hertha, our sacred queen! We shall feast and grow strong for future labour. The bow may be too long bent; but harmless amusement and the pleasures of home only brace the nerves for future labour and new-born energy.

The Scandinavians knew but three seasons in the year, and hence they had no word for Autumn. Spring, Summer, and Winter are common to the Scandinavian family of languages, but the word Autumn has been borrowed from the Latin.

E. COBBAM BREWER.

Lavant, Chichester.

CHRISTMAS AT THE COURT OF KING JAMES, 1607, AND THE PRINCESS MARY STUART.

In the Registry of Burials in Westminster Abbey, under date Dec. 16, 1607, is that of "Mary, the daughter of King James, in King Henry VII.'s Chapel." On this entry, and on the date, Colonel Chester has the following important note, in his *Westminster Abbey Registers*:—

"There is an undoubted error in the date here given, and strangely perpetuated on this child's monument in the Abbey, which it is highly important to rectify. The inscription on the monument states that she died on this day, aged 2 years, 5 months, and 8 days. If this were so, her birth must have taken place on or about the 8th of July, 1605. All the accounts, however, including contemporaneous MSS., state that she was born at Green-

wich on the 8th or 9th of April in that year; and it seems impossible that a discrepancy of three months could have arisen concerning a royal birth. On the other hand, if the age as stated on the monument is correct, she should have died on or about the 16th or 17th of September, 1607; and the *sixteenth of September* is the date given by Camden, in his *Annals*, as that of her death, which is even more strictly in accordance with the monumental statement, as in a MS. in the Bodleian Library (Smith, 103, p. 39) the time of her birth is given as about 4 o'clock in the morning, and she would then have lived 2 years and 5 months, and at least have entered upon the eighth day of the next month. Howes also, in his continuation of 'Stow's Chronicle,' gives the 16th of September as the date of her death, and the 23rd of the same month as that of her burial; this testimony may be safely accepted, but there is also moral evidence equally as strong. On examining the histories, and especially the correspondence of that period, it will be found that during the Christmas holidays of 1607 the Court presented a scene of unusual gaiety. Masques and theatricals, and gambling, were the order of the day, the King being very anxious to have a play on the Christmas night, and the Queen losing 300*l.* at cards on Twelfth Eve. Whatever may have been the vices of that Court and the morality of the period, it is simply impossible—if for no other reasons than those of etiquette, but it is to be hoped for far better ones—that these things could have taken place if the royal child had been dead and buried only nine days, or, as it would then have been more probable, was then lying a corpse in the palace. As the entry in the register and the inscription on the monument now stand, any future historian would be justified in pointing to the apparent facts as an evidence of the gross and outrageous immorality and even inhumanity of the royal parents, the Court by which they were upheld, and the nation by which they were tolerated; and it is something extraordinary that the manifest error has not before been detected and exposed. There can be little doubt that the transcriber of the old registry misread December for September, and that the present inscription on the monument was cut after the new register was in use, and the date taken therefrom."

The above extract will serve to show that Col. Chester's book has value far beyond that of a registry of baptisms, marriages, and burials. The notes are, in many instances, important additions to, or rectifications of, accepted history. E. D.

ABOLITION OF CHRISTMAS IN FRANCE.

In Peltier's *Paris pendant l'Année 1793*, published in December of that year, he records the abolition of the old festivals of the Church, including Christmas, the observation of which was forbidden by the Puritans in England, and (it is said) is not kept, even now, by some Nonconformist bodies. In France, moreover, the saints were removed from the dignity of being patrons of churches, and social and moral virtues were substituted. Thus the church of St. Philippe was taken from him and devoted to Concord, from which the great square adjacent was subsequently, and continues to be, called. Corneille was buried in the church of St. Roch, therefore was the saint turned out and the building consecrated to Genius.

Agriculture took the place of St. Eastache in the church named after the latter, near the Corn Market. As the National Palace of the Arts and Sciences was in the section where St. Germain's Church stood, that edifice was newly consecrated to Gratitude. The neighbourhood of the Old Men's Hospital gave opportunity for giving to Old Age the patronage of the church once held by St. Laurence. The church of St. Nicholas, resembling our old Stepney Church, and St. Pancras' in old English comedy days—namely, a popular place for weddings, a very wife market—was solemnly dedicated to Hymen. St. Mary (near the Tribunal of Commerce) yielded to Commerce. In the Faubourg St. Antoine was the church of St. Margaret; in honour, therefore, of the headquarters of the Revolution, St. Margaret was dismissed, and Liberty and Equality promoted to her place. St. Gervais had to abdicate in favour of Youth, which much resorted to the vicinity, and would have done better by keeping away from it. For St. Thomas was substituted Peace. The charitable institutions near St. James's Church afforded an occasion for devoting it to Beneficence. St. Médard, in the poorer workmen's district, was sanctified by Labour (not so bad a *remplacement*). Why Filial Piety was elevated to be the protecting patron of St. Stephen's is not very clear. Finally, as it was remarked by a Frenchman of the period, that if there had been no God at all it would have been absolutely necessary for France to have invented one, the cathedral of Notre Dame was taken from Our Lady, and dedicated by way of compliment "To the Supreme Being," the young lady who was enthroned as the Goddess of Reason being supposed to be supreme over all.

A process similar to the above was carried on throughout France. In the season of Advent, 1793, for example, the cathedral at Grenoble was converted into a Temple of Reason and Truth. Mr. Paton, in his interesting *Life of Henry Beyle (De Stendahl)*, says that on this occasion Citizen Chepy, who had been sent from the Commune of Paris to revolutionize Dauphiné, preached in a Phrygian cap, and that this singular preacher died, under the Empire, a police officer, at Brest.

Ed.

THE BEATIFICATION OF COLUMBUS.

When the venerable pontiff, Pius IX., commissioned M. Roselly de Lorgues to write a life of Columbus, this was understood as being a step towards raising the defunct great navigator and discoverer above the level of ordinary men. Other steps towards the same end were supposed to be taken in the same author's *The Cross in Both Hemispheres* and *The Ambassador of God and Pope Pius IX.* For the last two or three years the "case" of Columbus was reported as being sufficiently strong for being brought forward, his

merits as a servant of God, as well as a benefactor of mankind, having been thoroughly sifted, examined, and established. This "case," however, remains where it was. This Christmas season is not likely, as was hoped, to see it advanced. Perhaps the discussion with its pre-arranged termination has been deferred, because the Devil's advocate has appeared, not in council, where his part is assigned to him, but in print, where he was not expected, and where he was least desired. A Genoese canon, by name Angelo Sanguinetti, has published his opinion that Columbus is hardly worthy of the stupendous honour which the infallible head of the Church proposed to confer on him, seeing that the great model of piety, faith, and humility, as the supporters of Columbus call him, was not altogether so blameless a personage as his eulogists declare. Canon Sanguinetti rests his case on the alleged fact that of the two sons of Columbus, Diego and Fernandez, born of two mothers, Fernandez was the son of a woman who was not Columbus's wife. If this could be proved, it would be a legitimate obstruction in the progress of the "case" demanding the beatification of the orthodox admiral, "God's ambassador" to the newly discovered hemisphere.

Sanguinetti, however, has been answered by the Admiral's advocate, M. Roselly de Lorgues, in a volume entitled *Satan against Christopher Columbus; or, the Pretended Fall of the Servant of God*. M. de Lorgues denies the immorality of his client involved in the illegitimacy of his son Fernandez, on the ground that had Don Fernandez been a natural son he would not have been "received" with cordial welcome, as he was, by royal and noble personages, whose sense of morality and becomingness is said to have been in agreement with the sense of the times on that important social subject. It would have been more satisfactory, perhaps, if it could have been proved that Columbus was twice married. Whether or not, his son Don Fernandez was, doubtless, treated by crowned and coroneted heads on his own personal merits. History is clear against the assertion that illegitimacy on the part of a man who could render valuable service to the State barred his way to employment, to honour, and to reward. The examples to the contrary are "legion."

Sanguinetti has, nevertheless, put (to use a common illustration) "a spoke in the wheel." But his adversaries maintain the blamelessness of Christoval Colon, and they warn the public that the "case" is not put out of discussion, and that it has yet to be introduced and discussed by papal authority, and not to be decided this Christmas or the next by pestilent fellows like Canon Angelo Sanguinetti.

Ed.

FOLK-LORE.

CROSSING ONE'S BREATH.—A curious custom is to be found among young boys in Pennsylvania, and possibly other parts of the Union, of solemnly making an assertion and "crossing their breath," as it is called, which consists in placing the hand on the mouth, breathing on it, and making the sign of the cross by drawing it from left to right across the heart. "If it is not so, I will cross my breath," means, among boys, an oath, one might say, equivalent to "on my life." These children, mostly descendants of the ancient Quakers, have not perhaps even seen the modern sign of the cross as used by the Roman Catholics of the present day, which differs from the above in touching the fingers to the forehead, and then lightly touching each shoulder, or drawing the hand across the breast. As these children are of families certainly not Roman Catholic for two hundred years or more, and never associated with Catholic influences, this may be the ancient form of making the sign of the cross, and is at the least of high antiquity.

WILLIAM JOHN POTTS.

Camden, New Jersey.

THE SIN-EATER.—This odd term, with the explanation (quoted in Brand's *Antiquities*), recently turned up in a newspaper article advocating "funeral reform":—

"Our good friend the opulent cheesemonger, or our other good friend the wealthy drysalter, is interred with ceremonies befitting a baron. Says an authority on the subject:—'The mutes who stand at the door represent the two porters of the castle, with their staves in black; the man who heads the procession, wearing a scarf, is the herald-at-arms; the man who carries the plume of feathers on his head is an esquire, who bears the shield and casque with its plume (of feathers); the pall-bearers, with bâtons, represent the knight companions-at-arms; and the men walking with wands the gentlemen ushers'; and so on throughout the rest of the performance. There are, however, distinct indications of revolt against this absurdity, and much beside that pertains to the burial of the dead. We have won the right of being buried with or without Church sanction in consecrated or unconsecrated ground, and with entire liberty as to the sort of service to be adopted on the occasion. Those who desire it can have the attendance of a priest at the grave, but he is no more indispensable than a sin-eater. 'And what,' the reader asks, 'is a sin-eater?' Well, he is not a person easy to find in these days, but followed an indispensable occupation in the past. He was generally an old man, the Pariah of a village, who, before every funeral, went and stood at the door of the house, where was given him a sixpence, a loaf of bread, and a wooden bowl of beer or milk. And as the coffin passed out, he ate the bread and swallowed the draught, and in so doing took upon himself the sins of the departed, and went his way. We are well rid of the sin-eater, who thrived in the last century; but there still linger around us customs and usages hardly less preposterous."

G. E. WATSON.

St. George's Place, Dublin.

WITCHCRAFT (5th S. ii. 83).—D. D. A.'s story of Meg Lang, of Dumbarton, and her two pewter

plates, is matched by one of the tales in Cuthbert Bede's *White Wife* (London, Sampson Low, Son & Marston, 1865), a collection of Cantire legends. The latter story, however, is in some points more complete. Both on this account, and with a view to the possible elucidation of some parts of it, it may deserve a place in "N. & Q." I cite only the more important portion:—

"It was about that time that the law was made that all witches should be burned. And they came and apprehended the Witch of Gartlogan and the farmer's wife and they found the marks upon both of them. And they took them, together with a third, to Witchburn, at Campbellton, where they put them into hogsheds that had been smeared with tar, and then set fire to them. The two Southend wives burned very briskly, but the third one *had got herself two powder plates (sic)*, which she hid with her in the barrel, so that as soon as the fire had touched her she fled away with them, and was seen no more in Cantire.

"It was to Rome that she went; for, some time after this, when a gentleman from Cantire was visiting Rome, he spied a little creature rocked in a cradle, who asked of him a bit of bread. And when he gave it to her she said in Gaelic, 'Arran (*sic*) blaran hiar is blaran siar eadar da phuilcachar'; from which he understood that she was the old witch-wife who had flown away from Cantire."

The Gaelic is very corrupt; and I shall be obliged to any reader of "N. & Q." who will give us either the witch's words in a correct form, or any other versions of the story. *Arran* is for *aran*, "bread"; *hiar* and *siar* = "in the west" and "westwards"; *eadar da* = "between two"; *blaran* and *puilcachar* I can make nothing of.

DAVID FITZGERALD.

Hammersmith.

"POSSESSION."—MR. BOUCHIER'S communication (5th S. vi. 424) reminds me of a curious passage in a work which some anonymous friend sent me a few years ago, *The Irrationalism of Infidelity, being a Reply to "Phases of Faith,"* London, 1853, pp. 384. The author seems to be a clergyman and a quondam friend of Mr. Francis William Newman, a very strange letter to whom is prefixed to the work. The writer, in speaking of "Demoniacal Possession," says:—

"I have no doubt of the existence of positive power in witchcraft in England at this day. I do not doubt there is superstition and imposture; but I defy Mr. N. or any infidel to account for facts perfectly well authenticated on any rational or philosophical principles. I despise the arrogant pretension to philosophy which neglects facts. The world's history shows the existence of an unknown power acting on the minds and bodies of men—a power from which Christianity entirely delivers."—P. 168.

The public avowal by an educated man of a belief in witchcraft is now so unusual that it may be worth "making a note of." MOTH.

NORTH DERBYSHIRE CUSTOM.—In the house of a "statesman," in the Peak of Derbyshire, it was the custom for many years (within my knowledge),

and most likely had been for generations, to roast for dinner, on St. Thomas's Day, an immense piece of beef. I think it was the whole ribs (chine or crop and flat ribs), with the bones taken out and rolled. On that day, at the church, a yearly dole was distributed to the poor, the statesman above mentioned and another from a distance being the trustees. After the distribution, they and the family dined on the beef, with plum pudding, mince pies, &c. To supper in the evening some friends and neighbours were invited, and at this I often assisted. Whether it was the quality of the beef, or the cooking of such a large piece at once, or whether it was "the light jovial company," I cannot tell, but it seems to me I never get a taste of such excellent cold beef now-a-days. The beef was then eaten cold by the family daily till Christmas Eve, when the remainder, even then no small piece, was put in the meal arc, covered with oatmeal, and taken out again to be eaten on Candlemas Day. ELLICE.

Craven.

CHRISTMAS CUSTOM FORMERLY OBSERVED AT THURGARTON PRIORY.—

"The second day in Christmas it was the custom for all tenants of the convent to pay a certain number of cocks and hens, for which, it appears, they were regaled in the great hall with a sumptuous feast. Those who came not to the feast had a demand of a white loaf and a bucket or flagon of beer, as also one mess from the kitchen."—See *Antiquities, Historical, Architectural, Chorographical, and Itinerary, in Nottinghamshire and the Adjacent Counties, comprising the Histories of Southwell (the Ad Pontem) and of Newark (the Sidmaster of the Romans), &c.*, by William Dickinson, Esq., Pt. i. vol. i. pp. 301-2 (Newark, 1801).

J. JEREMIAH.

Urban Club, St. John's Gate, Clerkenwell.

BABIES' SOULS.—In Yorkshire, when folks see shooting stars, they say, "They are babies' souls coming down from heaven."

JOHN CHURCHILL SIKES.

Chigwell.

SWEDISH FOLK-LORE.—

"One of the ancient customs connected with Swedish funerals is that a small looking-glass is placed in the coffin of an unmarried female, so that when the last trump sounds she may be able to adjust her tresses before she stands at the bar of the great tribunal. The strangest superstitions on the subject of diseases are, that dropsy is only curable while the patient's mother is alive; and that toothache is cured by rubbing the tooth with a nail, and then driving the nail into a growing tree. The result of this is that the toothache is transferred to the tree so long as it continues growing; but if any one cuts down or injures the tree, he will have the toothache. No doubt the groans which sometimes proceed from trees, and of which Mr. Disraeli has given a catalogue in one of his novels, are caused by this inherited pain. During still weather it is not felt, but high winds make it more poignant."—*Peasant Life in Sweden*.

CH. EL. MA.

SICILIAN FOLK-LORE.—There is in the October number of *Lippincott's Magazine* a paper on the above subject, by Mr. T. F. Crane, based on the *Biblioteca delle Tradizioni Siciliane*, per cura di Giuseppe Pitre (Palermo, 1871-5, 7 vols.).
J. BRANDER MATTHEWS.

NOËLS.—The word *noël* (Old French *nael*, from *natalis*, scil. *dies*), besides meaning Christmas, is also used to denote those Christmas hymns and songs which constitute one of the chief features of French popular literature. The custom of singing *noëls* during Advent seems to be very old, for we have such a carol anterior to the thirteenth century. It is composed in the *Langue d'Oc*, but intermixed with Latin verses. M. Paul Meyer published it in his *Anciennes Poésies Religieuses en Langue d'Oc*, Paris, 1860. It begins thus:—

"Mei amic et mei fiel,
laisat estar lo gazel:
aprendet u so Noël
de virgine Maria."*

The *noëls* are usually composed in some dialect, and of a charming simplicity. Although they are founded on religious subjects, they are frequently somewhat comical, and sometimes even satirical, as the following verse in the Burgundian dialect:

"Lor quan lai saison qu'ai jaule
Au monde Jéu-Christ vin
L'ane et le beu l'échaufin
De lo soffe dan l'étaule.
Que d'ane et de beu je sai
Dans ce royaume de Gaule
Que d'ane et de beu je sai
Qui n'an airein pa tan fai!"†

See *Noëls Bourguignons*, par Gui Barozai (i.e. Bernard Lamonnaye, 1728). These carols are the most popular, and have nearly all been translated into other dialects. There exist, however, many collections besides, the principal of which are—*Recueil de Noëls Provençaux*, par Saboly, Avignon, 1720 and 1820; *id.*, par Peyrot, 1828; *Grande Bible de Noëls Anciens et Nouveaux*, Toul, 1823; *Recueil de Noëls en Patois de Besançon*, par Gauthier, 1804; *Grande Bible de Noëls Poitevins Vieux et Nouveaux*, Poitiers et Niort; *Recueils de Noëls Auvergnats, Dauphinois, Breussans, Limousins, &c.* These little poems are not only interesting by their originality, but also from a philological point of view, as they show how little a *patois* changes, and how wrong it is to assert, in the face of their evidence, that the old dialects of Gaul were eradicated by Latin.

G. A. SCHRUMPF.

Tettenhall College.

* Mes amis et mes fidèles, laissez (être) la causerie :
apprenez ce Noël de la vierge Marie.

† Lorsque, dans la maison où il gèle, Jésus-Christ vint au monde, l'âne et le bœuf le chauffèrent de leur soufflé dans l'étable. Que d'ânes et de bœufs je connais dans ce royaume de Gaule qui n'en auraient pas fait autant.

A MONDAY CHRISTMAS.—

"Christmas Day falls on a Monday this year. It fell on a Monday also in 1865, and on that occasion the following was unearthed from it, was stated, the Harleian MSS., No. 2262, folio 153-4:—

"If Christmas Day on Monday be,
A great winter that year you'll see,
And full of winds both loud and shrill;
But in summer, truth to tell,
High winds shall there be, and strong,
Full of tempests lasting long;
While battles they shall multiply,
And great plenty of beasts shall die.
They that be born that day, I ween,
They shall be strong each one and keen;
He shall be found that stealeth aught;
Tho' thou be sick, thou diest not."

The year 1866 was the year of the Austro-Prussian war, a year of disastrous gales, and a year of cattle plague. Again, in 1871, Christmas Day fell on a Monday. The twelvemonth following that day saw us with cattle plague in the North, and some great storms: but as to 'battles' we must go back a few months in 1871 for the capitulation of Paris and the conflict with the Commune. We have now a Monday Christmas for the third time within a dozen years."—*Times*.

J. C. S.

Chigwell.

GROOM PORTERS: OLD CHRISTMAS DAY.—

"Thursday, Jan. 7, 1736.—Yesterday being Twelfth Day their Majesties, &c., went to the Royal Chappel St. James's, attended by the King's companions, &c., where His Majesty and his R.H. the Prince made offerings at the altar, viz., of gold, frankincense, and myrrh, according to annual custom.

"In the evening their Majesties, &c., played for the benefit of the Groom Porters as usual."—*Grub Street Journal*.

The Groom Porter was an officer of the household, whose business it was to see the king's lodgings furnished with tables, chairs, stools, and firing, to provide cards, dice, &c., and to decide disputes arising at any game. I remember having been told by an old lady well up in the Court gossip of George III.'s time, that these functionaries received no salary, but were so well compensated by these occasional benefits, that a handsome *douceur* was frequently paid for the appointment. On the above occasion, the *Grub Street Journal*, quoting from the *Courant*, tells us that his Majesty lost about eight hundred guineas, and her Majesty five hundred, but the Prince and Lord Harrington won considerably.

ENILORAC.

"WILLIAMS" AT A CHRISTMAS FEAST.—

"As to the commonness of the name of William, Robert of Thorigny tells us that when the younger King Henry kept the Christmas of 1171-2, at Bur, it was ordered that the one who did not bear this name should dine in a certain room, and that when all others had been turned out, a hundred and seventeen knights, all named William, besides many other Williams, dined with the King in his hall."—See Canon Robertson's Introduction to *Materials for the History of Thomas Becket*, note, p. xxviii.

The Rev. Canon says, "Of all baptismal names,

that of William appears to have been the most popular among the Normans." SHAWN DELTA.

"FRUMITY" AS A CHRISTMAS DISH.—In the interesting discussion which has taken place in "N. & Q." on the verb *to cree*, *frumity* in its various spellings has often been mentioned, with several short hints how this noble peasant's dish is made. None of the processes given is complete. To make *frumity* properly requires some important operations, and presuming that the way in which this dish is made at Christmas time will be a note suitable for the season, I send the mode in which the old folk make it in Derbyshire farm-houses. A quantity of the very best wheat is washed free from dirt, and then soaked in water for two days. This causes the grain to swell somewhat, and loosens the husk. The wheat is then taken out and well drained, put into a bag loosely, taken to the barn, and well threshed with the flail till the skin comes off. The next process is to wash it in several waters till the skins are removed. Then comes the most important act, that of *creeing* or stewing in a closed pipkin for twelve hours in the oven till the whole is in a jelly. It is then ready for making into *frumity*, which is done by boiling in milk, sweetening and flavouring to taste. Currants are generally boiled in the *frumity* at Christmas. By this process the *frumity* is simply—good.

THEOS. RATCLIFFE.

"SANDWICH."—In Dr. Latham's edition of Johnson's *Dictionary* Byron is cited as an authority for this word, which has no place in Todd or Richardson. Julius Charles Hare says (*Fragments of Two Essays in English Philology*, London, Macmillan, 1873, 8vo., vol. i. 1):—

"We eat *sandwiches*, and drink *negus*, without remembering that the Lord Sandwich, who was first lord of the admiralty in Lord North's administration, and whose name was on that account given by Cooke to the Sandwich Islands, was also the first person who put a thin slice of meat between two thin slices of bread; or that Col. Negus in Queen Anne's time first mixt wine and water into so pleasant a beverage."

In Gibbon's "Journal," November 24, 1762 (*Miscell. Works*, 1796, 4to., vol. i. 110, n.), I find an early use of the word:—

"We ... returned to the Cocoa Tree. That respectable body, of which I have the honour of being a member, affords every night a sight truly English. Twenty or thirty, perhaps, of the first men in the kingdom, in point of fashion and fortune, supping at little tables covered with a napkin, in the middle of a coffee-room, upon a bit of cold meat, or a Sandwich, and drinking a glass of punch."

It will be observed that the word has a capital initial here. It would be curious to trace its history on the Continent (Sander and Heyse merely explain it, giving no reference) and to find contemporary authority for its origin.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

FRUIT BASKETS AT DESSERT.—

"At Kilwarlin (near Hillsborough) there is a celebrated maker of baskets; everything in this line, from the strongest clothes basket to the most elegant services for desserts, is made there; his fruit baskets in lightness and fancy are equal to those imported from France."—From the Rev. John Dubourdieu's *Survey of the County of Down, &c.*, Dublin, 1802.

From this it would appear that fruit was brought to table in baskets at the beginning of this century. Hence, no doubt, our modern cake "basket," which is now of silver or plated ware, and our bread "basket" of japanned ware.

W. H. PATTERSON.

"MERRY MEAL."—At the hearing of a case in the Divorce Court, during the present sittings, a witness proved attending the respondent in her confinement, and stated that after the child was born there was the usual "merry meal," in which the co-respondent took part. Mr. Bayford: "What is a 'merry meal'?" Witness: "It is a celebration after the birth of the child—an old North Staffordshire custom." Mr. Bayford: "How long does the 'merry meal' last?" Witness: "About an hour or so." This custom has not been noticed in the pages of "N. & Q."

EYERARD HOME COLEMAN.

71, Brecknock Road.

GRETNNA MARRIAGES.—Having been called upon to find a runaway marriage in the year 1763, I naturally went to Gretna, and I think, for the benefit of others, I ought to record what I learnt there respecting these marriages. If any of your readers can give any further information on this subject, more especially in respect to marriages previous to 1771, I for one shall be obliged.

Upon arriving at Gretna, I was directed to one William Lang, at Springfield, about a mile from the station, and found him living in the last cottage but one in the village. I also found him willing to give me every information he could. His father's name was Simon Lang, who died in 1872. His grandfather was called David Lang, and died in 1827. They had all "married," but any register in his possession only commenced from the year 1771. He informed me that John Murray's register was comparatively modern. He was the priest at Sark Bar, Gretna Green, and died in 1861. He advised me, in Springfield parlance, to "spear" one Thomas Johnson, who lives at Atterby, a mile and a half from Carlisle, whose wife was a daughter of the celebrated Robert Elliott, also of Gretna. There were formerly older registers of marriages at Gretna or Springfield, but the house got on fire and they were destroyed.

My next move was to return to Carlisle and walk down the river side to Atterby, where I found Mrs. Johnson at home, and keeping a provision shop. She produced a register of marriages,

but with the exception of some half dozen, and those almost obliterated, they were all for the present century. She informed me she had heard her mother say that some registers were burnt, but how, where, or when, she did not know. Her mother's name was Elliott, whose husband succeeded Joseph Paisley. With regard to John Murray's register I found the following in the *Carlisle Journal*, Sept. 24, 1875:—

"Gretna Green. Register of Marriages. The original Register of Marriages, from 1843 to 1864, for sale by tender. Apply to Messrs. Wright & Brown, Solrs., Carlisle."

J. S. S.

Manchester.

"FIFISH."—I remember reading somewhere a very amusing account of a trial in which one of the witnesses, after puzzling the judge by describing a certain person as "Fifish," almost drove him to distraction by trying to explain what he meant by a reference to "the East Neuk." To most people, doubtless, this expression is unintelligible, but a solution is given in an article which appeared some years ago in *Macmillan's Magazine*. Dr. Masson says, speaking of Fife:—

"The natives, though of the same general large-headed, big-shouldered breed as all the rest of that east coast region, have, it is maintained, some characteristics of their own. Whatever movement agitating Scotland has a touch of frenzy or queerness in it is pretty sure to have had its origin in Fife; for there all the natives, without exception, have some bee or other buzzing between their big heads and their bonnets, and giving a dreamy look to their eyes—so that, in the rest of Scotland, if you want to express your notion that some fellow of great strength otherwise is a little insane or eccentric, you simply touch your temple with your forefinger and say, 'A wee Fifish, ye ken!'"

And, in a subsequent article, the same writer alludes to the fact that the late celebrated Dr. Chalmers, a native of Anstruther in Fife, was called at college "mad Tam Chalmers," from "his heavy, bizarre look, and the extravagant bursts of his humour and animal spirits." A. B. T.

PERCY CROSS, WALHAM GREEN, MIDDLESEX.—This neighbourhood offers a curious illustration of the way in which the names of places frequently get corrupted. It is applied to a small district, branching off from a junction of three roads on the line of road from London to Fulham. In several old books it is called "Purser's Cross," and hence the conjecture was thrown out that the place might have been designated from some one of the name of Purser, who had been buried at these cross roads, a well-known practice in the olden time. But the probability is that the original name was "Parson's Cross," and that a cross, as guidepost here, indicated the road to the adjacent Parson's Green, lying to the southward, beside which was once the parsonage house. The Green is memorable as once the residence of the novelist Richardson, and of

other persons of some little importance in English history.

J. R. S. C.

"DIALOGUES OF DEVILS" ON THE KIRK.—The Rev. John Macgowan, who wrote the work entitled *Infarnal Conferences; or, Dialogues of Devils*, about 1781, is far ahead of Lord Beaconsfield's idea, as given in *Lothair*, regarding the very distressing tendency of Scottish cleric sectarianism to dissension, as the following extract will show:—

"The parsons of the Kirk quarrelled among themselves, and divided into two parties, one of which forsook their mother Kirk, and very solemnly delivered up the other party to the devil. On the other hand, the reverend gentlemen who abode in the Kirk in the like spirit of devotion delivered up the schismatics—parson and people—to Beelzebub, railing, scolding, calling ill names, and tossing anathemas from one party to the other. So that, while they go on bandying curses, the people are persuaded that religion is a farce."

Macgowan, who was minister of the Gospel, Devonshire Square, London, I suppose refers as above to the hair-splitting tendency of the Presbyterian faction fights of last century. The passage in *Lothair* referring to the present time has a curious resemblance to it. To what denomination of Christians did Macgowan belong? I cannot find any biographical notice of him.

JAMES KERR.

Edinburgh.

SHAKESPEARE AND THE BIBLE.—I found the following in an American paper:—

"Shakespeare frequently reminds us of the Bible, and when a passage comes to mind, the origin of which is uncertain, a common impression is that it must belong either to the Bible or the great poet. No other author excites this feeling in an equal degree. There are some curious parallel passages which show that the 'Bard of Avon' was familiar with the Scriptures, and drew from them many of his ideas:—

"Othello.—Rude am I in my speech.

"Bible.—Though I be rude in speech.—2 Cor. xi. 6.

"Macbeth.—Show his eyes and grieve his heart.

"Bible.—Consume thine eyes and grieve thy heart.—1 Sam. ii. 33.

"Macbeth.—Life's but a walking shadow.

"Bible.—Man walketh in a vain show.—Ps. xxxix. 6.

"Macbeth.—We will die with harness on our back.

"Bible.—Nicanor lay dead in his harness.—2 Mac. xv. 28.

"Macbeth.—Woe to the land that's governed by a child.

"Bible.—Woe to thee, O land, when thy king is a child.—Ecc. x. 13.

"Many similar parallel passages are to be found, and for an admirable paraphrase of Luke xxi. 25, 26, see *Troilus and Cressida*, l. 3."

G. E. WATSON.

St. George's Place, Dublin.

KING GEORGE III. AND THE PRAYER BOOK.—In a work entitled *Books and Authors* I find the following remarks of King George III. on the

repetitions in the Prayer Book and the length of the church service :—

"When I told the king, said Dr. Beattie, that the Scotch clergy sometimes prayed a quarter or even half an hour at a time, he asked whether it did not lead them into repetitions. I said it often did. 'That,' said the king, 'I do not like in prayers, and, excellent as our Liturgy is, I think it somewhat faulty in that respect.' 'Your Majesty knows,' said I, 'that three services are now joined in one in the ordinary church service.' 'True,' replied his Majesty, 'and that circumstance also makes the service too long.'"

The "repetitions" and "long services" survived the strictures of the king, as they had the scandal of the "rousing-staff" and the common sense of "Convocation."

G. E. W.

St. George's Place, Dublin.

EPITAPH.—In the Lady Chapel of the spacious parish church of Cirencester is a large, handsome, flat marble monumental stone, with a well carved coat of arms, with the following elegant and interesting inscription well cut :—

"M.S.
Rogeri Burgoyne M.D. Qui post
Prudentem piam Prosperam
Facultatis Medicæ
(Annos circiter Viginti)
Administrationem
Tandem
Debilitato corpore
Subitâ sed non improviâ morte
Occubuit
Decembris 21^m
1674
Ætatis sue 46."

I am told that the family of Burgoyne held property in the parish of Nympsfield in this county. If there are any survivors, they may feel some interest in the memory of an ancestor who practised in this town as a physician in the time of Cromwell and Charles II. The death is in the parish register.

THOMAS WARNER.

Cirencester.

GOOD OLD TIMES.—William de Sutton, "a thefe, feigning to be mute, would not speak at y^e Barr; was remitted to prison (qy. Chester) to famish to death."—Harl. MS. 2072.75, olim 122.

ENGLISH HOY.

PROVERB.—

"Inasmuch that all the committee were glad to make trial of the old proverb, one pair of legs is worth two pair of hands, so posted to London."—Matthew Carter, *Relation of Expedition of Kent, Essex, and Colchester*, Colchester, 8vo., n.d., p. 33.

EDWARD PEACOCK.

"BOY ARCHDEACON."—In Forsyth's *Antiquary's Portfolio*, vol. i. p. 85, I find :—

"In 1443 Dr. Thomas Gascoigne was Chancellor of Oxford. He seems to have felt the profligacy with which ecclesiastical affairs were conducted, for he thus expresses himself:—'I knew a certain illiterate idiot, son of a mad knight, who for being the companion—or rather the fool—of a son of a great family of the royal

blood, was made *Archdeacon of Oxford* before he was eighteen years of age, and got soon after two rich rectories and twelve prebends.'"

G. E. W.

St. George's Place, Dublin.

THE CUTTY STOOL.—In a church in the Black Isle district, Ross-shire, on a recent Sunday, a woman who had been guilty of transgressing the Seventh Commandment was condemned to the cutty stool, and sat during the whole service with a black shawl thrown over her head.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"RADDLE," a dull red clay, with which housewives in Derbyshire *raddled* their brick floors on cleaning days; and house servants were very familiar in former days with the article, which was retailed at shops in large or small quantities. An amusing circumstance arising out of this familiarity took place at a gentleman's house in Derby, the relation of which may be of some value dialectically. A visitor from London arrived, and to the blunt lass who answered the door he said (talking, as the girl afterwards said, in a "chewed" fashion), "Announce my arrival to the ladies." The girl took him to the door of the room in which the ladies were assembled, and introduced "A gentleman wi' a ounce of raddle for the ladies!"

THOS. RATCLIFFE.

Workshop.

PARALLEL PASSAGES.—Campbell, in his *Pleasures of Hope*, has the following beautiful and well-known line :—

"Like angel visits, few and far between."

And, in a review of the poem when it first appeared, this fine line is said to have been praised for its *originality*, but you have shown ("N. & Q.," 4th S. xi. 395) that the thought was not original, at least, not his, and that to the Rev. John Norris its paternity really belongs, although Blair is supposed to have claimed the child as his own offspring. As you quote the resemblance of the two divines, or the latter to the former, I need not give it here; but I think I have discovered a still nearer resemblance to Campbell's putative child, and in another poem by Norris. In *To the Memory of my Dear Niece, M. C.*, he thus writes :—

"No wonder such a noble mind
Her way again to heaven so soon could find;
Angels, as 'tis but seldom they appear,
So neither do they make long stay,
They do but visit and away;
'Tis pain for them t' endure our too gross sphere."

That the "Platonic philosopher" was "a writer of great originality of thought, and of a highly poetical spirit," has been said of him, and by D'Israeli, in his *Curiosities of Literature*, and it seems to be as certain that Campbell either borrowed from him or from Blair, as the resem-

blance of thought and of expression can scarcely be classed as a mere literary coincidence.

FREDK. RULE.

[Campbell's line more closely resembles Blair's

"Visits,

Like those of angels, short and far between."]

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

J. G. BELL'S TRACTS ON TOPOGRAPHY, &c.—About twenty-five years ago Mr. John Gray Bell, of Bedford Street, Covent Garden, afterwards of Manchester, commenced a very interesting and valuable *Series of Tracts on British Topography, History, Dialects, &c.*, some of which were printed from original MSS., others reprinted from scarce tracts. Only a very limited number of copies were issued, and a complete set is probably now very rarely to be met with, as they were sold separately and numbered on the outside cover only. I am anxious to assign to each tract its proper number, and appeal to the readers of "N. & Q." to assist in completing the following very imperfect list:—

1. The Howdy and the Upgetting. Two tales by the late Thomas Bewick. From orig. MS.
2. Great News from Newcastle, &c., 1640.
3. The Queen's Majesty's Entertainment in Suffolke and Norfolk, devised by Thomas Churchyard, Gent. 1579.
4. Commission specially directed to the Earle of Huntingdon her Ma^y Lieutenant in the North Parts and others for the Calre and Defens of the Borders of England for and against Scotland. From orig. MS., 1592.
5. The Taking of Gateshead Hill, &c., 1644.
6. Glossary of Provincial Words used in the County of Essex.
7. Glossary of Provincial Words and Proverbs used in Gloucestershire.
11. A Briefe Description of the Triumphant Show made by the Right Hon. Aulgeron Percie, Earle of Northumberland, 1635.
14. Topographical Notes on Bath, Wells, Glastonbury, and Taunton. By Jeremiah Milles, Dean of Exeter. From orig. MS.
15. Glossary of Provincial Words used in Berkshire. [By Mr. Job Lonsley.]
17. Pedigree of the Family of Scott, of Stokoe. Compiled by William Scott, M.D., 1783.
20. The True Use of Arms. By William Wyrley, 1592.

Mr. Bell's death was noticed in the *Bookseller* of February 28, 1866, as follows:—

"Feb. 16, 1866.—At Manchester, Mr. John Gray Bell, a well-known intelligent antiquarian bookseller. Mr. Bell was a native of Newcastle-upon-Tyne, and both an intense admirer of Bewick the engraver, a fellow townsman, and an industrious collector of his works."

W. H. ALLNUTT.

Oxford.

HENRY CLARKE'S "ESSAY ON THE USEFULNESS OF MATHEMATICAL LEARNING."—The writer is anxious to know where a copy of this work can be found. It was advertised as on sale in 1800 and 1805, but was probably printed several years earlier, for an announcement of its preparation was made in 1777. The *Essay* has already been vainly inquired for in 1st S. vii. 15, by the late Mr. T. T. WILKINSON, of Burnley, who has recorded, in his *Autobiography*, that he (Mr. W.) became a contributor to your periodical at the request of Prof. DAVIES and Mr. THOMAS. Mr. WILKINSON never obtained the wished-for *Essay*. Two years after the appearance of his query he remarked that it was open to doubt whether it was ever issued to the public (*Mechanic's Magazine*, vol. lxi. p. 571). The *Essay* dealt with the growth of mathematics; and to it was appended a "Treatise on Magic Squares," from the French of M. Frenicle. The author of the *Essay* was a well-known mathematician of the time, as to whom some notices have lately appeared in "N. & Q."

JOHN E. BAILEY.

Stretford, near Manchester.

MRS. CHRISTIAN DAVIES, NÉE CAVENAUGH.—I have before me the two following books:—

1. "The Life and Adventures of Mrs. Christian Davies. London: Printed for and sold by R. Montagu, at the Book Ware-House, in Great Wyld Street, 1740."

This is a reprint, issued in 1840 by D. A. Talboys, of Oxford, in one volume with the *Memoirs of Captain George Carleton*, a well-known work of Defoe's. The life of Christian Davies is written throughout in the first person, and has a brief preface, stating that it was "taken from her own mouth." It extends to 179 pages, 12mo.

2. "The British Heroine; or, an Abridgment of the Life and Adventures of Mrs. Christian Davies. By J. Wilson, formerly a Surgeon in the Army. London: Printed for T. Cooper at the Globe, in Paternoster Row, and Sold by the Booksellers in Town and Country, MDCCLXII."

This is an original edition. It begins with a "character" of the heroine, which modestly asserts that she "was perhaps the most remarkable Person that this or any other Nation ever produc'd." The character is signed by "J. Peter Obrian" (sic). Then comes an unsigned preface, expressing the author's strict regard to truth, and stating that, "in order to make the History yet more compleat, and to remove any Objection that might be made to the Truth of it, I have carefully compar'd it with an Account that was taken from her own Mouth at several times while she was at Chelsea, then corrected by some Memoirs she left behind her, and publish'd soon after her Death"; which, as both books say, happened at Chelsea Hospital in 1739. The life follows, written throughout in the *third* person, and extending (with the preface) to 179

pages, 12mo., precisely the length of the reprint issued by Talboys.

This life "by J. Wilson" is substantially the same as the anonymous autobiography of 1740; from which it differs as an abridgment differs from the complete work, and as the writing of an ordinary person of Defoe's time may be thought to differ from that of a genius like Defoe himself, who knows how to throw in apt touches of character or interest at the proper moment.

Sometimes the wording of the two lives is almost identical, as in the following paragraph, which I give in parallel columns:—

Life 1.

"After the battle, in which the French general St. Ruth was killed, the English laid siege to Limerick. Captain Bodeaux, who, after the battle of the Boyne, fled with my father to our house, was here in garrison, and commanded that body of troops which defended the bridge, in which post he behaved with so much gallantry, that he was admired, and his death lamented, by even his enemies, who, to their great surprise, found, on stripping this brave officer, that it was a woman had given such proofs of an invincible courage."

I believe that the *Life* of 1740 is not mentioned by Mr. Wm. Lee among Defoe's works. I wish, however, to ask—

(1.) Was not this *Life* of 1740, this professed autobiography of Christian Davies, written by Defoe?

(2.) If it was, is J. Wilson's *Life* of 1742 simply an abridgment of Defoe's *Life*? or what is the relation between the two works?

(3.) What truth, if any, is there in the story of Christian Davies?

This last question I asked several years ago in "N. & Q.," but received no answer.

A. J. M.

BIBLIOGRAPHY.—Information is requested regarding the full title, &c., of a book called *Hartley House*, being letters descriptive of life in India about 1789, supposed to be written by a Miss Sophia Goldborne. Also about a similar work, written by a Mrs. Fay in 1779. In 1856 and 1857 a number of books and pamphlets were published in London relating to the annexation of Oudh. Could any of your readers supply the titles of any of them?

Lucknow, India.

BARONY OF CAMOYS.—Is any pedigree or family history of the early representatives of this

Life 2.

"After the battle of *Aghrim* the English laid Siege to *Limerick*. Captain *Bodeaux*, who fled with Mr. *Cavenaugh* from the Battle of the *Boyne*, behav'd with singular Gallantry, inso-much that he was admir'd and his Death lamented even by his Enemies, who, upon stripping the brave Officer, found, to their great Surprise, that it was a *Woman* who had given such Proofs of an invincible Courage."

name and title, fuller than that given in Dugdale's *Baronage*, to be found in print? The minutes of evidence before the Committee of Privilege, "ordered to be printed" in 1838, go only to show the descent of Margaret and Alianore, sisters and co-heirs to Hugh, Lord Camoys, grandson (by Richard, who o. v. p.) of Thomas, Lord Camoys, who died in 1419. Whose daughter, if not of the last-named baron, was Alice Camoys, married to Sir Leonard Hastings, who died in 1455? H. W.

New Univ. Club.

[See Dalloway's *Sussex*, i. 217.]

DR. JOHN BRAMHALL, Bishop of Derry (1656), in a treatise upon Archbishop Parker's ordination, refers to

"Bishop Coverdale's *syde woollen gowne*, which he used at the Consecration—*loga lanca talari utebatur*. That was uncanonical indeed, and needed a dispensation for him that used it, not for him who was consecrated;..... the three other Co'secraters where (*sic*) formally and regularly habited."

Miles Coverdale is stated to have been "sometimes Bishop of Exeter" (*sic*). What in all probability was this "woollen gowne," and what was the "habit" of bishops in the second of Elizabeth?

J. H.

"LANDAWAY": "WORARRY."—These words occur in the constitutions and orders used in the town of Lancaster, examined and ratified 36 Edw. III., 1362. As quoted by Rev. R. Simpson (*Hist. of Lancaster*, 1852, pp. 276, 285) the clauses read:—

"17. That the bailiffs keep their banquets at Shrove-tide and Easter, and the bailiffs' feasts to be *landaway*, and the town be charged with such matters at the audit."

"109. None shall carry or *worarry* any wain laden or unladen, trees or other carriage, over Lancaster bridge, above the draught or carriage of a horse, 6s. 8d."

The spelling throughout is much modernized; it is therefore possible these words are copyists' errors. Can any of your readers give the correct readings, or any confirmation of the words as they stand?

H. T. CROFTON.

FULLERS.—Do any companies of this craft still exist? If so, do any of them possess any ancient seal of the guild? Also, if any of the old leaden seals or marks of the searchers of cloth yet remain in their possession, where may they be seen?

F.

WAITS.—In Richard Izacke's *Memorials of the City of Exeter*, it is stated, under the date 1408, "The musical weights (*sic*) were first received and entertained in this city." Subsequently it would seem that they were not only entertained, but retained, though we see no more of them till the year of the Restoration, 1660, when it is recorded that "the musical waits (hereof) after many years' sequestration were restored to their places and

pensiona." Is there any earlier mention of the waits?

ENILORAC.

THE BOOK OF COMMON PRAYER.—It is frequently stated in conversation, and I believe in some histories, that during the Puritan rule—that is, speaking roughly, from 1645 to 1680—the use of the Book of Common Prayer was not only prohibited in churches, but that it was made penal to use it in private houses. I have searched for evidence for this latter statement, and have failed to find any. If proof exists, will some one communicate to me through "N. & Q." where it may be seen?

ANON.

OLD COLLECT FOR CHRISTMAS DAY.—In Bright's *Ancient Collects and other Prayers*, Oxford, Parker, 1857, p. 14, the following Collect is given with the explanation that, in the Liturgy of 1549, it was for the first Communion on Christmas Day, with only a few slight alterations:—

"O God, (Who makest us glad with the yearly expectation of our redemption,) grant that as we have joyfully received Thine Only-begotten Son as our Redeemer, we may also see Him without fear when he cometh as our Judge; even our Lord, Who with Thee," &c.

What is the exact form of words in the Liturgy named? And which is nearest the original prayer which is said to be in the Sacramentary of Gelasius?

B.

ANTHEM IN THE MOZARABIC MISSAL.—Under the second division of the title "Communion," in *The Dictionary of Christian Antiquities* (p. 412), we read that this title is applied in the Mozarabic Missal to a post-Communion anthem, of which there are two forms, the one used in Lent, the other for the rest of the year. The latter only is given in the article. What was the former?

JOHN WOODWARD.

Montrose.

DRAYTON'S "POLYOLBION."—In this finely descriptive poem, in the thirteenth book, treating of Warwickshire, in which the bard chants the praises of that his native county, is the following passage:—

"To Philomel the next the linnet we prefer;
And by that warbling the bird woodlark place we then,
The red-sparrow, the rook, the redbreast, and the wren:
The yellow-pate, which though she hurt the blooming tree,

Yet scarce hath any bird a finer pipe than she.

And, of these chanting fowls, the goldfinch not behind,
That hath so many sorts descending from her kind;
The tydy for her notes as delicate as they;
The laughing hecco, then the counterfeiting jay."

What are the birds called at the present day whose names I have italicized?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE DIVISIONS OF AN ORANGE.—There seems to be a want of a familiar household word for the

divisions or segments into which an orange is naturally divided; both the words I have just used are quite too unhandy for the use of children, and I fancy that in many houses words have been coined by the young folks for these divisions. In one house I know they are called "slides," in another "pegs," and in another "quarters"; none of them good words. In Jamieson's *Scottish Dictionary* I find, under the word "Lith," "a division in any fruit, as 'the lith of an orange,' 'of an ingan,' &c." In Ulster dialect I have never heard of the lith of an orange, but the layers of an onion are called liths, and the layers of a slaty rock are also so called. There is some authority, therefore, for "lith of an orange," and the word really supplies a want.

What do people call these liths in other places, and what name or names have they in countries where the orange is more at home than it is with us? In Mrs. Beeton's cookery book they are spoken of as "slices" and "pieces."

W. H. PATTERSON.

Belfast.

PETER (OR PATRICK) HOWAT.—Can any one kindly give me any information about the family, maternal relations, &c., of Mr. Peter (or Patrick) Howat, who was one of the chaplains of James VI., and ultimately a Scotch bishop? In 1610, he owned the lands of Brigholme, Northfield, and Gallowbank, near Annan, for about a year, when he disposed of them to John Galloway, brother to another royal chaplain, Mr. Patrick Galloway.

L. H.

JOHN BERNARD, THE ACTOR.—In 1830, the late Bayle Bernard published, through Colburn & Bentley, two volumes of the *Retrospections of the Stage*, by his father, John Bernard, the former secretary of the Beefsteak Club. These two volumes brought Bernard's life down to 1797, when he arrived in America. In 1850, Mr. Bayle Bernard published six chapters more in Tallis's *Dramatic Magazine*. I have only one volume of this magazine. Were there any more? If so, did they contain any more of Bernard's reminiscences? Where is the rest of the MS.? Who has possession of the papers and MSS. of the late Bayle Bernard?

J. BRANDER MATTHEWS.

Lotus Club, N.Y.

ROGER ATTWOOD.—I am anxious to know the birthplace, marriage, or any particulars respecting a Roger Attwood, born about 1701, I fancy in Somersetshire, but I know not what parish.

H. G. C.

POTÉS, IN SANTANDER.—Can any reader indicate a full and accurate account of the place referred to in the following extract?—

"There is a little town in the province of Santander—Potés by name—which until eighteen years ago was

quite shut off from all the rest of the world. Its inhabitants, from ever-recurring intermarriages, had become quite a race of dwarfs. On market days might be seen the priests—their concubines riding *en pillion*—with long black coats and high black hats, riding in to purchase the simple provision for the week's consumption—men of little intelligence and no learning, sprung from the lowest ranks.”—April 15, 1876, *Times* correspondent.

The controversy as to the effects of consanguineous marriages on racial physique would give special interest to a statistical account of this place.

WILLIAM E. A. AXON.

THE FIRST BOOK PRINTED IN PALESTINE.—It is observed in the *Guardian* of Dec. 6 (p. 1579) that MM. Rothschild and Montefiore, who have built several institutions on Mount Sion, have also established a printing office, from which has been issued a work on the Holy Land, which “is said to be the first book which has ever been printed in Palestine.” Is this the case as to its being “the first book,” and what is the title of the work?

ED. MARSHALL.

CATSKIN EARLS.—To what privilege does Dean Hook refer in his *Life of Cardinal Pole*, *vide note*, p. 264, where he mentions “the Earl of Huntingdon is one of the three catskin earls of the present day”? W. T. HYATT.

Enfield, N.

MAN-OF-WAR.—When was the practice of calling a ship of war by this name commenced, and for what reason?

R. P. HAMPTON ROBERTS.

DIBDIN'S BUST.—What has become of the bust of Charles Dibdin, the writer of those spirit-stirring sea songs which so delighted our gallant sailors? This bust, long an object of interest to visitors to Greenwich Hospital, is no longer to be seen there. When and by whose authority was it removed, and where is it now deposited? W. O. W.

Replies.

JOHN PALMER, OF BATH: MAIL COACHES.

(5th S. vi. 307, 435.)

There have lately been several questions about Palmer of the Post Office; and as his history was very remarkable, and his services very great, perhaps a brief notice of who he was and what he did may be of interest to many.

John Palmer was born at Bath in 1742. His father was a respectable brewer, and sent him at an early age first to a school at Colerne, near Bath, and subsequently to Marlborough. Here the boy, a very sharp and intelligent one, soon showed a strong distaste for trade, and a great inclination for the Army. The father strongly objected to this, but after a time proposed that his son should study for the Church. This the son would not

listen to; and accordingly, at the age of fourteen, he was recalled to the brewery. After many altercations, the boy determined to work in the brewery; and for some months devoted himself to the most servile and laborious drudgery. After about a year his health gave way, and he was sent by his father into the country. Fresh air, gentle exercise, and moderate study, under careful management, soon restored him to health, and brought back all his longings for a red coat. From this he was ere long diverted by a fortunate circumstance. The theatre at Bath was in a miserable condition, practically bankrupt; and Palmer's father, with a few other friends, on the understanding that the old house should be given up, proposed to start a new one. This they accordingly did; but the proprietor of the old house broke faith, and re-opened it. The consequence was that both theatres were failures; and the brewer's friends, sadly disappointed, one after another sold to him their shares in the undertaking at very low prices. When he had thus got the whole property into his own hands, he determined to make a new effort; and he was fortunate enough to buy off the opposition of the old rival house on very favourable terms. The next thing to be done was to obtain a licence for the new house. And here an unexpected difficulty arose; for, by a late Act of Parliament, the king was practically precluded from granting any more theatrical licences. It was this difficulty which brought young Palmer out into the world; and though still little more than a boy, he was sent up to London to try and obtain a licence for the theatre. He went up with good introductions, met with favour on all sides, made many friends, and, after a good deal of hard work, succeeded in obtaining a special Act of Parliament and a royal licence for his father's theatre. The Bath Theatre was a great success; and many of our first actors, such as Lee, Henderson, Siddons, Edwin, Crawford, Brunton, and others, made their first public appearance on its boards, and under the management of John Palmer.

Whilst thus working the theatre with great skill and success, Mr. Palmer found time to establish and superintend at Bath a very profitable spermaceti manufactory; but his main occupation was the theatre, and in connexion with it he constantly travelled all over the country, always seeing to his business himself, and in all matters of importance, when other men would have sent a letter, he posted or rode; so that by the rapidity of his movements he generally distanced all competitors, and always was more rapid than the Royal Mail.

The most prominent object near Bath, one which no traveller could fail to see, was Prior Park, the magnificent mansion of Ralph Allen, the friend of Warburton and Pope, the Squire Allworthy of Fielding. This man from a very small beginning

had acquired a splendid fortune. By improving the system of cross-road posts, and by farming that department of the Post Office service, he gained more than half a million sterling. At this time the postal service of the country was perhaps as bad as it well could be. The means of locomotion for travellers had been considerably improved by the introduction of fast coaches and flying machines, but all letters were sent by mail carts or carried by post-boys on miserable and over-worked horses. Hence, whilst a passenger could travel from Bath to London in about a dozen hours, a letter took more than twice that time in transit, and it was illegal to send a letter by coach. It was the sight of Prior Park, the knowledge how Mr. Allen's fortune had been acquired, and a firm conviction that the entire postal service of the country might be enormously improved and extended, that led John Palmer to take up the subject, and to devote all his time, energies, and fortune, which was then considerable, to the one object of postal reform.

The main features of Palmer's plan were the use of light flying machines, or mail coaches, which should at the same time carry the mails and passengers, a well-arranged system of post-horses, timed journeys, armed guards, and freedom from all turnpikes. The history of his labours—the marvellous and universal opposition which he met with; the success which attended his plans in spite of every possible difficulty which the ingenuity of old officials, placemen, sinecurists, jobbers, and even Cabinet Ministers, threw in his way—is something marvellous. When Palmer first began to plague the Post Office authorities with his plans, the revenue of the office was about 150,000*l.*; and the arrangement at last made with him was that, *if his scheme succeeded*, he was to receive two and a half per cent. commission on the net revenue above 240,000*l.*, but if it failed he was to get *nothing*. The success of his plans was triumphant, yet his enemies determined to ruin him. Quarrels were picked with him; he was thwarted and worried to the death; and at last his contract was ruthlessly set aside.

For some years Palmer represented Bath in Parliament, and when his agreement was thus broken by those in power, he strove hard, year after year, to get justice done to him. His main object in life then became a fight for right. He retired from Parliament, and was succeeded in the representation of Bath by his son, Colonel Palmer, aide-de-camp to the Prince, who was better able to fight his father's battle in the House. The discussions, reports, and votes on "Palmer's Case" form a very curious chapter in history. The practical end was that, in 1808, he withdrew his claim on receiving the sum of 54,702*l.* 0*s.* 7*d.* and a small percentage on the future surplus, which he received till the time of his death in

1818. It was in one of these debates in the House that Sheridan said of him, "None but an enthusiast could have imagined or formed such a plan,—none but an enthusiast could have made such an agreement,—none but an enthusiast could have carried it into execution,—and I am confident no man in this country, or in any other, could have performed such an undertaking but John Palmer."

Palmer helped to form many good actors, but he was not an actor himself; or, rather, all his acting was on a very large stage, that of the world itself. For what he did he was never rewarded and but grudgingly paid.

EDWARD SOLLY.

Very little seems to be known of Mr. John Palmer, who, in spite of difficulties and opposition, succeeded in making such reforms in our postal arrangements as laid the foundation of that mail-coach system which was justly the pride of the last generation. The change he effected is thus noticed by Mrs. Delany:—

"Direct only Duke of Beaufort, Badminton, Gloucestershire, and I shall get it in a minute, for a certain ingenious Mr. Palmer puts every place side by side to each other, so that one hears from people fourscore miles off as if they were in the next parish" (*Autobiography*, 2 S. iii. 285).

Mr. Palmer was proprietor of the Bath and Bristol Theatres, as was his father before him, and in that capacity he managed them; but I do not think that the slightest evidence can be produced of his ever having been an actor. There were two John Palmers on the stage, neither of them related to the subject of this note, nor, indeed, to one another.

Beyond a general control, I doubt whether he took much part in the conduct of the theatres, as he appears simultaneously to have been actively engaged with his father, who had a large brewery, and also to have established a spermaceti manufactory.

Upon the company on one occasion threatening to throw up their engagements unless the acting manager were dismissed, Mr. Palmer visited the principal theatres in the kingdom, and in the course of a fortnight collected a fresh troop, and allowed the insurgents to depart. It was in these journeyings in search of good actors—for the Bath Theatre, the first Theatre Royal ever established out of the metropolis, was not open to all comers—that the plan for improving the means of travelling seems to have suggested itself to his mind. He appears also to have been influenced by the constant sight of the grand house of "humble Allen," as it pleased Pope to call him, who was said to have realized a large fortune by originating some improvements in cross-road communication.

I may mention incidentally that the manager against whom the wrath of the company was kindled was John Lee, a good actor, but very vain

and of violent temper. He was not unknown to London audiences. Miss Burney, having been to see Mrs. Siddons as Belvidera, has nothing to say in her praise, but is lavish in her admiration of Mr. Lee, who played Pierre, whom she pronounces the first actor of the day "now our dear Garrick is gone" (*Diary*, i. 328). The critics were less favourable in their remarks, and Mr. Lee betook his talents and his temper to the provinces. His daughters, Sophia and Harriet, afterwards kept a school at Bath, and obtained some distinction in literature. Besides other works, Sophia wrote the comedy of *The Chapter of Accidents*, which, first performed at Drury Lane, held a place on the stage for many years; and conjointly they wrote *The Canterbury Tales*, which was long a popular book with youthful readers.

Mr. Palmer, finding that his project required all his attention, besides a very considerable outlay of money, parted with his various concerns at Bath—including the theatre, which was sold to Messrs. Keasbury and Dimond—and devoted himself to his new undertaking with all the energy that marked his character.

The first engagement with Government was that he should receive two and a half per cent. of the increase of net revenue accruing to the Post Office. This was subsequently modified to a patent appointment for life of 1,500*l.* per annum and two and a half per cent. of net increase of revenue over 240,000*l.*; but the Act of Parliament which the Attorney-General considered necessary to legalize this agreement was not applied for, and later, in direct opposition to it, the emolument was restricted to 3,000*l.* per annum. Disputes arose, and Mr. Palmer was suspended from office, upon which he appealed to Parliament for investigation and redress; the result being, in the rather strong language of a writer in *The Book of Days*, that "Palmer was cheated with a grant of only 50,000*l.*" (vol. ii. 228). The suggestion that this sum was after his decease paid to his son is, I think, incorrect, as Mr. Palmer died at Brighton, Aug. 16, 1818 (*Gent. Mag.*), and, tedious as the delays were, I believe a settlement was come to before that period.

Mr. Palmer was at one time Mayor of Bath and was twice returned as a member for that city. On his resignation he was succeeded in the representation by his son, Col. Palmer.

These particulars are chiefly derived from *Public Characters*, 1802-1803. As the events there recorded are without sequence, and from beginning to end without dates, it is very unsatisfactory as a biography, but I am not aware that any other exists.

CHARLES WYLIE.

HAYDON'S "AUTOBIOGRAPHY" (5th S. vi. 344.)—I have not seen this work, but having some personal recollections of its author I can tell H. F.

a little. His surmise that the *Autobiography* was written about twenty-eight years after Waterloo is, I think, nearly correct; but I should have fixed it at thirty, that is, I think, about a year prior to his death. Haydon's atelier was in a house in Burford Place, on the left-hand side out of Edgware Road. Here he resided for some years, and it was here he died. The expression "on his way home from Edgware Road to Great Marlborough Street" should, I think, be inverted. I remember one of Haydon's large pictures was exhibited for a long period on the great staircase of the Pantheon Bazaar. The office entrance to the building was at that time in Great Marlborough Street, and he may have had there other pictures, thus taking him to this place often. From Marlborough Street to Burford Place it is much nearer by way of Portman Square than through Grosvenor Square. The Duke of Newcastle at that time resided on the northern side of Portman Square. The Duke was a popular man at that date, and this may have, in some way, impressed Haydon, confusing one person with another. When I remember him he was certainly very eccentric and violent in temper, poor in pocket, handsome in person, rather tall and stout, always wearing large round-eyed spectacles.

SEPTIMUS PLEASSE.

Hughenden House, Chiswick.

SIR JOHN LEACH, M.P. (5th S. vi. 147, 214, 237, 273, 414, 478.)—A. H. C. is in error in stating that Sir J. Leach was never Vice-Chancellor of England, and that Sir L. Shadwell was the first and last who held that office. The office of Vice-Chancellor of England was established by the Act of 53 George III. c. xxiv. (March 23, 1813), which gave the Vice-Chancellor precedence after the Master of the Rolls. The first appointment under the Act may be found stated in the *Reports of Vesey and Beames*, vol. i. p. 384, as follows:—

"In the vacation after Hilary Term (1813) the following appointments took place:—Sir Thomas Plumer, His Majesty's Attorney-General, was appointed Vice-Chancellor of England under an Act of Parliament passed in this session."

On the promotion of Sir T. Plumer (Jan. 6, 1818) to the Mastership of the Rolls, in succession to Sir William Grant, Sir John Leach (Jan. 13) was appointed Vice-Chancellor of England. He, in his turn, became Master of the Rolls on May 3, 1827, Lord Gifford and Sir J. Copley, afterwards Lord Lyndhurst, having intervened between Sir T. Plumer and himself. Sir Anthony Hart became Vice-Chancellor of England in succession to Sir J. Leach on May 4, 1827, and Sir Launcelot Shadwell on Nov. 1 in the same year.

The Act of 5 Vict. c. v. (Oct. 5, 1841)—which made no change in the position and precedence of Sir L. Shadwell—provided for the appointment of two additional Vice-Chancellors, who, and the successor of Sir L. Shadwell, were to rank after

the Lord Chief Baron, and, as between themselves, in order of appointment. Since the death of Sir L. Shadwell the title of Vice-Chancellor of England has become obsolete.

Probably the statement that that judge was the first Vice-Chancellor of England may be attributed to the fact that, previously to the appointment of additional Vice-Chancellors, and the possibility of confusion arising from that circumstance, it was unusual to employ the full title of the Vice-Chancellor. That the facts are as I have stated may, however, be seen, not only from the Act of Parliament, but from the contemporary *Reports of Vesey and Beames, Maddock, Russell, Simons and Stuart, Simons*, and others. L. B. S.

Permit me to correct A. H. C. when he states that Sir Launcelot Shadwell was "first" Vice-Chancellor of England. The "first" Vice-Chancellor of England was Sir Thomas Plumer, who took his seat in 1813. He was followed by Sir John Leach in 1818, Sir Anthony Hart in 1827, and Sir Launcelot Shadwell in the same year, Sir Anthony Hart having been made Lord Chancellor of Ireland.

P. LE NEVE FOSTER.

SHAKESPEARE AND SHELLEY: "THE TWO NOBLE KINSMEN" (5th S. vi. 341, 361, 392, 478.)—To canvass the shortcomings of such great poets as Shelley, Byron, Coleridge, and Wordsworth appears to me a rather ungracious and unprofitable task. The reputation of each is too well established to suffer much diminution by time or adverse criticism.

It is an inexplicable fact, however, that Shelley still suffers more from detraction than any of his three illustrious contemporaries; and I am sorry Mr. WARD should countenance it by most disparaging and unjust reflections on his poetry, which he stigmatizes as "formless," and never of the highest order. These observations may apply to parts of *Queen Mab* and the *Revolt of Islam*, but not in either respect to his two capital performances, *Prometheus Unbound* and the *Cenci*. These are, to my thinking, as complete, artistic, and lofty poems as any to be met with in English literature, out of the pale of Shakespeare's *Lear*, *Othello*, *Hamlet*, and *Macbeth*, which are unapproachable.

The *Prometheus Unbound* possesses all the requirements enumerated by MR. WARD for the realization of his highest ideal of poetry, which he strangely and capriciously withholds from Shakespeare, while he claims them for Æschylus, Dante, Milton, and even Byron. As a proof of my assertion, I will refer him to the sublime and passionate speech of Prometheus in the opening of the first act and that of Jupiter in the third, with the description of his overthrow. There is nothing in *Paradise Lost*, *Manfred*, or *Cain* that can compete with these transcendent utterances. I confess my inability to perceive the merits of the last two

works, which are so much insisted upon by MR. WARD, and I look in vain for any passages in them which can be placed on a par with a description like the following:—

"When the strife was ended which made dim
The orb I rule, and shook the solid stars,
The terrors of his eye illumined heaven
With sanguine light, thro' the thick ragged skirts
Of the victorious darkness as he fell;
Like the last glare of day's red agony,
Which from a rent among the fiery clouds
Burns far along the tempest-wrinkled deep."

Byron's greatest works are undoubtedly *Don Juan* and the fourth canto of *Childe Harold*. For wit and variety the former has no equal in literature, but neither of them is an attempt in the very highest regions of poetry. Of Byron's imagination it has been truly remarked that it is more that of a novelist than a poet. Nowhere does he exhibit the exuberant fancies of the *Fairy Queens*, *Midsummer Night's Dream*, *Tempest*, or the *Comus*. In this respect Shelley is infinitely his superior, and fulfils far more Shakespeare's requirements for a great poet. His imagination does indeed "body forth the forms of things unknown," and his pen

"Turns them to shapes, and gives to airy nothing
A local habitation and a name."

His melody is unapproached even by Coleridge. The *Witch of Atlas*, *Alastor*, and *Adonais* are more than a match even for the exquisite beauties of *The Ancient Mariner* and *Christabel*; and Coleridge has not given us a *Prometheus* or *Cenci*. His *Remorse* is very inferior to these. Even Wordsworth, who could not have been blind to Coleridge's merits in this respect, styled Shelley the greatest modern master of harmonious verse. The combination of the loveliest music, sublimity, passion, and sustained thought, in the choruses of the *Prometheus*, has no parallel in our language.

On the whole, I sincerely regard Shelley as the equal, though not the superior, of Milton, Spenser, and Chaucer. No writer has entranced me so much or left so permanent an impression on my mind, except Shakespeare. LUPUS.

ROGER BRIERLEY OR BREIRLY (5th S. vi. 388.)—This old Craven worthy deserves something more than a mere reference to authorities. The first edition of his *Bundle of Soul Convincing Truths* was published at Edinburgh in 1670, after his death, and has a prefatory epistle, signed J. C., which gives a few particulars of his life. It is not by any means correct to speak of Brierley as the founder of a sect. The name "Grindletonism" was bestowed in derision upon his teaching by his enemies, who, J. C. tells us,

"dayly sought to compare it with some new or old
Errours, and Heresies. And when they sought accusations
from this Authors Doctrine, and could find none; being
in the hearing of it silenced, that they had nothing to say
against it: yet to shew their minds, what goodwill they

bare to him in his Message, and to those who did embrace it, because they could not well stile them by the name of Breirlists, finding no fault in his Doctrine, they then styled his Hearers by the name of Grindletonians, by a name of a Town in Cravan, called Grindleton, where this Author did at that time exercise his Ministry; thinking by his name to render them odious, and brand them for some kind of Sectaries; but they could not tell what Sect to parallel them to: Hence rose the name Grindletonism. And yet they rested not with this nick-naming, but raised aspersions against this Author; informing the High Commission against him; who sent their Commands to bring him up to York, where he was kept in prison for a while, during which time, fifty Articles were exhibited by his Adversaries against him before them; which, when he came to his tryal, not one of them directly proved against him. Whereupon, after a Sermon preached by him at the *Cathedral* he was dismissed, and liberty by L. Bishop *Tobias Matthews* granted to exercise his Ministry as formerly: who, after much travel and pains in witnessing the glad tidings of Salvation, ended his Natural Life at *Burnlais* in *Lancashire*.

Nearly a third of the book is in verse, and as Brierley's poems are seldom met with, and never likely to be included in any edition of the British poets, I send you a specimen. The best thing to be said for them is that they show traces of the soil, abounding in homely imagery and strongly marked provincial expressions. In the following passage he excuses himself for writing in verse to those

"who think it wrong

I numbers use, not liberty of tongue:
And hold that measures limit one to sore.
I say, if free, I had said little more:
Only expect not here such frame and order;
As in Gay Gardens fram'd in bed and border:
Which through fair Allies, answering to the eye,
In well proportion'd uniformity.
But some wild Forrest work, or ill fenet fields;
Where grow at random, such as Nature yields.
A Cowslap, Daffidil, perhaps a rush
Sometimes aroose; but ne're a Bramble bush.
In fine, a speech, where things at next are set
As memorie, objects, and occasions met:
Irregular my Muse, hath trac'd the bent
Of such occasions, as still give it vent.
A course by some, but now of late begun;
Where those that method want, may row and run,
Professedly, and finde a shelter fit
To cover wants, and suit a running Wit:
An ees-bee, or some such little thing,
Which honey bears, and yet without a sting.
The thing as yet requires to shadow out,
My silly knowledge could not bring about:
But what I thought was needful to be told,
As I am able, I do this unfold."

The following is the peroration of a discourse upon "Self Civil War":—

"I am not with my self, as I conceive,
Wretch that I am, my self my self deceive;
Unto my self I do my self betray,
I from my self banish my self away;
My self agrees not with my self a jot,
Knows not my self I have my self forgot.
Again my self I have mov'd wars unjust;
I trust my self, and I my self distrust.
My self I follow and my self I fly;
Besides my self and in my self am I.

My self am not my self, another same,
Unlike my self and like my self I am;
Self sons, self furious, and thus way-ward elfe,
I cannot live with, nor without my self."

Brierley's rhymes are not without their value to those who are interested in the history of the Northern dialects.
C. ELLIOT BROWNE.

REV. JOHN NORRIS, OF BEMERTON (5th S. vi. 379, 413).—I have a copy of the works of this eminent member of the illustrious triangle of Bemerton rectors—"A Collection of Miscellaneous: consisting of Poems, Essays, Discourses, and Letters, occasionally written. By John Norris, Rector of Bemerton, near Sarum. The third edition, corrected. London: Printed for S. Manslip, and are to be sold by Percivall Gilbourn at the Harrow, at the corner of Chancery Lane, in Fleet Street, 1699."

If MR. REYNOLDS has not yet met with a copy of the above, I shall be happy to lend him mine. It may be noted that the book was printed next door to the dwelling occupied by Isaac Walton about three quarters of a century before, and readers of "N. & Q." should know that the citizens of Stafford are now raising funds for an "Isaak Walton M.a. orial," to be placed in St. Mary's Church, Stafford.

The poems of Norris have lately been reprinted by the Rev. A. B. Grosart in his *Fuller Worthies' Library* (Miscellanies). CH. FLETCHER MATHEWS.
Oxford St. Mary.

EMBLEMS OF THE SAINTS (5th S. vi. 306, 354, 393).—In addition to the works already named by other correspondents, I would recommend *Iconographie Chrétienne, ou Etude des Sculptures, Peintures, &c., qu'on rencontre sur les Monuments Religieux du Moyen-Age*, by the Abbé Cronnier, Paris (chez Derache et chez Victor Didron) and Caen (A. Hardel), 1848. It is a volume of some 340 pages, and contains a list of about 130 saints with their emblems ("attributs"), and a useful "vocabulaire des attributs et symboles," besides being a highly instructive and interesting treatise on all the ramifications of mediæval Christian iconography, illustrated with numerous woodcuts. It is apparently a reprint from the *Bulletin Monumental* of M. de Caumont.

JOHN W. BONE, F.S.A.

26, Bedford Place

"NUGÆ VENALES": "PUGNA PORCORUM," &c. (5th S. vi. 268, 335, 395).—The following extract from Brown's *Lec. on the Phil. of the Human Mind*, in which he takes notice of the *Pugna Porcorum*, may be worth making a note of:—

"There is a poem of some hundred lines [I make them 297] in regular hexameter verse, the *Pugna Porcorum*, per *Publium Porcium Poetam*, in which there is not a single word introduced that does not begin with the letter P. But what is the pleasure which the foolish

ingenuity of such a poem affords? And who is there that could have patience sufficient to read the whole of it aloud, or even to read the whole of it inwardly? As a specimen I may quote to you a few lines, which are, perhaps, as many as you can bear with patience, containing a part of the speech of the Proconsul Porcorum, in which he endeavours to win over the younger pigs to peace—

‘Propterea propterea proconsul poplite prono,
Præcipitem plebem pro patrum pace poposcit.
Persta paulisper, pubes preciosa, precamur,
Pensa profectum parvum pugnas peragendas
Plures plorant postquam præcelas præmetur
Prælatura patrum,’ &c.

This, it is evident, is the very vaulting and tumbling and rope dancing of poetry, and any coarse pleasure which we may receive from it when we hear or read a part of it for the first time is not the pleasure of verse, but a pleasure which the wise indeed may feel, but which is very much akin to the mere clownish wonderment that fixes the whole village in the rural fair around the stage of some itinerant tumbler or fire-eater. The *Pugna Porcorum* is not the only long piece of perfect alliteration. A similar poem was addressed to Charles the Bald, of which every word, in compliment to the monarch, began with his own initial letter C. So various, in all ages, have been these ‘difficiles nugæ,’ this ‘labor ineptiarum,’ as Martial calls them, that poems have been written deriving their principal or probably their only recommendation from a quality the very opposite to that which conferred so unenviable an immortality on the busy idleness of the *Pugna Porcorum*.—Vol. ii. p. 235.

My copy (*sine loco*) is dated, “Anno 1662 Prostant apud Neminem sed tamen ubique.” On the title is an engraving of a Triton (?) riding on a dolphin embowed, blowing through a shell, within an oval border, which represents a serpent with his tail in his mouth; on the second leaf is an engraving of a man with a very droll countenance; he holds a jug, with the lid up, in his right hand. This edition contains all the usual treatises. Some of them are of a very gross nature, particularly parts of “Nugæ Venales” and “Crepundia Poetica Somniata.” R. C.

Cork.

I have the 1644 edition, but bound up with (and preceding) it is “Laurentii Nyendalii Poemata,” 1645. Can you give me any information about this book? H. A. B.

“EVERTIT DOMUM” FOR “EVERBIT DOMUM” (5th S. vi. 207, 278, 336, 395).—I have in my library the following books in which this passage is rendered as follows:—

(a.) *Title*.—“Biblia, | ad vetustissima exem | plaria castigata. | Quid in horum Bibliorum castigatione præstitum | sit, subsequens præfatio latius indicabit. | Antwerpise, | Ex officina Christophori Plantini | M.D.LXV. | Cvm privilegio.”

Dedication.—“Symmo privilegio. Philippus Dei gratia Hispaniarum rex &c. Dux Brabant &c. Datum Bruxellis Anno Domini M.D.LVIII. die xxx. mensis Januarij.”

The Passage (cf. “N. & Q.” 5th S. vi. 279).—“Aut quæ mulier habens drachmas decem: si perdidit drachmam unam, nonne accendit lucernam, & evertit” (margin *verrit* f.) domum, & querit diligenter, donec inveniat?” (margin *eam*.)

(b.) *Title*.—“D. N. Jesu Christi | Testamentum | Novum, | sive | fœdus novum, | E Græco archetypo, Latino sermone redditum, Theodoro Beza | interprete, & jam ultimò ab eo recognitum. | Cui ex adverso additur ejusdem novi Testamenti ex vetustissima translatione | Syra, Latina translatio Immanuelis Tremellii conjuncta notis ad lin- | guas & rerum intelligentiam. | ¶ Franciscus Junius, recensuit, | auxiit, illustravitque. | Londini | Excudebant Reg. Typograph. | Anno salutis humanæ | 1592.”

Dedication.—“Illustrissimo principi | et domino, D. Friderico IIII. | Comiti Palatino ad Rhenum, Electoralis | dignitatis & Palatinatus hæredi, Bavarie Duci, Do- | mino meo clementissimo. S. P. Heidelbergæ pridie Kal. Aprilis, 1587.”

The Passage.—“Aut quæ mulier, si habeat drachmas decem, et perdidit drachmam unam, non accendit lucernam, & ‘verrit’ domum, queritque; accurate, usquequo eam invenit?” (Beza.)

“Aut quæ est mulier cui sunt decem zuz (margin, Id est denarij, ut annotavimus Matt. xvii. 24. F. vel drachmæ), & perdidit unum ex illis, & non accendit lucernam, & ‘mundet’ (“N. & Q.” 278; Cantabr. D. cent. vi.) domum, et querat ipsum accurate donec invenit ipsum.” (Tremellius.)

(c.) *Title*.—“Testamentum | Novvm | sive Nouum Fœdus Jesu Christi, D. N. | cuius Græco contextui respondent interpretationes duas: una vetus: | altera, Theodori Bezae, nunc | quartò diligenter ab eo recognita ... Quarta editio propter accessiones etc. M.D.LXXXIX.”

Dedication.—“Berenissimæ Reginæ | & suis virtutibus non minus quàm regis | decoribus splendide | D. Elisabethæ, | Angliæ, Franciæ, Hiberniæ & circumiacentium insularum Reginæ, Fidei Christianæ | defensatrici, Theodorus Beza, Genevensis Ecclesiæ minister | Gratiam & pacem à Domino Genevæ, Anno à nato Jesu Christi, M.D.LXIII. Decembris. xix. etc.”

This edition has the Greek and the new and old Latin versions side by side, also Latin foot-notes.

The Passage.—The old Latin translation is the same as that given under (a.), except that for *evertit* it has *evertit*, and there is no marginal *eam*. The Beza translation is as in (b.), but it has *inveniat* for *invenit*. And the following foot-note is given:

“V. 8. *verrit*, *capit*. In vetustissimis codicibus Vulgatæ editionis (vt post Vallam Erasmus annotavit) perperam scriptum est *evertit* pro *evertit*: qui error Gregorio pontifici Romano & aliis Græcæ linguae imperitis occasione præbuit multa in hunc locum parum appositè comminiscendi.”

H. C. DENT.

In a copy of the Latin Bible in my possession, small folio, “Tubingæ, Anno M.D.C.,” this verse is thus printed, “Nonne accendit lucernam et evertit, *verrit* domum,” &c. R. C.

Cork.

CHESS AMONG THE MALAYS: VARANGIAN (5th S. vi. 346, 454).—What authority has MR. HUGH A. KENNEDY for saying that chess was carried by the Varangians, the disbanded bodyguards of the Byzantine emperors, to Scandinavia and the peoples of the North? Although the Varangian guard included many Norsemen, they also included English, the Varini, Waring, or Varangians being of English and not of Norse race—“Angli et Varini.”

HYDE CLARKE.

AXEL OXENSTJERNA, CHANCELLOR OF SWEDEN (5th S. vi. 468).—I am unable at the present moment to put my hand on the means of saying positively what was the correct version of the saying attributed to this great man, but with respect to his name I can say that the correct Swedish manner of spelling his name is as given above, the *o* being pronounced as *oo* in book, and the *stj* as *sh*. Patronymics in Sweden had three stages of development. At first each person was described by his own Christian name with that of his father superadded. Thus Gustaf Wasa, as we now style him, was known to his contemporaries as Gustaf Eriksson; his father, who perished at the Blood-bath of Stockholm, was called Erik Johansson; his father Johan Christersson, and so on. The next stage was when the surname came to be fixed, and the name, say of Eriksson, having been once adopted as the family name, not only the son of the Erik from whom the name was derived, but his descendants, employed it in succession.

It is to the third stage that the name of Oxenstjerna belongs. The nobles and other persons of birth entitled to bear arms, and who had for some time been accustomed to append their heraldic devices to their names as a distinguishing mark, as Gustaf Eriksson (Wasa), adopted that heraldic device as the surname, and thus arose that remarkable class of sonorous names appropriated by the Swedish upper classes. The noble who bore a sword, argent, called himself "Silfver-sparre," others acquired the names of "Gyllen-stjerna" (golden star), "Eke-blad" (oak leaf), and so on. In Sweden the recognized surname for illegitimate scions of the blood royal was "Gyllen-hjelm" (golden helmet), in Denmark "Gylden-löwe" (golden lion). The name of Oxenstjerna in this manner indicates the armorial bearings of the family as consisting of "ox-star." Probably the word forming the concluding part of the name may be known best in the conjunction "Nord-stjerna," "the Polar Star," being the principal order of knighthood attainable by civilians in Sweden.

L. B. S.

ST. MARY OF EGYPT (5th S. vi. 333).—I cannot assert that St. Mary of Egypt is not represented in ecclesiastical art as an old woman, but I have a very distinct recollection of one instance at least in which she is depicted as a young one. It is the admirable picture of Ribera, which I had the pleasure of seeing in the Dresden Gallery in the summer of the present year.

Montrose.

J. WOODWARD.

THE "TE DEUM" (5th S. iii. 506; iv. 75, 112, 312; v. 330, 397, 514; vi. 76, 136, 450).—MR. RANDOLPH evidently does not "know when he is beat," and he appears to me to lay a little too much emphasis on the *nullius* of his closing quo-

tation. The answer of ALEPH is full, exhaustive, and conclusive, and your other correspondent's *reductio ad absurdum* is simply unanswerable. No additional arguments are necessary; but I cannot refrain from pointing out how clear the construction of the hymn is, after all, apart from conjectures as to "interpolations" and other like confusions. The word *Thee* is the key word; it means "God the Trinity," and twice in the former part of the hymn the word is expanded to the measure of its full significance. Thus:—

We praise *Thee*,
We acknowledge *Thee*,
All the earth doth worship *Thee*,
To *Thee* all angels cry,
To *Thee* cherubim, &c.,
Holy, Holy, Holy, Lord God of Sabaoth
(i.e. God the Trinity).

Then the *Thee* is resumed with the thrice repeated "praise *Thee*," "The Holy Church, &c., doth acknowledge *Thee*," and then again this word is expanded:—

The Father of an infinite Majesty;
Thine honourable, true, and only Son;
Also the Holy Ghost, the Comforter.

So far, plainly, the *Te Deum* is a hymn of praise to the Trinity; at this point it becomes, and continues to the end, a hymn to Christ. DALETH.

MR. RANDOLPH and ALEPH seem to have overlooked the fact that there are two Septuaginta, the Vatican and the Alexandrian; the former is the one best known in the West, but the latter is the one used in the Eastern Church. In the latter all the epithets are found as in the Vulgate. The Greek of Is. ix. 6 is *πατήρ τοῦ μέλλοντος αἰῶνος*. My edition is one published at Athens.

E. LEATON BLENKINSOPP.

"ROBOT" (5th S. vi. 468) means the labour due by the tenant to the landlord, the French *corvée*. The Galician peasant, in the tale your correspondent refers to, says, "we now have a constitution and no more robot," &c. The word is derived from the Slavonic *robot*, labour, and is used by all the German-speaking population of the Austrian empire, instead of the usual German word *Prokudienst*. The *Robot* was commuted in Austria after the revolutions of 1848. ARTHUR RUSSELL.
Athenaeum.

BLACK INK (5th S. vi. 327).—Guyot's ink has been in use by the French Government for 250 years, and is good, as I know. Any London stationer ought to be able to supply it, and any French stationer can. CURRENTE CALAMO.

BELL CLOTH (5th S. vi. 468).—*Beyll clothe*, probably misread for *veyll clothe*, means the curtain hung before the high altar in Lent. J. T. M.

"EMBRACING THE CHURCH" (5th S. vi. 308, 436).—The word "clipping" for "embracing" is

used by John Lydgate in his poem, *The Lamentation of St. Mary Magdalene*, stanza 24:—

"Then knelid I doune in pain's outrage,
Clipping the crosse with myne armis twain."

H. BOWER.

"Clip," in the sense of "embrace," is common in old English writers, e.g.—

"He kiseth hire and clippeth hire ful oft."

Chaucer, *Marchantes Tale*, 10,287.

"Here did he kisse and clip Rosamond, and vow by Diana,
None so dear to the swain as I, nor none so beloved."

"Hexamtha Rosamunde," in Greene's
Mourning Garment.

"Then shall the meetings be heavenly, and the clippings without deformity."—Bp. Ball, p. 544, Parker Soc.

"Yon elements that clip us round about."—*Othello*, iii. 3.

"It is observed of the Gingles, or St. Anthony his fire, that it is mortall if it come once to clip and encompass the whole body."—Fuller, *Ch. Hist.*, bk. ix. sec. 1, par. 60.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"Clip," to embrace, to take hold of. I find the following in Quarles's *Emblems*, No. 13, edition 1718:—

"If honour calls us with a courtly breath,
An hour's delay is death;
If profit's golden-finger'd charm enveigles,
We clip more swift than eagles."

MAHARG.

PRICE OF BEEF NEARLY A CENTURY AGO (5th S. vi. 466).—A funeral account, taken at hazard, of the Whillock family, of the Ford, in Staffordshire, will show MR. COLEMAN that at even a much earlier period than the date of his old bill shambles-meat commanded as high a price as 3d. and even 4d. a lb.:—

*Ye charges of my Mother's funeral, who died
March 29, 1715.*

	£	s.	d.
134 lbs. of beef at 3d. p' lb.	1	13	6
2 qrs. veal at 2s. p' qr.; 1 leg, 10d.	0	4	10
4 qrs. mutton at 4s. p' qr.	0	16	0
28 cakes at 2s. p' cake	2	16	0
16 lbs. bisket at 10d. p' lb.	0	13	4
5 doz. bread	0	5	0
20 galls. ale at 1s. 3d.	1	5	0
3 bottles March beer	0	1	6
6 lbs. sugar at 5d.	0	2	6
2 oz. black-pepper at 4d.	0	0	8
2 oz. clove-pepper at 2d.	0	0	4
1 lb. ginger, 6d.; qr. oz. cloves, 3d.	0	0	9
1 lb. treacle, 4d.; 1 lb. tobacco, 1s. 4d.	0	1	8
6 yds. crape at 1s. 2d.	0	7	0
2 strike malt at 4s. 6d.	0	9	0
1 strike wheat	0	4	0
A coffin	0	8	6
Given to ye neighbouring Poor	1	12	0
To ye Parson (of Grindon)	0	1	8
To ye Clerke	0	1	4
	11	4	2

JOHN SLEIGH.

Highgate, N.

LINCOLNSHIRE AND LINCOLN M.P.s, 1640-8 (5th S. vi. 368.)—The members for Lincolnshire in the Long Parliament were Sir John Wray, Bart., Sir Edward Ayscoghe; for Lincoln, Thomas Grantham, John Broxholme,—a new writ was issued *vice* Broxholme (deceased), March 15, 1646-7, and Thomas Lister was elected; for Boston, Sir Anthony Irby, William Ellys; for Grantham, Henry Pelham, Thomas Hussey (died March, 1641),—Sir William Armine, Bart., elected April, 1641, *vice* Hussey; for Stamford, Thomas Hatcher, Geoffrey Palmer (disabled Sept. 7, 1642),—John Weaver, elected Sept., 1645, in place of Palmer; for Grimsby, Sir Christopher Wray, Gervais Holles (disabled Aug. 22, 1642),—Edward Rossiter, elected Sept., 1645, *vice* Holles; William Wray, elected Feb., 1645-6, *vice* Sir C. Wray (deceased). ALFRED B. BEAVEN.
Preston.

THE BIRCH ROD (5th S. vi. 133, 215, 277, 419, 495).—As a confirmation of the statements of MIDDLE TEMPLAR (*ante*, p. 215), I may state that in Manchester birch rods are commonly kept and sold in the small grocers' and general dealers' shops in the poorer parts of the city. These rods are not formidable instruments of punishment, and are sold for a halfpenny.

Their use is common in nurseries here, but is, if I mistake not, restricted to very young children.

MEDICUS.

Manchester.

A TIN WEDDING DAY (5th S. vi. 307) is the tenth anniversary of the happy day. "Cards" are sent out, made of tin, on which is printed a suitable inscription, and, by the way, for the benefit of all printers, I will say this should be done with a rubber stereotype, because type-metal will indent the tin. The inscription gives the year of the marriage and the current year, and, leaving out of view the material, is much like any "at home" card. Each guest is expected to bring a present which must be partly or wholly of tin, and may be a tin drinking cup worth twopence, or a costly piece of lace in an old tin mustard box. Dealers in tin ware prepare articles, assimilated in shape to wearing apparel, laundry utensils, or furniture, utterly useless, of course, and only intended to cause merriment. Fancy a broad brimmed hat or a flat iron made of tin, or a writing desk made of the same material. At a tin wedding I recently attended, a guest brought a tin pail, filled with lemonade, and a silver ladle to serve the beverage. Another brought a fog horn, such as the fishing schooners use on the high seas, in thick weather, to give warning of their presence, and avoid collision with other vessels. Its note is an exceedingly low c, so low that, after one solo on it, the hearer would be glad to see it so low in the sea that none would ever see it again. The tin wedding is an

excellent occasion for the renewal of the kitchen tins, while it affords much merriment by the ludicrous offerings which are sometimes made. Like many other good things, it may be "run into the ground," or, as Dr. Johnson would say, become so vulgar and trite as to deserve the reprehension of all.

JOHN E. NORCROSS.

Brooklyn, U.S.

HANNAH MORE (5th S. vi. 368, 476.)—MR. RULE says Hannah More's residence, Barley Wood, was in Gloucestershire. It is in Somersetshire, in the parish of Wrington, on the Mendip Hills, and can be seen from the turnpike road between Bristol and Bridgewater.

W. SYMONS.

Barnstaple.

I have several times visited the Moss Cottage, near Tintern, but never heard it associated with the name of Hannah More. The following extract is from Chilcott's *History of Bristol and Clifton*, published in 1834, the year after Mrs. More's death, and had she ever lived at the cottage the fact would no doubt have been mentioned (p. 310):

"Immediately below Wynd Cliff, at the bottom of the wood, a neat cottage has been erected, the interior of which is entirely lined with moss, and furnished in the rustic style. Here the weary traveller will find every attention paid to his wants and comfort which it is in the power of the humble inmates to give him."

Allow me to correct an error in the note by MR. RULE. Mrs. Hannah More's residence at Cowslip Green was in the parish of Blagdon, and Barley Wood in the parish of Wrington, both in Somersetshire. She was born at Stapleton, Gloucestershire, in 1745; kept a school in Park Street, Bristol; died at Clifton, Gloucestershire, in 1833, and is buried with her sisters in the churchyard at Wrington. I have amongst some other autographs a letter written by her from Barley Wood in 1811, which has never been published. It was addressed to a gentleman on the death of his daughter; but I am afraid the present generation knows so little of Mrs. More, great as once was her fame, that it would be useless to print it.

H. BOWER.

STYLE AND TITLE (5th S. iii. 308, 337.)—Will SIR SIBBALD SCOTT give us any other instance in which a duke's daughter, marrying a commoner who, as eldest son of a peer, bears a courtesy title, has joined together her husband's title and her own Christian name in the manner alluded to? Surely MR. BEROALD INNES is quite right—"Lady Inverurie" or "Lady Sydney Keith-Falconer"; but I believe there is no precedent for "Lady Sydney Inverurie."

J. WOODWARD.

POLYGAMY (5th S. vi. 428.)—The following may be regarded as answering in some degree the question of ORIENTALISM. The law which forbade Jews to practise polygamy was formulated by Rabbi

Gershon, of France, in 1039, although the habit had ceased for many years before that time. The abolition of polygamy amongst Christians is attributed, in Haydn's *Dictionary of Dates*, to the Emperor Arcadius, in the year 393.

M. D.

BLOOMSBURY CHURCH (5th S. vi. 343, 412, 454, 476, 495.)—In the *History and Survey of London and its Environs from the Earliest Period to the Present Time*, by B. Lambert, 1806, vol. iv. p. 15, is an account of this church as follows:—

"This is one of the fifty new churches appointed to be built by Act of Parliament within the bills of mortality. The name of St. George was given to it in honour of his late Majesty; and it received the additional epithet of Bloomsbury from its situation in the ancient village of Lomesbury, corruptly called Bloomsbury, to distinguish it from others of the same name. It is likewise farther distinguished by standing north and south. Mr. Walpole calls this building a masterpiece of absurdity. The portico on the south side is of the Corinthian order, and makes a very good figure in the street, but has no affinity with the church, which is plain and heavy, and might have corresponded with a Tuscan portico. The tower and steeple on the west side is a very extraordinary structure. On the top, standing on a round pedestal or altar, is a colossal statue of George I., supported by a square pyramid, at the corners of which, near the base, are a lion and unicorn alternately, the first with his heels in the air, and between them are festoons: these animals, being very large, are injudiciously placed over very small columns, which makes them appear monsters. The under part of the tower is not less heavy than the church, but in style is wholly unconnected with it. This church was erected at the public expense, and consecrated in January, 1731."

Whether Lambert's *History of London* is a work of any authority or no I cannot say, but it seems to say that the church was named after George II., and crowned by a statue of George I.

G. DE JEANVILLE.

The words of the epigram, as I read it fifty or sixty years ago, are:—

"The King of Great Britain was reckoned before
The Head of the Church by good Protestant people;
But his Bloomsbury subjects have made him still more,
For with them he is also the head of the steeple."

ELLICER.

Craven.

[Further replies next week.]

JUDICIAL COSTUME (1st S. vi. 258, 399; 2nd S. ix. 45, 153; 5th S. iii. 149, 315.)—It has often been said that the Common Law judges wear their elaborate violet and scarlet robes not as judges, but as serjeants. I therefore note here that, at the pricking of the sheriffs (November 13, 1876), Mr. Justice Hawkins (one of the first judges appointed under the provisions of the Judicature Act and no serjeant) appeared on the bench in the Exchequer Division in the ordinary violet and ermine robes, exactly similar to those worn by the other Common Law judges, save that he had not on his wig the black patch (much resembling a large piece

of sticking plaster) which, by a strange Darwinian process, has come to represent the coif. Query, since the black cap (used in passing sentence of death, and on one or two other occasions) is only another form of the coif, will the new judges who are not of that degree employ it?

MIDDLE TEMPLAR.

"ARKAS" AS A SURNAME (5th S. vi. 368).—I never met with Arkas as a surname. I think, however, that it may very probably be another mode of spelling HARCUS. James HARCUS was a lieutenant in the Earl of Stamford's regiment in 1642. See my *Army Lists of Roundheads and Cavaliers*, second edition, p. 29.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A similar name, Alexander Arcas, occurs in the list of knights who served in the wars of Edward I., taken from a contemporary roll, sig. 4, g 2, at the end of Burton's *Hist. of Leicester*, second ed., Lynn, 1777. The arms are—"Sable, three fleurs-de-lis argent."

ED. MARSHALL.

I have met with Arkas as a Christian name; a gentleman living at Basingstoke bears it.

CH. EL. MA.

"CLOCK" OF A STOCKING (5th S. vi. 308, 436, 494).—Surely A. V. W. B. has been misinformed. The clock of a stocking is no such misfortune as the slipped loop he describes. It is an ornament intentionally woven into it, and going up the sides considerably above the ankle. They were a good deal larger in our parents' days, and sometimes of a different colour. The most sumptuous clocks I ever saw were the white ones on the crimson silk stockings worn by the footmen of a nobleman who is now a duke, and which came forth in all their splendour on occasion of a family wedding at St. George's, Hanover Square. They were the very Big Bens of stocking clocks.

P. P.

Instead of "the stitch is worked one and one" (*ante*, p. 494) it should be "over and over"; and again, "Randle Holme and Hay" should be "Randle Holme, and says: 'Clocks are the gores,'" &c. I regret that these mistakes have arisen from my own fault.

EMILY COLE.

Teignmouth.

"TEETOTAL" (5th S. iv. 429; v. 18, 137, 398, 457; vi. 98, 158, 258, 413).—*Teetotal* has been known to me since childhood as a word in common use in the north of Ireland as equivalent to "completely" or "thoroughly." I have often heard of a man being "teetotally drunk," of another being "teetotally right" or "teetotally wrong." How long the word has been thus in use I cannot say, but as far back as I can remember it seemed no new word, but one thoroughly incorporated into

the every-day language of the people. May I suggest that the word was borrowed, not invented, by or on behalf of total abstainers? U. A. R.

MR. BRISCOE would be conferring a great favour upon those interested in the origin of this word if he would kindly indicate in which of "the early works of Banim, the Irish novelist," the word is used in "any" sense. It should be remembered that "Dickey Turner" employed it in 1832.

JOHN PEARCE.

PROF. WILSON'S ESSAYS (5th S. vi. 287, 336, 378).—The following praise of optimism on John Wilson's essays on *The Fairy Queen* of Spenser is by two men well qualified to form an opinion on their merits. It is transcribed from *Miscellanies, Critical, Imaginative, and Juridical*, by Samuel Warren:—

"One of his most distinguished contemporaries (i.e., John Wilson's), not apt to bestow eulogy lavishly or unworthily—I mean Mr. Hallam—in his *Introduction to the Literature of Europe*, while sketching the character of Spenser, thus alludes to a fine series of papers by Prof. Wilson on *The Fairy Queen*:—'It has been justly observed by a living writer, of the most ardent and enthusiastic genius, whose eloquence is as the rush of mighty waters, and has left it for others almost as invidious to praise in terms of less rapture as to censure what he has borne along in the stream of unhesitating eulogy, "that no poet has ever had a more exquisite sense of the beautiful than Spenser";' adding, in a note, 'I allude here to a very brilliant series of papers on *The Fairy Queen*, published in *Blackwood's Magazine* during the years 1834 and 1835.' I think the observation which the Professor makes concerning Spenser may be well applied to the gifted critic himself. I fear, however, that I am wandering too far from the object of this humble tribute to the memory of Professor Wilson."—*A Few Personal Recollections of Christopher North*, vol. ii. p. 501.

These essays on *The Fairy Queen* are certainly omitted from the edition of *Wilson's Works* by his son-in-law, J. E. Ferrier, published by Blackwood & Sons in 1865. JOHN PICKFORD, M.A.
Newbourn Rectory, Woodbridge.

THE EDIBLE SNAIL (5th S. vi. 188, 238, 272, 414).—*Helix pomatia*, or the edible snail, is not the only land mollusc which enters into the French *cuisine*. In 1869 I was with a friend at Bordeaux and we calculated the quantity of the common brown garden snail—*Helix aspersa*—exposed for sale in the market at from sixteen to eighteen bushels. I am informed that this species is generally used to make the clear, brown, nutritious soup which is the foundation of all other French soups.

HUGH OWEN, F.S.A.

CANDLE RENTS: RACK RENTS (5th S. vi. 288, 435).—Fuller says, *loco citato*, that the houses in question belonged to chantries founded in the Cathedral of St. Paul (*Church History*, bk. vi. sect. 5, art. ii. § 16). As the supply of wax tapers and of lamps to altars was a very frequent matter

of provision in ancient bequests, is it not likely that candle rents may mean charges of this nature? I frankly acknowledge that this is only a guess; but it has, at any rate, some show of probability. Ducange gives *Redditus salis*; candle rent is surely as admissible a phrase.

I may take the opportunity of mentioning that I have printed, in my *Registrum Statutorum et Consuetudinum Ecclesiæ Cathedralis Sancti Pauli Londinensis* (4to. London, 1873), two rather interesting documents, dated 1391, concerning the union and incorporation of some of these chantries, pp. 142-148. W. SPARROW SIMPSON.

Back rent is an annual rent raised to the extreme value, from Saxon *reacan*, to extend (Low Dutch *rekken*), allied to *reach*, in the sense of extend.

JOHN PIGGOT, F.S.A.

LADY CLANBRASSIL (5th S. vi. 409, 453.)—After sending my query to Mr. Editor, and before it appeared, some dates supplied to me by my friend Colonel Chester satisfied me as to the identity of my Lady Clanbrassil with the widow of the first earl. I at first contemplated the withdrawal of my query, but eventually determined to let it remain, in the hope that it might elicit some other information respecting the lady in question, and especially an explanation of the mysterious passage, that she was "a lady of title who dare not live in England." Can any one throw light on this?

JOHN MACLEAN.

Bicknor Court, Coleford.

"TERRIFIED" (5th S. vi. 6, 56, 119, 178, 398.)—In Norfolk, in the neighbourhood of Norwich, the lower class use it of an itch or a sting. The first words an old clerk's wife ever said to me, after a kind of greeting, were, "Look here, sir, it do so tartiffy me," pointing to a sore place on her wrist caused by a wasp sting. I have often since heard the word.

B. C.

"TO CATCH A CRAB" (5th S. vi. 203, 272.)—DR. CHANCE accepts Webster's definition of this slang phrase, and asks whether it did not originally mean "to get caught and pinched by a crab"; secondly, "to make an unpleasant and ridiculous mistake"; and thirdly, "to tumble backwards when rowing." Is not the whole a mistake? An untrained oar (oarsman) commits two faults, both of which are inconsistent with rowing at all, viz., (1) To catch the water with the return stroke; (2) To miss the water with the effective stroke. In (2) the oarsman sometimes falls backwards; but I have never heard this designated "catching a crab." The sense to which I have been accustomed at Cambridge is (1); "to catch a crab" meaning to catch the water when it ought to be cleared.

JABEZ.

Athenæum Club.

TENNYSON: "THERE LIVES MORE FAITH," &c. (5th S. vi. 126, 376.)—There is a somewhat similar paradox in *Martin Chuzzlewit*. In speaking of Tom Pinch's falsehood, Dickens goes on to say as follows:—

"There are some falsehoods, Tom, on which man mount, as on bright wings, towards heaven. There are some truths, cold, bitter, taunting truths, wherein our worldly scholars are very apt and punctual, which bind men down to earth with leaden chains. Who would not rather have to fan him in his dying hour the lightest feather of a falsehood such as thine, than all the quills that have been plucked from the sharp porcupine, reproachful truth, since time began!"

JOHN CHURCHILL SIKES.

Chigwell.

THE SMALLEST BOOKS IN THE WORLD (5th S. vi. 265, 316, 378.)—To those already mentioned, I may add one in my possession:—

"Biblia; | or, a Practical Summary | of y^e Old and New | Testaments. | Lond. Printed for | B. Wilkin | in St. Paul's Church | Yard. 1728."

It measures one and a half inch by one inch, is bound in black morocco prettily tooled in gold, has two clasps of silver filagree, and is illustrated with grotesque engravings. I have also:—

"De | Imitatione | Christi. | Libri Quatuor. | Coloniae, | Sumptibus Joannis Leonard, | Bibliopolæ Bruxel- | liensia. | MDCLXXXIV."

This measures three inches by two inches.

T. F. R.

Pewsey.

PREMONSTRATENSIAN ABBEYS (5th S. vi. 288, 411.)—Another house belonging to this monastic order was Coverham Abbey, in Coverdale, in the North Riding of Yorkshire, about two miles distant from Middleham, in Wensleydale. The foundation existed originally at Swainby, in Yorkshire, but about 1214 Ranulph Fitz Robert, son of the foundress, removed the establishment to Coverham, where it continued until the suppression of the lesser monasteries in 1538. Its net annual value was, at that time, 160*l.* 18*s.* 3*d.* The existing remains of Coverham Abbey are but small, and, it must be added, not as well kept as they might be.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE SHIPS OF THE OLD NAVIGATORS (5th S. vi. 168, 373, 417.)—I am sorry to hear that the Centurion's lion is no longer at Goodwood. I saw it at the corner of the little inn in 1832 or 1833. It will be well to mention some relics of the same kind, which I saw in the dockyard of Venice in 1835, which perhaps may have also vanished. These were the mast or flagstaff and the doge's throne, all that then remained of the Bucentaur. Both were fast mouldering away; the fragment of the mast, a fluted spar painted in scarlet and gold, was fixed in a stone pedestal, but

its decaying fragments were lying on the ground, and though no relic hunter, I picked up one, which I have still.
W. J. BERNHARD SMITH.
Temple.

"HAITH" (5th S. vi. 429).—An isolated word like the above, taken from an old document, can hardly be interpreted without knowing something of the context. Spelling varied so much in the Middle Ages, that a mere quotation gives no clue to the meaning. The most natural interpretation would be that of A.-S. *Haeth*, Eng. *heath*; or it may be the equivalent of A.-S. *hæge* or *hæghe*, an enclosure or hedge; or, lastly, it may be *haga*, Old Saxon *hagh*. On this Spelman remarks: "Dæmus; inde forte dicta quod ex complicatis viminibus instar cratris vel sepiæ, quales in Hibernia frequentissimas vidimus fabricata esset." The probability is it represents some sort of wattled work constructed with osiers or creepers.

J. A. PICTON.

Sandyknows, Wavertree.

Bailey has, "*Ait* or *Byggt*, a little island in a river where osiers grow—Sax." Halliwell also gives this meaning, with the addition "See *Times*, Aug. 20, 1844, p. 6."

Ait is *ey*, the Danish word for island, "with the definite article tacked on in the usual way, *ey-it*, *eyt*, as Mr. Dasent tells us" (Oliphant's *Standard English*, p. 113.)

I gather from the above that the presence of osiers is not necessary to make an *ait*; but perhaps the fact that an *ait* was a favourable place for the growth of the osier may have led to its being called *haith*, as suggested by A SOLICITOR, or perhaps the word is merely a form of *ait*—the islet.

ST. SWITHIN.

In a [glossary of Scottish words and phrases appended to Collins's *Library Dictionary of the English Language*, the meaning of this word is given as "a petty oath."

R. P. HAMPTON ROBERTS.

PLASTER CASTS OF SHAKESPEARE'S FACE (5th S. vi. 307, 376, 417).—It is supposed that Gerard Johnson, "the tombe maker," as Dugdale calls him, took a cast from Shakespeare's face after death, and it was from this he did the bust in Stratford Church. Such a cast was found recently in Germany, and is (or was) in the possession of Prof. Owen.

EMILY COLE.

Teignmouth.

THE HISTORIC PRECEDENCE OF PEERS (5th S. vi. 125, 175, 268, 439).—Are not the Bishops of Durham Counts Palatine and Counts of Sedbergh? And are not these peerages by tenure, and ought they not to be ranked with those of Berkeley and Arundel?

E. LEATON BLENKINSOPP.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 469).—

"While the majestic organ rolled
Contribution from its mouths of gold."

—Longfellow's *The Singers*, p. 142 (Routledge & Sons, 1866).
J. R. THORNE.

(5th S. vi. 450, 498.)

"Of thine unspoken word thou art master;
The spoken word is master of thee."

The germ of this warning seems to be found in Horace, who says (Ep. i. 2):—

"Animum rege, qui nisi parat
Imperat."
WM. UNDERHILL.

(5th S. vi. 492.)

MR. WALKER has added one syllable too many to his author's name. For "Southey" read "South." The passage he quotes is to be found in the second sermon; that, viz., with the title, "Man created in the image of God," part iii. Tegg's edition, vol. i. p. 29.

AUGUSTUS JESSOFF, D.D.

Miscellaneous:

NOTES ON BOOKS, &c.

The Song of the Reed, and other Pieces. By E. H. Palmer, Lord Almoner's Professor of Arabic. (Cambridge, Trübner & Co.)

HERE is a book full of music, melody, harmony, and sweet meaning; songs from Hâfiz, lines from Omar El Khayyâm the Persian, with others, serious or mirthful, from other Eastern sons of song, besides some of the Professor's own, and all played on a tuneful reed that once murmured with the passing blast—

"Down where the waving rushes grow, but now breathes to man's attuning."

Below is a sample of the reed's quality, apt to the season:

"Nature's great secret let me now rehearse:
Long have I ponder'd o'er the wondrous tale,
How Love immortal fills the universe,
Tarrying till mortals shall His presence hail;
But man, alas! hath interposed a veil,
And Love behind the lover's self doth hide.
Shall Love's great kindness prove of none avail?
When will ye cast the veil of sense aside,
Content in finding Love to leave all else beside?

Love's radiance shineth round about our heads,
As sportive sunbeams on the waters play;
Alas! we revel in the light He sheds,
Without reflecting back a single ray.
The human soul, as reverend preachers say,
Is as a mirror to reflect God's grace;
Keep then its surface bright while yet ye may,
For, on a mirror with a dusty face,
The brightest object showeth not the faintest trace."

The following from Omar El Khayyâm, will show that even a Moslem may be more tolerant of others' creeds than he is supposed to be:—

"Kaabah or Joes-house—'tis His house of prayer;
'E'en jangling bells invite us to His shrine:
Mosque or cathedral, He is present there;
Crescent or crucifix—'tis Allah's sign."

Is not the above Omar El Khayyâm the Omar Keyoomee of Mr. J. B. Fraser, who thus speaks of him in his *Persia* (Edin. Cab. Lib. No. 15)?—"In what can I best assist thee?" said the minister, Nizam al Mulk (as he warmly greeted his friend). "Place me," said Omar Keyoomee, enamoured of poetry and ease, "where my life may pass without care or annoyance, and where wine in abundance

may inspire my muse.' A pension was accordingly assigned him in the fertile district of Nishapour, where Omar lived and died. His tomb still exists, and the writer of these pages heard the story told over the grave by a brother rhymester and a most congenial spirit." Omar was evidently not an orthodox believer of Islam. He resembled, in his "universality," Anaxagoras, who believed that "there was a short cut to heaven from every place on earth."

ANCIENT RECORDS.—At p. 461 (*ante*), under the above heading, there is a version of a poem (communicated by Mr. GROVES) of the date of 1892, the original of which exists in the *Coram Rege Roll* in the office of the Master of the Rolls. A copy of the original poem or ballad is sent to us by a correspondent as a "cutting" from last week's *Athenæum* :—

In the couthre herd was we
Y' in our soken schrewes shuld be } wal for to bake
Among yis frers it is so } Whether yei slepe or
And other ordres many mo } wake
And yet wol Ikkan hel vp other } bothe in wright
And meynteyn him als his brother } and right
And also wil in stond and stoure } with al our myght
Meynteyn owr neghebour }
Ilk man may come and goo } I say yow sikryly
Among vs both to and froo }
But hethyng wil we suffre non } w' what man he be
Neither of Hobbe ne of Johan }
For vnkynde we war } any vylane hethyng
Yif we suffred of lesse or mar }
But it wer q't double agayn } to hyde our dressyng.
And acorde and be fulfayn }
And on vat p'pos yet we stād } In wha' place it f[al]
Who so dose vs any wrang }
Yet he myght als wele } do again vs all.
Als have I hap and hele }

[In the above there is something of the spirit of the famous ballad, the most ancient libel on government, beginning, "Sitteth alle stille, ant herkneth to me," which is described as having been made by one of the adherents of Simon de Montfort, Earl of Leicester, after the battle of Lewes, 1264. Of this ballad a MS. copy exists in the Harleian MSS., which is supposed to be not later than *temp.* Richard II. The "Sitteth alle stille" was the cause, or was, with other outspoken political ballads of the time, in part the cause, of the law of 3 Edward I. against slanderous reports or tales to cause discord betwixt king and people.]

HUGUENOT HISTORY.—MR. H. WAGNER (New Univ. Club) writes:—"Rachel, wife of William, Lord Russell, 'the patriot,' was second dau. of Thomas Wriothesley, fourth Earl of Southampton, by his first wife, Rachel, dau. of Daniel de Massue, Baron de Ruigny, and sister of the Marquis de Ruigny, Lord Galway's father, who joined the refugees in England at upwards of eighty years of age. His first acquaintance with this country had been made in 1660, as envoy from his king to the Court of St. James's. The influence which their character, station, and family connexion alike secured them was freely used by the De Ruignys on behalf of their unhappy refugee compatriots. The French Hospice founded in 1708 by De Gastigny, and which won for itself the name of 'La Providence,' found its first Governor in Lord Galway; and it may be noted that the name of Galway Street, which still exists, had its origin in this connexion. After the lapse of a century and a half, this hospital has been removed to Victoria Park Road. A library of reference on matters relating to Huguenot history is to be found there."

VAPEREAU.—Here is a name that has become almost as familiar in England as in France, as that of the editor of the famous *Dictionnaire des Contemporains*. M. Vapereau is now editing a *Dictionnaire Universel des Littératures*. This will include the literature of all ages and countries, books, authors, and those who have exercised any influence on literature. The publication, which began last month, will be completed in May, 1877; the various parts will form a handsome volume of above 2,000 pages, which will doubtless be creditable to M. Vapereau and to his publishers, Messrs. Hachette. The English portion, however, of the book threatens not to be so good as the rest. M. Joubert, who is responsible for this part of the work, says that Shakspeare was the fourth greatest actor in England, and is buried in Westminster Abbey!

"DICTIONARY OF ANONYMS AND PSEUDONYMS."—MR. C. S. HALKETT (Winsborough House, Hampstead) writes, referring to the above work begun by his late father:—"No successor has as yet been appointed in room of the late Mr. Jamieson. His colleague, Mr. Laing, however, still continues to take an active share in the duties of revision, and it is confidently expected that at no very distant date the work will be so far advanced as to admit of publication."

GALTON'S "HEREDITARY GENIUS."—MR. CHR. COOKE writes:—"At p. 173 of this curious volume, 1869, it is mentioned that the late Mrs. Sarah Austin wrote *Pride and Prejudice, Sense and Sensibility, &c.*, but no reference is made to the real authoresses of these works, viz., Miss Jane Austen, who died in 1817, unmarried, 'a gifted creature,' according to Sir Walter Scott, who lamented her early death, and commended her works."

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

IGNORAMUS.—*High Life Below Stairs* was written by the Rev. James Townley, of Merchant Taylors' School. It was first played at Drury Lane in 1759. It was intended as a satire on the vulgar presumption of servants. The idea seems to have been taken from the *Spectator* (No. 88), and to have been employed by Steele in his unfinished farce, *The Gentleman*.

"PARTY."—L. F. and R. L.L.—Refer to 5th S. ii. 520, and you will find on the good authority of HERMENTAUX that the word *party* in the sense of *person* was in common use in the time of Queen Mary Stuart. An example, too, of its use is taken from the Book of Tobit, "And the party shall be no more vexed." Only earlier examples are now asked for.

ED. MARSHALL.—"Cleanliness is next to godliness," see *ante*, p. 499. We do not accept the new reading of CLEVERUS, that the old proverb was "Cleanliness is next to godliness," viz., beauty of form, &c.

ARGENT.—MR. W. C. HEANE, Cinderford, Gloucestershire, writes:—"Will you kindly give my name to ARGENT, F.S.A., as one who would be glad to join a Society for the Publication of Church Registers?" MR. E. T. M. WALKER, Chace Cottage, Enfield, writes to the same effect.

CH. ISL.—With "The course of true love never did run smooth" (*Mid. N. D.*, Act i. sc. 1) compare

"Nullus amor cuiquam facile ita præbuit alas
Ut non alternâ presserit ille manu."

Prop. i. 9.

L. FARRAR.—"If a man were but of a day's life, it is well if he last till Evensong, and then says his Compline

an hour before the time," is a well-known passage in Jeremy Taylor's *Holy Living*.

R. P. H. B.—The epitaph is almost as common as tombstones themselves. "Good morning," &c., is from a song by O'Keefe.

CHANNEL ISLE.—To ask where is to be found, "Wandering stars, to whom is reserved the blackness of darkness for ever," indicates a forgetfulness of the General Epistle of Jude.

H. A. W.—Both works are worth buying, and may be cheaply bought.

W. C. HEANE.—Send the query, but confine yourself to the point at issue.

J. MANUEL.—"Knox and Welsh Families" not received.

JOHN MACRAY.—We have forwarded the verses to Mr. THOMAS.

H. K.—The composition of *Roger Giles*, &c., is manifestly not genuine.

W. C. (Weybridge, S.).—Grateful, and much flattered.

WILLIAM GREEN.—Apply at Apothecaries' Hall.

THOS. RATCLIFFE.—Please repeat; see *ante*, p. 523.

ARTHUR J. CLARK KENNEDY.—Forwarded.

NOTICE.

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Warwick, Septemb. 16, 1656.

The Superscription.

To the Strangers, and out-casts, with respect to carnall Israel, now in prison at Boston for the name of Christ, these with trust present in Massachusetts, New-England.

Christian Friends,—The report of your demeanour, with some others of the same mind with you formerly put in possession of the place of your present abroad, as is reported to us, as also the errand you professe you come with into these parts, hath much taken my heart, so that I cannot withhold my hand from expressing its desires after you; which present habitation of yours our selves have had a proof of, from like grounds and reasons, that have possessed you thereof, under which in some measure we still remain in point of banishment, under pain of death, out of these parts; a prohibition from that liberty, which no Christian ought to be infringed of: And though we have a larger room in bodily respects, than for present your selves have, yet we desire to see the prison doors open, before we attempt to go out, either by force or stealth, or by intreaty, which we doubt not but the bolts will fly back in the best season, both in regard of your selves and us:..... I may not trouble you further at this time, only if we knew that you had a mind to stay in these parts after your enlargement (for we hear you are to be sent back for England) and what time the Ship would set Saile, or could have hope the Master would deliver you, we would endeavour to have a Vessel in readinesse when the Ship goeth out of Harbour, to take you in, and set you where you may enjoy your liberty.....

I am yours,

SAMUEL GORTON.

A Copy of a Letter from the Men called Quakers.

The Superscription.

For our Friend Samuel Gorton this deliver.

Friend,—In that measure which we have received, which is eternall, we see thee, and behold thee, and have onenesse with thee, in that which is meek and low, and is not of this world..... Now to that which thou writes to us, to know our minds to stay in these parts, we are unwilling to go out of these parts, if here we could be suffered to stay, but we are willing to mind the Lord, what way he will take for our staying, and if he in wisdom shall raise thee up, and others for that end, we shall be willing to accept of it; but what the Master of the Ship will do in the thing we know not, they endeavouring to force him to enter into bond of 500*l.* to set us ashore in England, which he did at first refuse, for which they sent him to prison without Bail or Main-prize, as we are informed; but since he doth proffer his own bond, but they will not at present accept it without security besides to be bound with him, for they are affraid that we should be set ashore in these parts again, therefore they make their Bond as strong as they can, but the Lord knows a way to break their bonds asunder. The Master hath been writ unto and warned that he should not enter into bond, which if he did not, it would be as a Crown of honor upon his head, but if he doth, the Lord knows how to defeat them and him too: Now what he doth is out of a slavish fear, because he would not lie in prison, and hinder his voyage, but if the bond hinder him not, he would have been willing to have delivered us, and we should have been willing to have satisfied him, which we did proffer him; and if he be not hindred, the Ship will be ready to set sayl about fourteen dayes hence, but at present the Master doth

not know what to doe, their demands being so unjust, to force him to carry us, and they not to pay him for it, nor we shall not, and yet will not take his own bond, but will have security besides, so that he and they are troubled with a burthensome stone, the Ark of God doth afflict them; send it away they would, but yet they are not agreed what to do with it; so we shall leave thee to be guided by that wisdom, which governs all men and things, according to the counsell of his own will, and bringeth his purposes to passe by whom and in whom he pleaseth.

From the Servants and Messengers of the Lord whom he hath sent and brought by the arm of his power into these parts of the World, for which wee suffer bonds and close imprisonment, none suffered to speake or confer with us, nor scarce to see us, being locked up in the inward prison, as the Gaoler pretends, because we do not deliver our Ink-horns, although he hath taken away three from us already, and will not suffer us to burn our owne Candles, but takes them away from us, because we shall not write in the night, though wee are strangers to thee, and others in this place, yet seen and knowne in the light, yet known in the world by these Names.

WILLIAM BREND.
THOMAS THURSTON.
CHRISTOP. HOLDER.
JOHN COPELAND.

From the Common Gaol
in Boston this 28 of the
seventh, 1656.

Post. We and all the rest of friends with us remember their love to thee, and if thou hast freedome let us heare from thee.

Barwick, in the Nanhyganset-Bay, this
present Octob. 6, 1656.

The Superscription.

To the Strangers, suffering imprisonment in Boston for the name of Christ, these with trust present in *Massachusetts*.

Loving Friends,—We have thankfully received your late and loving Letters, but are informed that since the penning of them the Master of the Ship is engaged with two of Boston bound with him, to set you ashore in *England*; so that we perceive God hath diverted our desired designe, we doubt not but for the best in a further discovery of that spirit so wickedly bent to hinder (if it were possible) the fruitfull progresse of the grace of the Gospell; and, it may be, the name given unto you (we know not upon what ground) may come through an unalterable appointment, to be the naturall practice of such as so deal with you, when the terrors of the Almighty shall take hold of them:.....

But I am affraid of being over tedious unto you, yet you may please to see my freedome, again to salute you, by the multiplication of my lines, and the rather, because I perceive the engagement for your return so speedily to *England*, and know not whether we shall ever come to speak mouth to mouth, or find a way and opportunity again to write: I hope it will not be burthensome to you to peruse this, no more than it would be to me, to peruse a larger Epistle coming from your selves: And so with my hearty respects unto you all, I cease to trouble you further at this time.

Remaining yours, as you are Christs,

SAMUELL GORTON.

For further information about Gorton, consult the *New England Hist. and Geneal. Register* for July, 1850, in which is a notice of him by Charles Deane, Esq., of Cambridge, U.S. Cf. also G. Bishope's *New England Judged*, 4to., Lond., 1661; *Abstract of the Sufferings of the Quakers*, vol. i., 8vo., Lond., 1733; W. Sewel's *Hist. of the Rise,*

&c., of the Quakers, fol., Lond., 1725; and "N. & Q." *passim*. W. H. ALLSUTT. Oxford.

GEOFFREY CHAUCER.

The Chaucer Society, thanks to the unwearied research of Mr. Furnivall, has done already so much to illustrate the poet's life and writings that I am tempted to throw a little more work upon it, viz. (1) the collection of a complete Chaucer library, perhaps in the Guildhall Library; (2) the publication of a complete bibliography and *catalogue raisonné* of MSS., editions, translations, critical essays, &c., relating to Chaucer, and also of *Mémoires pour servir*, comprising all notices of Chaucer or his works to be found in literature (say) up to the end of the last century. I send a small contribution to such a work, not, of course, burdening the pages of "N. & Q." with full titles, which may be found in Kayser and Heinsius.

Lady Margaret in her will (*Memoir of Margaret, Countess of Richmond and Derby*, by the late Charles Henry Cooper, F.S.A., edited for the two colleges of her foundation, Cambr., 1874, 8vo., p. 134) bequeaths to John Saynt John "a book of velom of Canterbury tales in Englishe." Hearne's letter about Chaucer (*Europ. Mag.*, xii. 257). Indexes to Walpole's *Letters*, to Nichols's *Lit. Anecd.* (both indexes), and *Lit. Illustr.*

Fedor Mamroth, *Geoffrey Chaucer, seine Zeit und seine Abhängigkeit von Boccaccio*, Berlin, Mayer und Müller, 1872, 8vo., pp. 60 (Promotionschrift); Alfons Kissner, *Chaucer in seinen Beziehungen zur italienischen Literatur*, Bonn, 1867, 8vo., pp. v, 82, ½ Thlr.; Lemcke, *Zur Literatur über Chaucer* (in *Jahrbücher für romanische und englische Literatur*, herausgegeben von Ludw. Lemcke, viii. (1), 1867); F. G. Gesenius, *De lingua Chauceri*, Bonn, 1847, 4to.; E. G. Sandras, *Étude sur G. Chaucer considéré comme imitateur des Trouvères*, Paris, 1859, 8vo.; Fiedler, *Zur Beurtheilung des Chaucer* (in *Herrig's Archiv*, ii. 151 seq., 390 seq.); Bernhard ten Brink, *Chaucer: Studien zur Geschichte seiner Entwicklung und zur Chronologie seiner Schriften* (in 2 Theilen); *Erster Theil*, Münster, Russell, 1870, 8vo. pp. viii, 222; Francis James Child, *Observations on the Language of Chaucer*, Cambridge, U.S., 1863; Carl Isberg, *Grammatical Studies of Chaucer's Language*, Upsala, 1872, 8vo.; *The Treatise of the Astrolabe*, edited, with Notes and Illustrative Diagrams, by Andrew Edmund Brae, London, J. R. Smith, 1870; Jacob, *Chaucer übersetzt*, Lübeck, 1849; Lucas, *Geoffrey Chaucer*, Warendorf, 1852; *Canterbury Geschichten*, übersetzt von Hertzberg, Hildburghausen, 1866; *Contes de Canterbury*, trad. en vers français par le Chev. de Châtelain, 1857, 2 vols.; Gomont, *Godefroi Chaucer, Poète Anglais du XIV^{me} Siècle*, Paris, 1847; R. Pauli, *Bilder aus Alt-England*, Gotha,

1800; Carpenter, *English of the Fourteenth Century, illustrated by Notes on Chaucer's Prologue and Knight's Tale*, London, 1873; Watt, *Bibliotheca Brit.*, under "authors" and "subjects"; Allibone; J. G. T. Grässe, *Lehrbuch einer Literaturgeschichte*, Dresden, Arnold, 1840, ii. (1), 1031-1037; *Legend of Good Women*, ed. by H. Corson, 1864, 8vo.

Samuel Johnson projected an edition of Chaucer, a task for which he was certainly much worse qualified than Tyrwhitt. In the catalogue of intended works "given by him to Mr. Langton, and by that gentleman presented to his Majesty" (Boswell, 1799, iv. 405), occurs:—

"Chaucer, a new edition of him, from manuscripts and old editions, with various readings, conjectures, remarks on his language, and the changes it had undergone from the earliest times to his age, and from his to the present: with notes explanatory of customs, &c., and references to Boccace, and other authours from whom he has borrowed, with an account of the liberties he has taken in telling the stories; his life, and an exact etymological glossary."

JOHN E. B. MAYOR.

St. John's College, Cambridge.

STATE POEMS.

(Concluded from p. 486.)

Thus God does bless our Sovereign Anne, H, iv. 119.
Thus long the wise Commons have been in debate, H, iii. 73.
Thus is at length the horrid Hydra slain, H, iv. 17.
Thus 'twas of Old: Then Israel felt the rod E, i. 2; F, 62; H, iii. 252; I, 451.
Tird' with the noysome Follies of the Age, D, iii. 28; H, i. 154; I, 121.
Tis a sport to our Prince H, iii. 284.
Tis a strange thing to think on, F, 142; H, i. 151.
Tis not dear Sir, the least ambitious aim G, 289.
Tis said, that Favourite Mankind H, iii. 10.
Tis said when George did Dragon slay, H, iii. 198.
Tis strange that you, to whom I've long been known, D, iv. 14; H, i. 128; I, 113.
Tis the Arabian Bird alone H, ii. 191.
Tis true great Name thou art secure D, i. 18; H, i. 13; I, 11.
Tis well he's gone, O had he never been H, i. 246; I, 163.
Tis well you've thought upon the chiefest Cause; E, ii. 16; H, i. 176.
To be a Prisoner, hated, loath'd, and scorn'd, F, 134.
To day a mighty hero comes to warm H, ii. 312.
To give the last Amendment to the Bill, H, iii. 392; I, 642.
To make myself for this Employment fit, D, i. 12; H, i. 16; I, 178.
Tony was small, but of Noble Race, C, 195.
To our once Loyal Town, is lately come down, F, 54.
Tories are Tools of Irish Race, A, 95.
To thy first Stanza, Poetry laid by, G, 18.
Trayter to God, damn'd source of Blasphemy, B, 45.
True Englishmen drink a good Health to the Mitre, E, i. 20; F, 64; H, i. 187.
Tunbridge Adieu, thou Celebrated Name, G, 279.
Twa bony lads were Sawney and Jockey, C, 282.
Twas a foolish fancy Jemmy, C, 334.

Twas at an hour when busy Nature lay E, i. 2; F, sup., 10; H, i. 119; I, 208.
Twas on the Evening of that Day H, iii. 343; I, 513.
Twas still low ebb of Night, when not a Star F, 200; H, i. 162; I, 229.
Twere folly for ever, The Whigs to endeavour E, ii. 12; F, 142; H, i. 218; I, 160.
Two fierce young Bulls within the Marshes strove H, ii. 54; I, 321.
Two Sharpers once to Gaming fell, H, ii. 83.
Two Toms and Nat, F, 87; H, i. 140; I, 217.
Two Travellers an Oyster found, H, ii. 56; I, 324.
Two Welchmen Partners in a Cow, H, ii. 52; I, 320.
Tyr'd with the business of the Day, G, 130.

Under 500 Kings; Three Kingdoms grone: B, 29.
Under this Stone does lye E, iii. 27; F, 165; H, i. 123.
Under this weeping Monumental Stone, G, 226.
Ungrateful Boy! I will not call thee Son, D, ii. 29; H, iii. 152; I, 424.
Ungrateful Wretch, canst thou pretend a Cause E, i. 7; F, 118; H, iii. 251.
Unhappier Age who e'er saw F, 116.
Unhappy Age and we in it E, i. 6.
Unhappy Island! what hard fate ordains, G, 115; H, iii. 133; I, 418.
Unhappy I, who once ordain'd, did bear H, ii. 215.
Unhappy State, condemn'd to worst of Things, H, iv. 6.
Upon the Downs when shall I breathe at ease? G, 222.

Vandyke had Colours, Softness, Fire, and Art, H, iii. 396.
Vertue's Triumphant Shrine; who dost engage H, i. 16; I, 177.

Walking some ten years since along the Park, E, iii. 22; F, 180.
We Address you to day in a very new Fashion, H, iii. 455; I, 564.
Wealth breeds Care, Love, Hope and Fear C, 69.
We are all tainted with the Athenian Itch, A, 83; G, 281.
Weary'd with business, and with cares oppress E, i. 1; F, 110; H, i. 146; I, 221.
We Dogs and Lions by their Voices know, B, 323.
We Father Godden, Gregory and all E, iii. 21.
Welcome blest day, that happily didst save A, 9.
Welcome, Great Monarch, to the Throne we gave! H, iii. 325; I, 472.
Welcome Great Sir unto a drooping Isle E, ii. 23; H, iii. 277.
Welcome, my honest long expected Friend, G, 5.
Welcome, my Lord, unto these Stygian Plains: B, 87.
Welcome thou friendly Earnest of Forescore, H, iv. 65.
Welcome, thrice welcome, this Auspicious Morn, F, 220.
Well done my Sons, ye have redeem'd my cause, D, ii. 24; H, iii. 184.
Well! for a careful foresight, sober wit, B, 326.
Well may our Lives bear an uncertain Date, H, iv. 327.
We'll remember the Men that go with us again, H, iv. 4.
Well since we are met, our business is to try H, iii. 408.
Well! Tory Poets answers come at last A, 93.
We must resign; Heav'n his great Soul does claim D, i. 31; H, i. 23; I, 1.
We only can admire those happy times B, 95.
We read in Profane and Sacred Records D, ii. 1; H, i. 106; I, 98.
Were I to choose what sort of Corps I'd wear, H, i. 16; 254; and H, ii. 432; I, 268.
What a De'el is the stir we make with War, H, iii. 335.
What a Devil ails the Parliament? H, iii. 177.
What art thou Muse, that dost the Mind inspire, B, 332.
What art thou, O thou new found pain? H, i. 212.

- What can the Myst'ry be, why Charing Cross G, 169; H, iii. 65.
 What could a curst ungrateful Age do more, B, 201.
 What do Members now ail, H, iii. 139.
 What! down in the Dirt? by St. Leonard her Grace H, iii. 211.
 What, Fast and Pray H, ii. 267; I, 482.
 What Fools are they, who use to cry, H, i. 6, 246.
 What Hand, what skill can frame the Artful piece, H, ii. 428; I, 501.
 What have the Whigs to say, C, 360.
 What if I am into a Prison cast, A, 22.
 What is term'd Popery! B, 221.
 What makes thee thus like silly Widgeon H, iii. 99.
 What Nosterdame, with all his art can guess, G, 223.
 What Planet distracts thee? What damnable Star, G, 186.
 What Pow'r of Words can equal thy Renown, H, iv. 25.
 What reason have I to complain, H, iii. 380.
 What shall a glorious Nation be s'thrown B, 166.
 What! shall each Patrons rip'ning Smile infuse, H, iii. 375.
 What shall we do, Dear Maintenon, My Son H, iv. 443.
 What should I ask my Friends which but wou'd be, H, i. 172.
 What staitipantious Noise is it that sounds E, ii. 16; H, i. 176.
 What! still ye Whigs uneasie! C, 117.
 What store of Cates and Dishes never ask, C, 294.
 What strange Vicissitudes our Age has known, G, 212.
 What the Priests Gospel call H, ii. 118.
 What think you of this Age now, E, ii. 20; H, ii. 235.
 What Wayward Fate do's still attend this Isle? G, 187.
 When a Church on a Hill to the Danube advances, H, iv. 16.
 When Adam proper Names on Beasts confer'd, B, 44.
 When a Knight of the North is lop'd in Ax yard, H, ii. 273.
 When A——a was the Church's Daughter, H, iv. 17.
 When Anjou by Ruigny was compell'd H, iv. 451.
 When Anjou stept into the Spanish Throne, H, iv. 485.
 When B——t perceiv'd the beautiful Dames, H, iii. 372; I, 532.
 When Civil War through all the Chaos reign'd, H, i. 6, 5; I, 170.
 When Clarendon had discern'd before-hand H, i. 247.
 When Crowding Folks, with strange Ill Faces, H, i. 6, 193; I, 248.
 When daring Blood, his Rent to have regain'd, H, i. 115; I, 106.
 When Dryden's tuneful celebrated Muse H, iv. 79.
 When Envy does at Athens rise H, ii. 247.
 When ever Tyrants fall, the Air D, iv. 11; H, i. 125.
 When first Dorinda, your bright Eyes, C, 330.
 When first the Indian Trade began, H, iv. 424.
 When God Almighty had his Palace fram'd, E, ii. 17; F, 188; H, i. 6, 156; I, 227.
 When Great Nassau is dead and gone, H, iv. 58.
 When haughty Monarchs their proud State expose, H, ii. 411.
 When Hodge first spy'd the Labour in vain, D, ii. 27; H, iii. 191.
 When Hodge had numbred up how many score D, i. 5; H, i. 102; I, 94.
 When enraged Southask E, iii. 20.
 When Israel first Provok'd the Living Lord, G, 179; H, iii. 129; I, 417.
 When James our great Monarch, so wise and discreet, D, i. 17; H, i. 6, 17; I, 179.
 When J—— and his Army shall run from the Boyne, H, ii. 399; I, 491.
 When Jealous Neptune understood what Sport, G, 140.
 When Jove to Ida did the Gods invite, H, iii. 398.
 When last you were here, th' House was to be let, D, ii. 20; H, iii. 203.
 When Men of God will do the Devil's Work, H, iv. 318.
 When my hairs they grow hoary, C, 235.
 When Nature's God for our offences dy'd, E, ii. 17; H, iii. 237.
 When Nebat's fam'd Son undertook the old Cause, H, iii. 324.
 When People find their Money spent H, ii. 203; I, 364.
 When Plate was at Pawn and Fob at an Ebb H, i. 251; I, 164.
 When shall I be at rest? with pleasing Peace H, iii. 422.
 When Souls unite, in genuine Friendship joyn'd, H, i. 6, 226.
 When Tewksbury Mustard shall travel abroad, H, i. 6, 251; I, 266.
 When the Almighty first his Palace fram'd, F, 50; H, iii. 1. [See "When God."]
 When the bold Carthaginian H, ii. 265.
 When the charming News had passed Charing Cross, B, 176.
 When the Joy of all Hearts, and desire of all Eyes E, i. 22; F, sup, 6; H, iii. 272.
 When the King had given a pail-ful, C, 252.
 When the King leaves of S——ly, and holds to the Queen F, sup, 14.
 When the last of all Knights, and the worst of all Knaves, H, i. 6, 251; I, 267.
 When the Plot I first invented, B, 60; C, 285.
 When those we love are in distress, H, ii. 132.
 When Traitors did at Popery rail, C, 214.
 When Tuneful Ladies strike the trembling Lyre, H, iv. 454.
 When we reflect what Desolation H, i. 6, 195.
 When with the rolling Tydes of Fate H, i. 6, 3; I, 169.
 When you, Great Sir, began to disappear, B, 255.
 Whereas by Misrepresentation H, i. 6, 195; I, 250.
 Where-ever God erects a House of Prayer, H, ii. 15; I, 286.
 Where is there Faith and Justice to be found? F, 28; H, i. 6, 152.
 Where Musick, and more pow'rful Beauties reign, H, iii. 395.
 Whether by Sea our mighty Ormond flies, H, ii. 409.
 Whether Father Patrick be not Muckle John's natural Son? H, iii. 75.
 Whether we Mortals Love or no, G, 105.
 Whigs are now such precious things, C, 186.
 While flattering Crouds officiously appear H, iv. 374.
 While laxy Prelates lean'd their Mitred Heads H, i. 122.
 While leud White-hall, burning in justest flames, H, iii. 377; I, 535.
 While with a strong, and yet a gentle hand, D, iv. 1; H, i. 1; I, 1.
 While you, my Lord, with an extensive hand, H, iv. 77.
 Whilst blooming Youth and gay Delight, G, 127.
 Whilst Lewis the Tyrant Te Deum does sing, H, ii. 416.
 Whilst Priestly Pens the Glorious Theam decline, H, iv. 322.
 White-hall, a Palace impious and accur'd, H, iii. 378.
 Whither, ye impious Britons, do ye run, H, ii. 322; I, 484.
 Who can on this picture look, E, ii. 11; F, 139.
 Who'd be the Man lewd libels to indite, H, i. 6, 60; I, 197.
 Who does not extol our Conquest Marine? H, iv. 112.
 Who ever looks about and minds things well, H, i. 136.
 Who's he that's nobody's Friend, H, iii. 221.
 Who would not be a Tory C, 37.

Why am I daily thus perplext E, i. 5; F, sup., 11; H, i. b. 186; I, 242.
 Why how now Pasquin since the last Election, H, iv. 56.
 Why is great Phoebus stil'd the God of Lays, H, iv. 64.
 William the third lies here, th' Almighty's Friend, H, ii. 287.
 William, this tame submission suits thee more H, iii. 174.
 Will's wafted to Holland on some State Intrigue, H, iv. 57; I, 590.
 Will you be a Reformado, C, 167.
 Wise Æsop thought it no mistake H, iv. 310.
 Wisely an Observer said, H, iii. 365; I, 526.
 With, O wither wander I forlorn? D, iv. 6; H, i. 117; I, 108.
 Within this Humble Lonesome Cell, G, 261.
 With Joy we see this Circle of the Fair, H, iii. 421.
 With Love the rude, we crowd this hallow'd Place, H, ii. 413.
 With Monmouth Cap, and Cutlace by my side, G, 58.
 With the sad Tydings of the Day oppress, H, ii. 227.
 Woman, thou worst of all Church Plagues, Farewell, H, ii. 272; I, 483.
 Worthy that Man to scape Mortality, H, i. b. 212.
 Would the World know how Godfrey lost his Breath? H, iii. 178; I, 432.
 Would they who have nine years look'd sour? H, iii. 378; I, 535.
 Would you be a man of Fashion, C, 163; E, i. 20.
 Would you be a man of Favour? F, 53; H, iii. 268; I, 461.
 Would you be a man of Honour, F, 162.
 Would you be famous and renown'd in Story, E, i. 8; F, 13; H, iii. 239.
 Would you have a new Play acted? E, ii. 19; H, iii. 315.
 Would you know, if I should change my Life, H, ii. 266.
 Would you send Kate to Portugal, D, ii. 14; H, iii. 116; I, 408.
 Would you Sir attain that honour, F, 153.
 Ye Catholic Statesmen, and Churchmen rejoice E, i. 8; F, sup., 9; H, i. b. 184; I, 240.
 Ye English Nations, put your Mourning on; H, ii. 320.
 Ye Freeholders most dear of Cardiganshire, H, iv. 22.
 Ye Heers and Hogans all, We greet you well! H, iv. 445.
 Ye Members of Parliament all, H, iii. 336.
 Ye Men of Might, and muckle Power, H, iv. 68.
 Ye Mortal Whigs for Death prepare, B, 199.
 Ye Patriots go on To heal the Nation's sores, H, ii. 241; I, 381.
 Yes sickle Cambridge, Perkins found this true H, i. b. 189; I, 245.
 Yet once more Peace turns back her head, to smile, B, 31.
 Ye vile Traducers of the Female Kind, H, ii. 248.
 You Calvinists of England, C, 192.
 You Freemen, and Masters, and Prentices mourn, C, 40.
 You Gypsies of Rome, that hence are withdrawn, F, 100.
 You Gypsies of Rome, that run up and down, F, 95.
 You I love, by Jove I do, C, 321.
 You Ladies all of merry England, H, ii. 188.
 You London Lads be merry, C, 162.
 You London Lads Rejoice, and cast away your care, C, 287.
 You Loyal Lads be merry, C, 160.
 Your lean Petitioner sheweth Humbly, G, 233.
 Your letter I with grief persued, H, iii. 102.
 Your M—ves, Cl—is, H—lys, F—y's Lowthers, H, ii. 245.
 Your Powerful Name alone can move G, 110.
 You say, tis Love creates the Pain, G, 205.
 You smile to see me whom the World perchance G, 26.

You that to Write and Judge are able, G, 194.
 You Whigs and Dissenters, I charge you attend, C, 56.

It was very tempting to add to this little index several other collections of political poems; to have added, as far as known, the authors' names; and, above all, to have compiled a reference to subjects, such as Monmouth, Jeffries, Abdication, Shaftesbury, William III., &c. Such an extended index, as a separate volume, might possibly not "pay," but there can be no doubt that it would be of much use to all students of history.

E. S.

"DESULTORY READING."—I may, I think, with some confidence assume that a good number of those persons who take "N. & Q." practise the virtue, or, as some would say, the vice, of desultory reading. This is not the place to enter into an argument to prove that the more books a man reads, so long as he understands them and they be not in themselves positively evil, the better it is for him. I think I could prove it if I were called upon, but let that pass. What I want to know is, who coined the phrase "desultory reading." When I was ten years old, some four or five and thirty years ago, the good folks at home were told that "your child will ruin himself if he is permitted to indulge in desultory reading in the way he does," and the meddlesome people kept up the outcry until I got too old and overbearing to submit to their impertinence without sarcastic reply. Now, I have divers children of my own, who for the most part take after their parent in this particular, and I have it on good authority that the same kind of ignorant chatter takes place to and about them with which I was persecuted in days long ago. I say I have it on good authority, for I must confess that as regards the second generation I only know it by report. The said reading has supplied me with a collection of expletives which such meddlers would find it irritating to encounter if they personally thrust their nonsense under my notice. The language in which the censure is couched has always struck me as very curious. To do the complainants justice, they do not practise what they blame in others. They are mostly non-literary people, and possessed of but a poor and small vocabulary. Now "desultory" is not an ordinary word used in the common every-day talk of this sort of folk, but belongs to books and those who have been cultured by their use. Those who thus employ it in connexion with reading never, as far as I have observed, apply it to anything else. I have, therefore, come to the conclusion that the phrase is in no sort the result of thought on their part, but a quotation handed down from one ignorant talker to another. Can any one tell me where it first occurs? I should not wonder if it were to turn out that we owe it to Hannah More. A friend has remarked that he remembers that the phrase

was much used by those who were opposed to the tendency of the publications of the Society for the Diffusion of Useful Knowledge, and he thinks that it may have been coined by some one of them as a missile to be used in conflict with the friends of that body. There is something to be said in favour of this theory, but I apprehend that, although I am at present unable to do so, the phrase "desultory reading" may be traced back to an earlier date than the birth of the S.D.U.K.

A DESULTORY READER.

"HUNK O' DEE."—This is the singular name of a boys' game in Pennsylvania which is very similar to "I spy." Instead of saying "I spy Brown, Jones, or Robinson," as the case may be, we say "Hunk o' Dee Brown," &c. It is a contraction of the words "Hunk over Dee," as I find in two communications to *Zenger's New York Weekly Journal*, March 1 and April 19, 1736, by a writer who often speaks of the "pretty game of Hunk over Dee," which he charges his political opponents as playing, using it entirely in a metaphorical sense of evasion or dodging. This shows the game has long been known in Pennsylvania or the vicinity, as that paper circulated in the neighbouring provinces as well as New York.

I have been unable to find it in Strutt or in any book of sports and games, and have consulted many. The fact of its not being known in any other state at the present day except Western New Jersey and Delaware, where the early settlers, like those of Pennsylvania, were mostly English and Welsh Quakers from those counties in the neighbourhood of the river Dee, would seem to indicate its origin as having some connexion with that river, where it was probably played by the little Quaker children in their old homes on its banks nearly two centuries ago. Ormerod, however, does not speak of it.

The persecution of the worthy disciples of George Fox was so great in North Wales that most of their meetings were entirely broken up at an early date and the members emigrated in a body to Pennsylvania, where now exist many Welsh names as well as those of Cheshire, both local and family, also old English words peculiar to the latter place which have gone out of general use.

WILLIAM JOHN POTTS.

Camden, New Jersey, U.S.A.

AN INVOCATION TO LINDLEY MURRAY.—

"Forgive, blest shade, the tributary tear,
Which mourns thine exit from a world like this!"

The ghost of Lindley Murray must be cruelly uncomfortable if he can hear every day (as, alas! I can), from persons of an education which ought to prevent such blunders, four dreadful offences against grammar. Of course no reader of "N. & Q." is ever guilty of any of them; but let

us use our influence to stop them, and leave the poor ghost at rest.

1. Plural pronoun with singular noun.—"*These kind of things are so pretty.*"

2. Participle for imperfect.—"*I sung one of his songs,*" "*He drunk the water,*" "*She begun to make it.*"

3. Nominative for objective.—"*He told my father and I*" (I have heard this in quarters from which it has amazed me no little.)

4. Confusion of relatives in same sentence.—"*If any one did so, they would find out their mistake.*" (Archbishop Whately says this is a feminine crime. Not exclusively, please his Grace.)

Give me leave to add that when most people adapt a quotation containing the word "wist," they commonly treat it as a present tense. It is a preterite. "He wists," which horrible compound I saw in a newspaper only yesterday, is equivalent to "he wents," "he knews," or "he walkeds."

HERMENTRAUDE.

THE OLD AND NEW YEAR.—

"The following custom is still observed, to a limited extent, in Nottingham. One of the heads of the family, previous to locking the street door for the last time in the year, carefully deposits a gold coin in close proximity to the door, where it is allowed to remain until the new year has been ushered in by the ringing of the church bells, when the gold is taken indoors. This is believed to ensure the supply of money for the year's necessities."—*Chelmsford Chronicle*.

J. A. SPARVEL-BAYLY.

NEW YEAR'S GIFTS.—When Cardinal Dubois's steward once asked him for the usual present on New Year's Day, his Eminence replied, "I make you a present, you rascal, of all you have robbed me of during the past year." On a Frenchman who was less inclined than the Cardinal to be generous at this season was made the following epitaph:—

"Ci-git dessous ce marbre blanc
Le plus avare homme de Rennes;
S'il est mort la veille de l'An,
C'est pour ne pas donner d'étrennes."

E. D.

A COMMON SCOLD.—

"Mary Millicent was indicted for being a common scold, pleaded guilty to her indictment, and submitted to the mercy of the Court, who, in consideration of her having been in prison ten weeks already, fined her only one shilling, and ordered her to be discharged."—*Quarter Sessions for the Liberty of Westminster*, July 8, 1782.

H. W. D.

"PITCHERING."—In the course of a trial at the recent Quarter Sessions of the West Riding, holden at Wakefield, it appeared that it is a custom in some parts of Yorkshire for any third party meeting in a country lane a man and woman engaged in amorous converse to "pitcher" the lovers, i.e. to demand money from them for beer.

This exaction would seem to be looked upon as a kind of right. The thing denoted by the word "pitching" may exist elsewhere, but the name appears worthy of a note. MIDDLE TEMPLAR.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SIR GEORGE WILLOUGHBY. — Can any correspondent give the ancestry of Sir George Willoughby, who was knighted August 26, 1686? He was a merchant of London, married Dorothy, daughter of Robert Lowther, merchant of Leeds and alderman of London (see Whitaker's *History of Leeds*, pedigree of Earl of Lonsdale), and had three children: 1. Christopher Willoughby, who married Martha, daughter of Sir W. Ernle, and had issue; 1. Barbara, wife of T. Gerrard, and had issue; and 2. Elizabeth, who married Thomas Baynton, whose daughter Rachel married the Duke of Kingston, and their daughter Frances married Philip Meadows, the father of the first Earl Manvers. Sir George Willoughby, under the will of his cousin Christopher Willoughby, took the estates of Bishopston Manor, co. Wilts, near Shrivenham, and Watchfield Manor, co. Berks. James II. spent six days in 1687 with Sir George and Lady Willoughby at Bishopston. Sir George Willoughby's cousin, Christopher Willoughby, made his will Oct. 19, 1680, which was proved Feb. 17, 1680-1, and in it he states that his father, Richard Willoughby, was born at Fovant, co. Wilts, and names his sisters, Hercules, wife of William Locke, of Wyly, co. Wilts, and Anne, wife of Joseph Atkins; his uncles, Huett and Carpenter; and his cousins, Mary, wife of Richard Madox, John Edy or Edny, of co. Gloucester, and Capt. Henry Sheeres, E.I.C. Christopher Willoughby married twice: first, to Edith, daughter of — Andrews, of co. Gloucester, and secondly, in Feb., 1671, to Mary, daughter of, I imagine, — Willoughby. Christopher Willoughby, in his will, directs a marble tablet to be placed in the church at Bishopston, with the following inscription: "Here lyeth Christopher Willoughby, happy in his first wife, whom he now lies by, but unhappy in his last wife." Sir George Willoughby's will, dated Dec. 1, 1693, was proved June 4, 1695, by his only son, Christopher Willoughby. Was this family a branch of that of Lord Willoughby of Parham, which title became extinct Oct. 29, 1779? Is there any male descendant of Sir George Willoughby, whose great-grand-daughter, Henrietta, daughter of Henry Willoughby by his wife Anne, daughter of J. Lawton, married a Mr. Newcombe, of Stratton,

co. Gloucester, and their daughter Anne married, July 23, 1806, at St. James's Church, London, Henry Plunkett, of 50th Foot and 18th Light Dragoons, of the family of Earl of Fingall?

RÉGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

EDW. NORGATE'S MSS. — Is anything known of the nature of the MSS. left by this skilful antiquary? and where are they to be found? He was Windsor Herald in the Civil War, and died at the Heralds' College during the Christmastide of 1650. In my *Life of Thomas Fuller*, &c., I have alluded (pp. 506-7) to the presence of Fuller at the death-bed of his friend, and to his testimony to the excellence of his accomplishments. Norgate is one of Fuller's Worthies. Moreover, Herrick, another Devonshire clergyman, has, in an epigram in *Hesperides*, celebrated the praises of this "most accomplished gentleman." Further particulars of a man thus eulogized are much to be desired. The bequeathed manuscripts are referred to in the Malone copy of Fuller's *Worthies*, where a note by Thoresby is appended to the already interesting sketch in that work: —

"—leaving several MSS. to several friends to publish; but, as Aristotle says against Plato's community of wives and the educating children at the public charge, what is every man's work is no man's work."

One of these MSS. may be that which is mentioned by Mr. Cooper: "He left in MS. a work entitled *Miniature, or the Art of Limning*." See *Worthies*, § Cambridgeshire, p. 161; Herrick's *Poetical Works*, ed. Walford, p. 169; Thompson Cooper's *New Biog. Dict.* JOHN E. BAILEY.

COLBERT. — The largest engraving (29½ by 40½ inches) that I have yet seen was quite recently brought under my notice. It is engraved by F. Poilly, after C. le Brun, and appears to have been executed in commemoration of the very active part which the celebrated Colbert, the friend of Le Brun, took in establishing institutions for the furtherance of the arts and sciences in France. The print contains a number of allegorical figures, &c., illustrative of the arts and sciences, also some heraldic devices. In chief is Colbert, who is being led by the Goddess of Science, followed by Victory with cap in hand, towards an unfurled scroll, entitled "Conclusiones ex Universa Philosophia." At the foot, and upon the left of the scroll, which is engraved by Richden, are these words: —

"Has conclusiones deo duce propugnabit Joannes Bap. Colbert de seignelay die 29 Augusti anni 1688 à secunda ad vesperam. In aula Collegii Claramontani Societ. Jesu."

Any information regarding the history of this print will much oblige. If from a painting, where is the original? I may add that the copy I refer to is upon two sheets; it is very slightly chafed,

but nicely mounted on cloth. Is it of any rarity or value?
BRECHIN.

THE LONG-TAILED TITMOUSE.—In January, 1872, I was residing in a rectory house in Devonshire, when a violent gale blew down one of two large willow trees overhanging a pond in the garden. Immediately the other willow and the neighbouring trees of a shrubbery were thronged with numerous long-tailed titmice. I counted between twenty and thirty flitting about and evidently talking over the calamity after the gale had mitigated. The tree was perfectly sound; no hollow in the trunk or branches. I saw it cut up for the fire within a fortnight. In a day or two they had all disappeared. Upon inquiry I was told that they were only occasionally to be seen there at any season, and then only one or two at a time.

Will any of your ornithological readers inform me what are the usual habits of these birds, and what in this case could have been the winter quarters of such a number? Is it possible or likely that they had nested themselves among the roots? This year there were numerous house swallows skimming about here as late as the 1st of November. Do some of these birds, too, hide themselves and fast in the winter? HERBERT RANDOLPH.
Bexhill.

"MEGUSER."—What is the origin of "Meguser" in the "Company of Megusers" (Strype)? And such a name as "Richard le Megucer" or "John le Megucer," mentioned in the *Munimenta Gildhallæ Londoniensis*? They dealt in skins.
C. W. BARDSLEY.

Manchester.

TURVILES OF LEICESTERSHIRE.—John Sawbridge, of N. Kilworth, co. Leicester, who lived 1617-73, married Anne, daughter to Richard Turville, of Shearsby, in the same county, Gent. Can this lady's connexion, if any, with the Turvils of Normanton Turville, &c. (cf. Nichols's Co. History, vol. ii. part ii. p. 465, and vol. iv. part ii. p. 1004), be shown?
H. W.
New Univ. Club.

WATER-MARKS IN OLD DRAWINGS.—Can any one give me any information respecting the water-marks of the sixteenth and seventeenth centuries, and whether any tests can be applied to paper which will determine its age? Also, whether any work can be obtained on the above subject?
COLLECTOR.

[TEMPUS writes similarly.]

"TOWN" MEANING LONDON.—When was "town" first used to signify London? The earliest instance I have come upon is in the *Commons' Journals*, v. 545 (April 25, 1648), where there is an order

"to suffer Prince Philip, brother of the Prince Elector, to come to *Town* and visit his brother."

A. O. V. P.

"FIDDLER'S MONEY."—The other day, when paying a countryman a bill, I asked him if he could give me some silver in change. He said he thought he could, "but it would be all *fiddler's money*," and gave me nearly all sixpences. The expression was new to me, but on inquiry I find it is very common in this county, and is used to denote any small change. What is the origin of this expression? Is it used in other counties, or peculiar to Yorkshire?
M.
York.

A MEDAL.—I have lately seen a curious medal, apparently of silver, which was found amongst the property of a gentleman who recently died in North Wales. Its form is oval, with a dragon holding a ring at the top and a small projection at the foot. On one side is a man's bust, with an embroidered shawl and upright head-dress. The face has smooth features, with a long slender moustache. Around it is the inscription:—
+ C. O. KY. PO. OECUM. VOLG. ORD. GORMOGO;
and on the projection at the foot:—AN. REG. XXXIX. On the other side of the medal is a representation of the sun, with a full face in it, and rays of light issuing in all directions. This is surrounded by the words:—"Universus splendor universa benevolentia"; and on the projection at the foot appears:—AN. INST. 8799. Can any of your readers interpret the meaning of this?
A. D. TYSSEN.

ADDISON'S STEP-SON.—The very beautiful marble figure of Addison's step-son, Henry Edward, Earl of Warwick and Holland, who died in 1721, is now, after restoration, being replaced in the grand new parish church of Kensington. Can any of your readers direct me to any history of this interesting work, with the name of the artist?
A. O. K.

CROMWELL FAMILY.—Can any one tell me where the will of Thomas Cromwell, Esq., of North Elmham, is to be found? He was a younger brother of Henry, Lord Cromwell, whose death in 1592 is duly registered in the North Elmham Register quoted by MR. CHATTOCK (5th S. vi. 493). He died some time before 1616, but how long before I know not. He married Catherine, daughter of Thomas Gardiner, of Coxford Abbey, co. Norfolk. She died in 1616, and her will is in the Registry at Norwich. The will of Henry, Lord Cromwell, was proved in London, Dec. 16, 1592, and a copy of it is in my possession. It is a long document, as may be inferred from the single fact that legacies are left to no less than twenty-one men-servants.
AUGUSTUS JESSOP, D.D.

Norwich.

GERMAN WILLS.—Where and how are wills registered in Germany? Are there district probate courts, and a central one where, as at Somerset House, copies of old wills are preserved, and where these may be searched, subject only to the payment of a fee? H. W.

New Univ. Club.

RECORDS OR HISTORY OF THE HANSEATIC LEAGUE.—While in Russia last year, I heard at Reval, formerly one of the most considerable towns of the League, that an association had been formed in view of collecting the records of the towns constituting the Hanseatic League, in so far as they throw any light upon the history of this wonderful combination, by which the commerce of the middle ages may be said to have been fostered and preserved. Can any of your readers give me any authentic information upon the progress being made? CORNELIUS WALFORD.

Belize Park Gardens, N.W.

"IN MY FLESH SHALL I SEE GOD," Job xix. 26.—Froude, in his *Short Studies on Great Subjects*, says the Hebrew word for "in my flesh" (בשרי) should be translated "out of" or "without my flesh," meaning, of course, "apart from my flesh"; and adds, "If there is any doctrine of a resurrection here, it is precisely *not* of the body, but of the spirit." Can any competent scholar inform me if this rendering of the Hebrew is correct?

MIBSARI.

EARLY CHRISTIAN MIRACLES.—Where can I find a list of the miracles recorded by ante-Nicene writers? J. C. RUST.

The Vicarage, Soham, Cambridgeshire.

THE NEW TESTAMENT (Tyndale's version by Daye & Seres, small 8vo., 1550.)—Dr. Cotton, in his *List of English Editions, &c.*, 2nd edit., p. 342, describes the title-page of this edition, "Title in black and red within a compartment, having the royal arms at the bottom," &c. This description is no doubt taken from Herbert, p. 615, who had this title in his own copy. If any of your readers can inform me who possesses the copy that was Herbert's, or any other edition by Day or by Day & Seres, I shall be very much obliged. I am engaged in printing a description of Tyndale's New Testament. I cannot find a title in any copy. Dr. Cotton cites three copies of the 1550—Lincoln Col., Herbert, Wilson. I know the first and last have not the title. Herbert's had it. I wish to find where the copy that was his is now deposited.

FRANCIS FRY.

Cotham, Bristol.

LE MARQUIS DE ROUMILLY.—On plate 54 of my copy of Segoin's *Armorial Universel* (Paris, 1679), I find the following arms:—Quarterly, 1 and 4, Or, on a chief sa. three escallops (of the

first); 2 and 3, Arg., three roses gu. These are evidently the arms of Graham quartering Montrose, as now borne by the Dukes of Montrose; but Segoin assigns them to the Marquis de Roumilly. I should be glad to learn when, and on whom, this title was conferred. I do not find any mention of it in the Montrose genealogy in Burke.

J. WOODWARD.

Montrose.

"THE IMMORTAL WELLINGTON."—In a Drury Lane playbill of July 1, 1815, Kean is announced to appear as Richard III. on the following Monday, to which is added, "After the play, Mrs. Edwin will speak an address in honour of the Immortal Wellington." Who wrote the address?

GEORGE ELLIS.

St. John's Wood.

APPOINTMENT OF A PUBLIC PROSECUTOR.—Are there any authorities or works bearing on this subject, and advocating the appointment of a public prosecutor? P. M.

"RAME IN ESSEX."—This is given as the name of a parish or hamlet in a MS. of 1646. Can any one kindly enable me to identify it? H. W.

New Univ. Club.

Replies.

VICTOR HUGO'S "NOTRE DAME DE PARIS."
(5th S. vi. 408.)

Courteaux de boutanche.—Courtaud de boutique, Commis marchand (Litré, Dict.). Boutanche, boutique, s. f. Boutique (Francisque Michel, *Etudes de Philologie Comparée sur l'Argot, Paris, 1856*). Boutange, Boutique (Lorédan Larchey, *Dict. de l'Argot Parisien, Paris, 1872*). Courtaud de boutanche, Commis de magasin, voleur (Id., loc. cit.).

Coquillarts.—Coquillard, s. m. Pélerin. Cotgrave donne ce mot avec la définition suivante: "Shelly, full of shells."...Au xv^e siècle ce mot se prenait aussi dans le sens de *drôle, de ribaud* (Fr. Michel, loc. cit.).

Hubins.—Hubins, s. m. pl. Membres de l'une des anciennes catégories de gueux, que l'auteur du *Jargon* définit ainsi: "Hubins sont ceux qui se disent avoir esté mordu des loups ou chiens enragés; ils triment (voyagent) ordinairement avec une luque (lettre), comme ils bien (vont) à S. Hubert ou qu'ils en viennent, qu'ils fichent aux ratichons (donnent aux prêtres) pour les recommander dans les entiffes (églises)." (Fr. Michel, loc. cit.).

Sabouleux.—Sabouler, v. a. Terme populaire. Houspiller, tirailler, malmenier (Litré, loc. cit.). Saboulade, Mercuriale, gronde, gourmade, mauvais traitement en paroles; propos injurieux et offensants (Dict. du Bas-Langage, 2^{me} vol. Paris, 1808). Sabouleux, s. m. Gueux de l'espèce appelée aujourd'hui *batteurs de dig-dig* (Fr. Michel, loc. cit.). Sabouleux, Faux épileptique (Lor. Larchey, loc. cit.). Digue-digue, Attaque d'épilepsie. De *diguer*, tomber (Id., *ibid.*).

Callots.—Callot, s. m. Teigneux....L'étymologie de ce mot est bien facile à saisir: d'abord la maladie des callots les atteint au sommet de la tête; ensuite on les soumettait, pour les guérir, à une opération appelée *de la calotte* (Fr. Michel, loc. cit.). Cp. *cale*, or *call*, Old French, a

kind of flat cap, which B. de Roquefort (Dict. Etym. de la Langue Française, Paris, 1829, 2 vols.) derives from the Lat. *callus*, Gr. *καλύττω*. Littré says, "Origine inconnue."

Francs-miloux.—*Franc* serves to form many words conveying the idea of some kind of thief or man of bad life, such as *franc-gaulier*, *franc-taupin*, *franc-bourgeois*, *franc de campagne*, *franc de maison*; and Rabelais has *miloux* with the meaning of cheat. Lat. *mitis*; thence the familiar names *mîle*, *milou*, *matou*, given to cats.

Polissons.—*Polisson* est, d'après Diez, formé du Latin *politionem*, action de polir, devenu masculin, comme *nourrisson*, de *nutritionem*, *poinçon*, de *punctionem*, et signifiant celui qui nettoie les rues, bat les rues, y vagabonde (Littré, loc. cit.). *Polisson*, s. m. (Nebulo). Mot bas et burlesque qui se dit des jeunes écoliers et autres petits garçons mal-propres et un peu fripons (P. Richelet, Dict. de la Langue Française, 1732, 2 vols.). *Polisson*... C'est ainsi qu'on appelle à Paris tous les petits drôles, qui jouent et font des folies dans les rues, qui sont vagabonds et débauchez (Le Roux, Dict. Comique, Lion, 1735). *Polisson*, s. m. Membre de l'une des branches de la grande famille des gueux... Le dictionnaire du *Jargon* traduit *polissons* par ceux qui vont presque nus. Cette signification s'accorde parfaitement avec celle de *vanupieds*, qui, dans notre langue actuelle, est un des synonymes de *polisson* (Fr. Michel, loc. cit.).

Pietres.—*Pietre*, s. m. Membre de l'une des branches de la famille des gueux. "Les Pietres," dit le *Jargon*, "sont ceux qui truchent sur le baston rompu, qui ont les jambes et les bras rompus, ou qui ont mal aux pasturons (pieds), et qui bient (marchent) avec des potences," &c. De là le proverbe, "C'est un pietre qui se moque d'un boyteux" (Fr. Michel, loc. cit.). *Trucher* is synonym to *mendier*, and *potence* to *béquille*. Littré gives the same definition.

Capons, s. m. Membre de l'une des catégories du compagnonnage argotique. "Capons," dit le *Jargon*, "...la plus part sont casseux de hanc et doubleux (coupeurs de bourses et voleurs).... Ils truchent dans les piolles (mendient dans les auberges).... En italien, on appelle *accapone* un mendiant qui se contrefait des plaies sur le corps (Fr. Michel, loc. cit.). Their special employment in the brotherhood of the *gueux* was to write letters for their brethren. They were the clerks of the empire of argot.

Malingreux.—*Malingreux*, v. a. Souffrir (cp. *malingre*). *Malingreux*, s. m. L'auteur du *Jargon* définit ainsi ce que l'on entendait autrefois par ce nom: "Malingreux sont ceux qui ont des maux ou plaies, dont la plupart ne sont qu'en apparence" (Fr. Michel, loc. cit.).

Rifodés.—*Rif*, rifle, s. m. Feu. De *rif*, dérivé du fourbesque *ruffo*, rouge, est venu *riffuader*, ou *rifoder*,... *chaffier*, *brûler*, *cuire* ou *bouillir*, comme le verbe fourbesque *arruffare*. On trouve dans le *Jargon* un article consacré aux *ruffez* ou *rifodéz*, classe de gueux "feignant d'avoir eu de la peine à sauver leurs mions (enfants, mioches) du riffe qui rifoit (brûlait) leur creux (logis)" (Fr. Michel, loc. cit.).

Marcandiers.—*Marcandier*, s. m. Marchand, celui qu'on a volé. Le *Jargon* nous apprend qu'on appelait de ce nom une certaine classe de gueux. "Marcandiers, y est-il dit, sont ceux qui bient (vont) avec une grande hane (bourse) à leur côté, avec un assez cheneastre frusquin (bon habit) et un rabas sur les courbes (un manteau sur les épaules), feignant d'avoir trouvé des sabrieux sur le trimard (des voleurs sur le chemin) qui leur ont osté leur michon toutime (tout leur argent)," &c. (Fr. Michel, loc. cit.).

Narquois.—*Narquois* a signifié autrefois voleur, filou (Littré, loc. cit.). *Narquoi*, *Narquois*. On entend par ce mot en Bourguignon un trompeur, un filou. C'est aussi

la signification qu'on lui donne en François; et comme ces *Narquois* se sont fait un langage particulier, ce langage a été dit le *Narquois*. Plusieurs l'appellent l'*Argot*, le *jargon* des gueux, et simplement le *jargon* (Noël Bourguignon de Gui Barozai, Glossaire, Dioni, 1720). *Narquois*, s. m. Membre de l'ancienne famille des gueux. "Drilles ou narquois," dit le *Jargon*, "sont des soldats qui truchent (mendent) la flamme (l'épée) sous le bras" (Fr. Michel, loc. cit.).

Orphelins.—"C'est sous ce nom que l'on veut dire en argot: une bande de voleurs"—A. Durantin (Lor. Larchey, loc. cit.).

Archisuppôt.—*Archi-suppôt*. Voleur émérite. N'est plus usité (Lor. Larchey, loc. cit.).

Cagoux.—*Cagou*, s. m. Voleur solitaire. On voit par le *Jargon* qu'il y avait une catégorie de gueux portant ce nom-là. Après s'en être emparée, notre langue en étendit davantage la signification, et *cagou* servit à désigner un gueux quelconque.... Ce mot... nous paraît n'être qu'une altération de *cagot*, nom que l'on donnait à une race de gens réputés malades, et pour cela tenus comme en quarantaine (Fr. Michel, loc. cit.). *Cagou*, Voleur solitaire—Grandval. Maître voleur chargé d'instruire les novices—Colombey (Lor. Larchey, loc. cit.).

As I have acquired my poor knowledge of English in this country, and chiefly by intercourse with English people, I am a bad judge of the question put by MR. BOUCHIER; but I should think that to a French student who has been trained with the standard writers of the age of Queen Elizabeth and Queen Anne, the reading of most modern writers, as Dickens, Thackeray, and Carlyle, must, for the same causes, present difficulties of the same kind as those found in Victor Hugo and Balzac by English students familiar with the French authors of the last two centuries.

HENRI GAUSBERON.

AYR Academy.

The passage quoted by MR. BOUCHIER from *Notre Dame de Paris* is evidently an inversion of the latter part of a paragraph in Dulaure's *Hist. de Paris* (vol. v. p. 378, ed. 1839). As this book is somewhat scarce, I believe, perhaps I may be allowed to give the passage as it stands in the history. After having stated that in the reign of Henry II. the chief of the "belistres" (rogues, thieves) of Paris was named Ragot, was a natural orator, made a large fortune, and married his daughters to distinguished persons, and having pointed out that possibly "argot" is merely an inversion of "Ragot," he continues:—

"Toute société a ses lois; celle des gueux de Paris eut les siennes. Les associés étaient tenus de parler un langage appelé *argot*, encore aujourd'hui en usage à Bicêtre. Le chef suprême portait, comme le chef des Bohémiens, le titre de *Coeur*. Les grades inférieurs du royaume argotique étaient ceux des *cagoux* et *archisuppôts* de l'argot, des *orphelins*, des *marcandiers*, des *rifodés*, des *malingreux* et *capons*, des *pietres*, des *polissons*, des *francs-miloux*, des *callois*, des *saboteurs*, des *hubains*, des *coquillards*, et des *courtoux de boutange*."

Now for the explanation:—

Cagoux.—Professors of the art of roguery. They taught how to make ointments proper for the production

of seeming sores; the terms of the *argot*; the mystery of purse-cutting. Their ranks were generally recruited from among the disgraced students, unfrocked priests, &c. These men were also sometimes called *narguois*, or *gens de la petite flambe*, because of the *scissors* they carried for the purposes of their craft.

Orphelins.—Children who in bands of three or four went about the streets shivering and in rage, and picked up whatever they could.

Marcandiers.—Men who went about pretending they were merchants ruined by the wars, by fire, &c.

Rifodés.—Went about with wives and children pretending they had been burnt out by fire caused by lightning.

Malingreux.—Pretended invalids, seemingly dropsical, &c.

Capens.—Tavern thieves; practisers of the "confidence dodge."

Polissons.—Went from quarter to quarter begging, with wallet and bottle on back and at side.

Piètres.—Pretended cripples.

Franc-mitoux.—Those who went about with bound up head and swollen arm, the latter caused by a tight ligature; they sometimes simulated fits in the streets.

Callots.—Pretended they were pilgrims returning from Ste. Reine, where they had been miraculously cured of scurvy.

Hubains.—Bore certificates attesting they had been cured of threatened hydrophobia by St. Hubert.

Sabouleurs.—Pretended epileptics, the frothing at the mouth produced by soap.

Coquillards.—Pretended pilgrims, with the scallop shell.

Courtiaux de boutange.—Those who only begged or stole in bad weather.

Narguois.—Discharged soldiers, who begged with sword at side.

This reply has grown to such a length that I will only add, with regard to MR. BOUCHIER'S second query, that a German lady of my acquaintance cannot read Dickens with pleasure because of his colloquialisms, &c.

LOUIS W. MONTAGNON.

Cheltenham.

Courteau, or better *courtaud* (homme court), *de boutanche* (i.e. de boutique) means a shopman, and here "a shoplifter."

Coquillart.—A (false) pilgrim, described by V. Hugo (p. 46 in Hetzel's edition of *Notre Dame de Paris*), "avec son costume complet de pèlerin, épelant la complainte de sainte Reine, sans oublier la psalmodie et le nasselement."

Hubin.—(*Ibidem*.) "Ailleurs un jeune hubin prenait leçon d'épilepsie d'un vieux sabouleur qui lui enseignait l'art d'écumer en machant un morceau de savon." A *hubin* seems therefore to be the same as a *pégniot*, or novice.

Calot.—Teigneux, a beggar with false sores on his head (Halbert d'Angers, *Nouveau Dictionnaire complet de l'Argot*, Paris, Le Bailly, 1840).

Capon, *franc-mitoux*, *rifodé*, are explained by the *Roi des Thunes* himself (p. 47) to mean "voleur, mendiant, vagabond." A *capon* is a blackleg; a *rifodé* (from *rif* = feu) is a beggar who exhibits a certificate stating that he lost his property by fire.

Marcandier.—"Marchand," here, "celui qui dit avoir été volé" (Grandval, *Cartouche*, poème, Paris, 1723 and 1827).

Polisson.—A polite beggar?

Malingreux.—Souffreteux, described on p. 46 as "pré-

parant avec de l'éclair et du sang de bœuf sa jambe de Dieu [argot for sore leg] du lendemain."

Piètre.—A similar kind of beggar (Lat. *pedestris*).

Orphelins.—Voleurs; "orphelin de pavé," ragged street beggar.

Archisuppôt.—Voleur émérite.

Sabouleurs.—Faux épileptique (Vidocq, *Les Voleurs*).

Capon.—Voleur solitaire (*capon* means shy); and, according to Colombey, *L'Esprit des Voleurs*, Paris, Hetzel, 1862, "Maître voleur chargé d'instruire les novices."

Narguois.—Described on p. 46 as "une espèce de faux soldat, défaillant en sifflant les bandages de sa fausse blessure et dégoûdissant son genou sain et vigoureux, emmaillotté depuis le matin dans mille ligatures."

I do not think that English students of French find Victor Hugo very difficult to understand, except when he indulges in such enumerations (cf. the VIth Orientale), but then the same difficulties are experienced by French readers. With regard to Thackeray, and especially to Dickens, no Frenchman can understand them properly unless he has lived a considerable time in this country. Such, at least, is my personal experience.

G. A. SCHRUMPF.

The following definitions are, I think, what MR. BOUCHIER requires. I am indebted principally to M. Alfred Delvau's *Dictionnaire de la Langue Verte*, Paris, 1867, and the last edition of Littré's invaluable dictionary, Paris, 1875, 4 vols., 4to. :—

Sabouleur.—Décretteur (Delvau).

Calot.—Dé à coudre, dans l'argot des voleurs (Delvau).

Polisson.—Gamin, libertin, dans l'argot des bourgeois (Delvau).

Capon.—Mauvais camarade, rapporteur, argot des écoliers; lâche, dans l'argot du peuple (Delvau). Celui qui cajole pour tromper et arriver à ses fins; poltron, et aussi, au collège, celui qui, dans une punition collective, dénonce un camarade (Littré).

Malingreux.—Souffreteux, dans l'argot du peuple (Delvau).

Rifodé (?).—Riffaudeur, chauffeur (Delvau). Spiers gives as a secondary meaning, *Chauffeur*, robber.

Archisuppôt de l'argot.—Docteur ès filouteries (Delvau).

Franc-mitoux (?).—Franc, complice, dans l'argot des voleurs. Miteux, qui a les yeux chassieux (Delvau).

Some of the above definitions are perhaps scarcely satisfactory,—that of *calot*, for instance, unless we take it by metonymy to mean a thimble-rigger. *Hubin* I have been quite unable to trace. On turning to the only English version I have (London, 1833), I find the translator, Frederic Shoberl, has declined to face the difficulty, and simply omitted the passage.

There can be no doubt that English students find Victor Hugo difficult; speaking for myself, I know no modern author who gives me the same trouble. On this point I may be allowed to quote the extremely apposite remarks of a writer in the *Athenæum* a number of years ago :—

"Few Englishmen are able to read the writings of Victor Hugo with facility in the original, for the author has not merely a style but a language of his own. The

truth is, he has culled from all ages and all ranks, and from every era of French literature, words and expressions wherewith to embody forth the strange creations of his powerful imagination; and his language laughs to scorn the authority of the Académie, the Institut, and the lexicographers."

ARCH. WATSON.

Pollokshields, N.B.

I am sorry that I cannot help MR. BOUCHIER in his linguistic difficulties, but I would venture to recommend to him M. Francisque Michel's *Études de Philologie Comparée sur l'Argot*, where I believe he would find some information. The *courteaux de boutanche* are meant, I suppose, for the *courtauds de boutique*, the counter-jumpers of the fifteenth century.

As MR. BOUCHIER surmises, I used to find a great difference in passing from the *History of Rasselas* or *Sir Roger de Coverley* to the *Pickwick Papers*. The contrast was not nearly so perceptible when the transition was from *Saxon* authors, such as Sterne or Swift.

GUSTAVE MASSON.

Harrow.

BLOOMSBURY CHURCH (5th S. vi. 343, 412, 454, 476, 495, 522).—Having collected for many years materials for a history of this parish, allow me to say there can be no doubt as to the respective claims of the first and second Georges to the top of this steeple. The church was commenced in 1711, and in 1724, on the 8th of January, the commissioners, by a deed poll, declare that the church which had been erected should, after its consecration, be a parish church, and proceed in the same deed to set out the bounds of the said parish.

By some oversight no provision had been made for its rector, and some little difficulty arising with the mother parish of St. Giles, Bloomsbury, the church remained unconsecrated till the 28th of January, 1731, the Rev. Edward Vernon, B.D., being appointed its first rector.

When Hawkesmoor (pupil of Wren) was employed for the building, he furnished various designs, which were rejected. Copies of two are in my possession, and both are very imitative of the greatest work of his great master, the cathedral of St. Paul. The vestry of St. Giles, at that time a very influential one, particularly stipulated for a portico, and William Hucks, one of its most powerful members, further determined that a statue of his Majesty, which he had had executed, should be introduced and utilized. Poor Hawkesmoor, thus fettered and driven to originality, produced the present design, and placed the thirteen feet of royal statuary on the apex of the steeple.

I subjoin four epigrams caused by this proceeding and circulated at the time. As they have often been wrongly printed, they may be deemed worth preserving:—

"It might shortly be proved, without pains or research, That the King's claims are good to be Head of the Church;

This, however, contents not the Bloomsbury people, Who're determined to make him the head of the steeple."

Another:—

"No longer stand staring,
My friend, at Cross Charing,
Amidst such a number of people;
For a man on a horse
Is a matter of course,
But, look! here's a king on a steeple."

Another runs thus:—

"The King of Great Britain was reckoned before
The Head of the Church by all Protestant people;
His Bloomsbury subjects have made him still more,
For with them he now is the head of the steeple."

Another thus:—

"When Harry the Eighth left the Pope in the lurch,
The Protestants made him the Head of the Church;
But George's good subjects, the Bloomsbury people,
Instead of the Church make him head of the steeple."

JOHN TUCKETT.

66, Great Russell Street.

Knight, in his *Pictorial London* (v. 198), and Hone, in his *Year Book* (p. 1311), say the statue is of George I. Cunningham, in his *Handbook for London* (p. 330), under the head of "St. George's, Bloomsbury," writes as follows:—

"Built by Nicholas Hawkmoor, the architect of St. Mary Woolnoth, and the pupil of Sir Christopher Wren (d. 1673). The portico is good, and the steeple has found an enduring remembrance in the background of Hogarth's Gin Lane. 'The steeple is a masterpiece of absurdity, consisting of an obelisk, crowned with the statue of King George I. and hugged by the royal supporters' (Horace Walpole). The steeple (however much criticized as a steeple) is undoubtedly constructed on the model of the tomb of Mausolus, at Halicarnassus, in Caria, as described by Pliny. 'When Henry VIII. left the Pope in the lurch,' &c. [as above].....The parish was taken out of St. Giles-in-the-Fields, and the church consecrated 28th of January, 1731."

As Cunningham has not given the reference to the passage he quotes from Horace Walpole or to the epigram, I have not been able to verify either, though I have made a cursory search through the table of contents of Walpole's *Letters*. The above epigram differs considerably from that given by your correspondent on p. 495, which is the same as Hone's version.

C. W. EMPSON.

THE STEPHENS AND HARTLEY NOSTRUMS (5th S. v. 511; vi. 29, 36, 117, 139, 177, 217).—In a very instructive and interesting article on the "Patent Laws," in the *Westminster Review* for October, 1864, written by Mr. W. Fraser Rae, is the following list of so-called discoveries and inventions, for which grants, "sometimes made in addition to Letters Patent, and at dates ranging from the middle of the last to the tenth year of the present century," have been awarded by Parliament:—

To Dr. Irvine, for a method of making seawater fresh and wholesome	£5,000
To D. Hartley, to enable him to test his invention for rendering buildings fire-proof	2,500
To various persons, for discovering dyes useful in manufactures	5,500
To C. Dingley, for erecting a public wind-mill for sawing timber	2,000
To J. Blake, to assist him in carrying out his scheme for transporting fish to London by land-carriage	2,500
To Mr. Elkinston, for his mode of draining land	1,000
To J. Davis, for his method of cleaning smutty wheat	1,000
To T. Poden, to enable him to prosecute a discovery made by him of a paste as a substitute for wheat flour	500
To Capt. Manby, for effecting a communication with stranded ships	3,250
To Mr. Greathead for a lifeboat	1,850
To Dr. Smith, for his discovery of nitric fumigation to prevent the communication of contagion	5,258
	£30,353

Add to this 30,358l. the 14,000l. granted to Sir Thomas Lombe, for his invention for winding, spinning, and twisting organzine silk,—a process the machines for which, Mr. Rae informs us, had already been “described and illustrated with engravings in an Italian book published in 1656,”—and Mrs. Stephens’s 5,000l. grant for her stone-curing concoction of egg-shells, snails, hips, haws, soap, honey, &c., and the “tottle of the whole” comes close upon 50,000l., and to what extent of benefit to the public? Unquestionably the Lombe family earned a right to national recognition; and the Manby and Greathead experiments have been productive, I believe, of lasting good. But where is Dr. Smith’s “discovery of nitric fumigation to prevent the communication of contagion,” which, if practicable, would be of great service nowadays? And for the rest of the premiated items, they are “all but leather and prunello.”

HENRY CAMPEIN, F.S.A.

“IN JESUM CRUCI AFFIXUM” (1st S. vii. 283).—Some fifteen years ago I found the last three of the fourteen beautiful couplets, which are set out at the above reference, in the flyleaf of a Bible at Bristol, thus headed:—

“Thomas Porcatius
In Christum crucifixum,”

and with the following words in two columns as I now write them at foot:—

Catena	salutis
Deus	ordinavit
Christus	meruit
Verbum	promittit
Spiritus	regenerat
Fides	accipit
Sacramenta	obsignant
Os	fatetur
Opera	testantur.

MR. W. COLLYNS, in sending the fourteen couplets to “N. & Q.,” says he thinks they are from the *Poemata* of Joannes Andæus, but is not sure. Can any of your readers throw any further light on them? Are the *Poemata* still extant and procurable? HIC ET UBIQUE.

IRETON THE REGICIDE (5th S. vi. 287, 334, 377, 390, 429, 457, 479, 492).—COL. CHESTER is quite able to fight his own battles, and will not, I am sure, thank me, or any one else, for rushing into the lists as his champion. I do not willingly speak ill of the dead, but it is important that the living should know what books are trustworthy and what are not so. I have been a student of the history of our great Civil War for more than three and twenty years, and have come to the conclusion that Noble’s *Cromwell* is not an accurate book, and that his *Regicides* is most inaccurate. As to this latter book, I could not express what I know about it without running the risk of giving pain to those who cherish the author’s memory; I will therefore say nothing further. MR. CHATTOCK has, however, thought good to reproduce Noble’s character of Ireton. To answer such a string of assertions would be impossible. I may, however, perhaps be permitted to say that I have come to the conclusion that Ireton was neither “artful” nor “dark,” though he certainly possessed in a high degree the virtue of deliberation. On the contrary, he seems to me to have been a high-minded Christian gentleman, who would have shrunk from intrigue with as much sensitiveness as the most upright politician of the present day. As to the tale about Mr. Hollis pulling Ireton’s nose, which your correspondent quotes from Noble’s *Cromwell*, third edit., vol. ii. p. 323, no authority whatever is given for it, as far as I can see; and when tales like this are told, without our being informed on whose words we are to rely for their truth, it is generally by far the safer plan to disbelieve them at once. In this case, I have, however, tracked the story to its source, or at least so nearly to the fountain head that we may know what to make of it. There can be no reasonable doubt that Noble got the tale from Clarendon, in whose *History of the Rebellion* (1 vol. edit., 1843, p. 616) it occurs in other words. Clarendon gives no date for the occurrence, he could not have been there at the time, and he does not tell us from whom he heard it. I do not in the least think Clarendon invented it, but I believe he heard it as a piece of popular rumour, and, thinking it would give point to his narrative, set it down without investigation. Hollis was a very weak person, as his *Memoirs* (8vo., 1699) prove, and, like many other people of the same sort, was frequently incapable of telling a story correctly. My own impression is that we owe the tale to Hollis himself, and that it is either a pure invention of his own brain, or a little truth

mixed with so much fiction as entirely to disguise the original. It is as wildly improbable that Hollis should have ventured to pull Ireton's nose as that he should have dared to pluck a lion by the tail. If, however, Hollis did challenge Ireton for words spoken in the House, and then because Ireton would not fight him did proceed to pull his nose, Ireton would certainly have brought so extreme a breach of privilege before the House, and it would have been duly noticed in the *Journals*. I have spent some considerable time in searching for a notice of it there, but have failed to find any. As no date is given I may have overlooked it, though I think it is extremely unlikely. If any of your correspondents should know of any such passage, I shall be glad to have my attention directed to it.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE "NIBELUNGENLIED" (5th S. vi. 468).—1. Lachmann (*Ueber die ursprüngliche Gestalt des Nibelungenliedes*, Berlin, 1816) admits twenty older poems from which the *Nibelungenlied* is compiled. Pfeiffer (*Der Dichter des Nibelungenlieds*, Wien, 1862) is in favour of one single poet whom he calls the "Kürenberger"; whilst Mosler (*Der Nibelunge Noth*, Leipzig, 1864) attributes the composition to Friedrich von Husen. It is now generally believed that the *Nibelungenlied*, in its present form, was composed by some South German poets who lived about the end of the twelfth century. There are evidently two distinct poems, viz., *Siegfried's Death* and *Kriemhild's Vengeance*.

2. One of the best editions of the text is Karl Bartsch, *Der Nibelunge Nôt mit den Abweichungen von der Nibelunge Liet, den Lesarten sämtlicher Handschriften und einem Wörterbuche*, Leipzig, 1870. An abridgment of the same was published by Brockhaus at Leipzig, price 4s. 6d., and will no doubt suit your correspondent.

G. A. SCHRUMPF.

Tettenhall College.

Der Nibelunge Nôt, Urtext mit gegenüberstehender Uebersetzung nebst Einleitung und Wörterbuch, herausgegeben von Dr. Ludwig Braunsfels, Frankfurt am Main, 1846. Dr. Braunsfels's version is very good. He never uses a new word where the old one can be retained. The glossary is useful. Discussions on the age of the poems, and the time at which they were put together to make up one, will be found in nearly every history of German literature.

H. B. C.

U. U. Club.

"THE BOOK OF RESOLUCON": "WHITTOWER" (5th S. vi. 467).—The *whittower* was the white-tawyer or white-tanner. In *Coke Lorelles Bote* mention is made of—

"Bokeler-makers, dyers, and lother-sellers,
Whte-tanners, galyors, and shethers."

Three individuals are thus entered: in the *Hundred Rolls*, (1) Thomas le Wytwewere and (2) Eustace le Wittowere; and in the *Munimenta Gildhallæ Londoniensis*, (3) Geoffrey le Whitetawier. The surname still survives hale and hearty in "Whit-ter" and "Whittier." It may interest MR. EARWAKER to remark that Strype, in noticing the London "Company of Megusers," speaks of their dealing in the skins of dead horses, and connects with the trade a "Walter le Whitawyer" (*English Surnames*, 2nd edit., p. 331, note).

The form "Whittower" is met by "Tower," equivalent to "Tawyer." The *Hundred Rolls* record the names of Gilbert le Tower, Thomas le Touere, and Juliana le Touestre (one more form in "ster").

I will only add that any early trade name of this kind will be invariably met with in one of the following lists:—*Coke Lorelles Bote* (Percy Society); *Corpus Christi Play*, York, 1415 (any Yorkshire county history); "Procession of Craftsmen, Norwich" (Blomefield's *Norfolk*, ii. 148).

C. W. BARDSLEY.

Manchester.

Parsons, the Jesuit, published in 1583, "A Booke of Christian Exercise appertayning to Resolution, showing how we should resolve ourselves to become Christians indeed,"—this is likely to be the book inquired for by MR. EARWAKER. It was answered by Edmund Bunny reprinting it in 1585 with this addition to the title: "Perused and accompanied with a Treatise tending to Pacification," and dedicated to Sandys, Archbishop of York, from which we learn that it was Parsons's book purged of its Popery. I have also Parsons's "2nd part appertayning to Resolution," similarly treated by Bunny for the use of good Protestants, 1592, dedicated to Sir T. Heneage. These no doubt gave rise to considerable contention at the period; and the "Layman" of the extract may have been the advocate of one or other of the polemics, intruding his views upon an unwilling audience. Curiously enough, this *Books of Resolution*, with its original author and re-modeller, was a *cause célèbre* discussed in the First Series of "N. & Q."

J. O.

[See "N. & Q." 1st S. x. 8, 68, 110, 130, 270.]

FURS IN HERALDRY (5th S. vi. 400).—In heraldry the rule is that furs should only be used with colours; fur with metal is the (not very frequent) exception. Strictly, fur upon fur, like metal upon metal, or colour upon colour, is false heraldry. Yet of this examples are to be found. The family of Salpernick, Marquis de Grigny, in France, bore—Counter vair, a canton ermine; but this is the only foreign example which occurs to me while writing. Erm., a fess vary, or and gu., is borne by Apulderfield; Pean, a cross quarterly pierced

ermineois, by Groin; Erm., a cross flory (or patonce) ermines, by Keen; Erm., a cross pean, by Bridges; and Erm., a cross quarterly pierced ermines, was the coat of William Brugis, Garter King-of-Arms. There is no instance in English armoury of a plain fur coat with a fur bordure; and only one of metal with a fur bordure, viz. Gwyn (or Gynes), Or, a bordure vair.

JOHN WOODWARD.

I think N. will find that fur charged upon metal is good heraldry, e.g., Argent, a saltire azure, in chief three ermines (Williams); Or, a bend verrey (arg. and az.) between two cotises gules (Bowyer); Tenne, a chief or, charged with a chapournet ermine; Argent, a lion rampant ermines (Guillim); Argent, a fesse ermine, cotised sable (Harlstone); Or, a barrulet between two bars gules, three escocheons verrey (arg. and az.) (Gamolles); Ermine, three harrows arg., toothed or (Harrow); and many other examples.

W. J. BERNHARD SMITH.

Temple.

HERALDIC BOOK-PLATE (5th S. vi. 369.)—If G. P. will describe the arms on the book-plate it is possible that I may be able to answer his query.

J. WOODWARD.

Montrose.

VESSELS PROPELLED BY HORSES ON BOARD (5th S. vi. 388.)—Before the introduction of steam there was a horse packet between Yarmouth and Norwich, owned by Messrs. Tuck & Fish, Great Yarmouth. Probably she continued to ply till 1819 or 1820—for I have seen her start over and over again—but age would not enable me to recollect anything much earlier than that date.

W. S. L.

The market boats on the St. Lawrence, which bring produce to Quebec from the upper part of the river below Montreal, are, or were in 1838, propelled by horses walking round in a circular direction; and the writer fitted a tank vessel so propelled, carrying forty tons of fresh water between Arica and Iquique, in 1844, on the west coast of South America.

GEORGE PEACOCK.

Starcross, near Exeter.

HENRY VIII. HUNTING AT WALTHAM (5th S. vi. 410.)—

"Orders were sent for her execution on the 19th. The horrid impatience with which Henry waited for that event, and the unfeeling levity showed by him when he heard it announced, whilst it reveals the motive for his own conduct, establishes the innocence of his devoted queen. The oak is, I believe, yet existing, called Henry's oak, in Epping Forest, under which that king breakfasted, his hounds and his attendant train for hunting beside him, on the morning upon which he had directed Anne Boleyn to be beheaded. There he remained until he heard the gun fired, which was to be the signal to mark the time of the striking off her head. No sooner did he hear it than, starting up, he exclaimed,

'Ah! ah! it is done, the business is done. Uncouple the hounds. Let us now follow the sport.'

The above is from Dr. Nott's *Memoirs of Howard, Earl of Surrey*, prefixed to his edition of that poet. He gives Rapin as his authority.

EDW. SMITH.

Walthamstow.

W. White, in his *Gazetteer of Essex* (1863), states, without giving his authority,—

"that Henry VIII. came to High Beech before the execution of his unfortunate queen, Anne Boleyn, in order that he might be at a distance, and still have the savage satisfaction of hearing the Tower guns fired, as a signal that the bloody tragedy was ended."

(See "N. & Q." 5th S. iv. 308.) The authenticity of this assertion I fear is questionable.

W. WINTERS.

Waltham Abbey.

SENTIMENT AT ROME (5th S. vi. 405.)—Goethe's impressions of Rome, arising from his second visit there (I have not the volume containing those of his first visit by me), are derived from so many sources: the fine arts, in all their varieties; botany; the society of the most cultivated and celebrated men and women of all nations, then resident or visitors, among whom were the distinguished artists, Tischbein and Angelica Kaufmann; the aspects of climate and natural scenery; the ruins of Rome. All combined produce on a susceptible mind, of poetical genius and universal culture, impressions of the most powerful and lasting nature. To quote his own language, Rome, Oct. 27, 1787:—

"Ich bin in diesem Zauberkreise wieder angelangt, und befinde mich gleich wieder wie bezaubert, zufrieden, stille hinarbeitend, vergessend alles was ausser mir ist, und die Gestalten meiner Freunde besuchen mich friedlich und freundlich....Es ist nur ein Rom in der Welt, und ich befinde mich hier wie der Fisch im Wasser und schwimme oben wie ein Stückkugel im Quecksilber die in jedem andern Fluidum untergeht. Nichts trübt die Atmosphäre meiner Gedanken....Soviel kann ich sagen dass ich in Rom immer glücklicher geworden bin, dass noch mit jedem Tage mein Vernügnungen wächst."

Probably his impressions and language on his first visit were still stronger.

J. MACRAY.

MISUSE OF WORDS (5th S. vi. 406, 487.)—Thanks to MR. DIXON for opening this question, which I hope he will continue. I never hear the word "expect" used in a present instead of a future sense without thinking of the following grand sentence: "But hope that is seen is not hope; for what a man seeth why doth he yet hope for?"

DAVID WOTHERSPOON.

BEDLAMITE BALLADS (5th S. vi. 409.)—Besides the six well-known mad songs given in Percy's *Reliques*, including "Tom of Bedlam," I would mention to your correspondent several others which are given at length in an interesting book entitled *A Pedlar's Pack of Ballads and Songs*, by W. H.

Logan, Edin., 1859, in which he may also find a dissertation on this class of song, notices of writers on the subject, and indications of where plenty more specimens of mad songs may be met with. See also Isaac D'Israeli on "Tom-o'-Bedlams" in his *Curiosities of Literature*, and J. O. Halliwell's *Notices of Fugitive Tracts and Chapbooks*, printed for the Percy Society. "Mad Tom" has been set to excellent music, long considered to be Purcell's, and is easily procurable.

A. FERGUSSON, Lieut.-Col.

U.S. Club, Edinburgh.

MR. SAUNDERS is probably acquainted with our great Purcell's striking ballad "Mad Tom," a composition worthy of his power and original genius. As I have heard it sung at concerts certainly within the last fifty years, and as it was sung and, I may say, declaimed by Braham in his own magnificent style, and therefore became celebrated at the time, it may still perhaps be obtainable at some of the best music shops. Another song of this class by the same composer was revived at concerts rather more than forty years ago by Mrs. Knyvett (formerly Miss Travis). It was known as "Mad Bess." I was not so much struck with it as with "Mad Tom," nevertheless it is no common ballad. That also I should think may still be in print. Of course I am ignorant of MR. SAUNDERS's views in seeking for information as to songs of this sort; but if he should contemplate the introduction of them into an asylum for the insane, I must caution him against trying the experiment as regards "Mad Tom." The effect of it is nothing short of harrowing upon sane persons. What would it be on unfortunate lunatics?

M. H. R.

"Mad Tom of Bedlam" and five similar ballads may be found in Percy's *Reliques*. The names of the others are, "The Distracted Puritan," "The Lunatic Lover," "The Lady Distracted with Love," "The Distracted Lover," and "The Frantic Lady."

B. C. H.

In the *Book of British Songs*, published 1851, in the National Illustrated Library, there are eleven, of which only two are in Percy.

C. F. S. WARREN, M.A.

Bexhill.

COINS (5th S. vi. 408).—The first coin inquired about is a half soldi of Maria Theresa, Duchess of Milan. The legend in full is:—

"Maria Theresa, Dei Gratia Roman. Imper., Hungariæ, Bohemiæ Regina, Archi-dux Austriæ, Dux Mediolani."

NEPHRITE.

The second "coin" mentioned by H. E. J. is a token, and was issued by Richard Paley, of Leeds, at whose house it was payable. It is not uncommon, but when very fine is valued at 2s.

J. HENRY.

SPECIAL COLLECTIONS AND SPECIAL COLLECTORS (5th S. vi. 483).—I have read MR. EARWAKER's contribution with much pleasure. It is to be regretted no such list has hitherto appeared. May I suggest that such a list might appear in your advertisement columns under *countries*? If the list appeared once in two months it would be, I think, often enough. I believe you could fill a column with names of persons like myself, who want special books, and it would be a great convenience, if such list appeared, both to buyers and sellers.

H. W. A.

In furtherance of MR. EARWAKER's valuable suggestion, I beg to note that a special library is being formed at the French Hospital, formerly known as "La Providence" (and now located in South Hackney), of books, tracts, and pamphlets bearing on the history generally of the Huguenot persecutions in France, and more particularly on that of the Huguenot refugees who settled in this country.

H. W.

New Univ. Club.

MARYLAND POINT, STRATFORD (5th S. vi. 368, 434, 498).—DR. SIMPSON confounds, as so many are apt to do, Stratford-le-Bow, Middlesex, with Stratford, across the Bow bridge, in Essex, at which latter place is Maryland Point. It is the first-named place that owns the church of St. Mary, a very old church; while at the latter the church of St. John, a modern erection, rears its head near Maryland Point, nearly, in fact, two miles distant from its Middlesex sister.

W. PHILLIPS.

DAVYES FAMILY (5th S. vi. 428).—Richard Davyes, Bishop of St. Asaph in 1560, translated to St. Davids in 1561, died 1581, bore arms similar to, but not identical with, those described by ANTIQUARY. The coat is: Per pale arg. and gu. three pelicans' heads in piety, counterchanged; on a chief az. three fleurs-de-lis or (see Bedford's *Blazon of Episcopacy*, plate 5 and page 9).

JOHN WOODWARD.

ST. BODVAN (5th S. vi. 429).—St. Bodvan was the son of Heleg ab Glanawg and brother of Boda (also a saint). His festival is June 2. For further particulars see Williams's *Eminent Welshmen*.

A. R.

Croeswylan, Oswestry.

"HEN SILVER" (5th S. vi. 409).—*Hen* is supposed to be a corruption of *end*, to distinguish this from former contributions levied as pitcher money, which was given by a man as a fee to secure the liberty to visit his sweetheart without hindrance (*Wood's Wedding Day*).

EVERARD HOME COLEMAN.

71, Brecknock Road.

[See "Pitchering," p. 534.]

"ELLA" (5th S. vi. 410).—The names have been connected with Ælla, King of Deira from 559 to 588, mentioned in the well-known story of St. Gregory and the Yorkshire boys in the slave-market at Rome. J. T. F.

Hatfield Hall, Durham.

"GRIBOURI" : "ÉCRIVAIN" (5th S. vi. 424).—*Griboury* is in Oudin's dictionary, sixteenth century, with the definition "un esprit, un follet." See Littré. The *Eumolpus* has several other popular names in French, such as *bêche*, *lisette*, *coupe-bourgeon*. HENRI GAUSSERON.

Ayr Academy.

JOHNSON AND MARVELL ON "EXCISE" (5th S. v. 188, 355 ; vi. 157, 298, 339, 417).—In Johnson's first folio *Dictionary* he gave the objectionable definition (see *ante*, p. 157), and subjoined quotations from four writers who used the word,—Hayward, Cleaveland, Marvell, and Dryden. In the abridged *Dictionary* of 1756, in 8vo., he inserted the objectionable definition, leaving out the last ten words, "but wretches hired by those to whom excise is paid." He gave no quotation, but only added the name of Marvell as that of an author who used the word. The passage to which he then referred was, no doubt, one in Marvell's *Last Instructions to a Painter* (which begins, "After two sittings now our Lady State"; see *State Poems*). The passage is :—

"Hyde's Avarice, Bennet's Luxury should suffice,
And what can these defray but the Excise?
Excise, a Monster, worse than e'er before,
Frighted the Midwife, and the Mother tore.
A thousand hands she has, and thousand Eyes,
Breaks into Shops, and into Cellars pries.
With hundred Rows of Teeth the Shark exceeds,
And on all Trades like *Casawar* she feeds."

I am not aware that Johnson ever struck out the objectionable definition of "excise" from his *Dictionary*. In the 8vo. abridgment he shortened it, and left out perhaps the sharpest words, but in both cases the definition appears to have been wholly his own. EDWARD SOLLY.

JOHN ROBINSON, BISHOP OF LONDON (5th S. v. 249, 335, 475 ; vi. 437).—I was much interested in PROF. MAYOR's references, especially in that respecting the death of the bishop's sister, Lady Wood, relict of Sir Edward Wood. I came across the name of this latter personage the other day, in reading the lately published memoir of John Locke. He was in the reign of Charles II., as Bishop Robinson himself was afterwards, ambassador in Sweden. Robinson may have first gone out to that country in the suite of his brother-in-law. Can any of your correspondents give any further information respecting Sir Edward Wood? E. H. A.

SEAFOWL GIBSON (5th S. v. 468 ; vi. 18, 438).—MR. POTTS's suggestion as to the origin of the name

Seafowl is very curious, but it is moreover very unlikely. In Blomefield's *Norfolk*, vol. vii. p. 206, I find mentioned a family of Sefoule, who were lords of the manor of Waterden. They were very ancient, and bore for their arms, Vert, a cross patonce or. Probably, as Gibson is also a Norfolk and Suffolk name, Seafowl Gibson acquired his name from his mother or some maternal ancestor. E. S. R.

OLIVER GOLDSMITH (5th S. vi. 347, 397, 458).—A similar act will be found in *Dr. Syntax*, canto vii. E. LEATON BLENKINSOPP.

BISSET FAMILY (2nd S. v. 334 ; 3rd S. vii. 256 ; 5th S. vi. 389, 438).—At the beginning of the present century there was living at Paisley a branch of the ancient family of Bisset. They were extensively engaged in the bleaching business. One of them was an officer in the militia or volunteers, and known as Captain Bisset. One of his sisters was my maternal grandmother, and I still retain the name as a prefix to my surname. Could any of your correspondents living in Paisley or elsewhere inform me what connexion there was between the Bissets of Paisley and the main stock of the family? J. B. T.

MRS. MACAULAY-GRAHAM (5th S. vi. 428).—This lady, whose maiden name was Sawbridge, was born at her father's house at Olantigh, in Kent, in 1733. She married in May, 1760, Dr. George Macaulay, a Scotch physician, who, having graduated at Padua in 1739, came to settle in London in 1752, and was elected a licentiate of the London College in 1752. He was physician and treasurer to the Brownlow Street Lying-in Hospital, and died Sept. 16, 1766. In several biographical works it is erroneously stated that Catherine Sawbridge married the Rev. Kenneth Macaulay. In 1778 Mrs. Macaulay married a second time, Mr. Graham, brother of the celebrated Dr. James Graham, of the "Temple of Health," in Pall Mall. There is a brief notice of this gentleman in the *Catalogue of Five Hundred Celebrated Authors now Living*, London, 1788. The author says of Mr. Graham that though he is extremely attentive to his wife, yet he is said "to entertain such a fondness for money, as to oblige her to live without a servant, and to officiate himself in the character of cook and chamber-maid."

Dr. James Graham, the brother of Mrs. Macaulay's husband, was a very remarkable person, who published several works on medical electricity, the all-healing effects of the earth-bath, the use of the Bath waters, and on prayer. It is probable that both the brothers were rather eccentric, and Chalmers, in the *Biographical Dictionary*, says that Mrs. Macaulay was much ridiculed on account of this second marriage, because of the disparity of years. EDWARD SOLLY.

There are several notices of this lady in the *New Prose Bath Guide for 1778*, by Philip Thicknesse, the author of *A Year's Journey through France and Spain*. Then she was a Bath "lion," if the masculine noun be admissible, and in that year married a brother of the notorious Dr. Graham, the "aërial" quack, the bride being forty-five and the bridegroom twenty-one. Thicknesse's habitual ill nature appears to have been specially directed against Mrs. Macaulay-Graham, therefore we must not believe all he insinuates about her and her "most excellent friend" at Bath, a Dr. Wilson. He says the nuptial ceremony was performed at Leicester, and that, in a very pathetic letter to "her dear friend" aforesaid, she "assigned her reasons (and they were very strong ones) for the *slip* she had taken." W.

Bath.

This lady was of the family of Sawbridge, whose pedigree is given in Baker's *Northants*, vol. i. pp. 161-2. The date of her second marriage, viz., Dec. 17, 1778, when æt. forty-five, with — Graham, is there recorded. It is to be hoped that JAYZEE's query in regard to Mr. Graham may elicit better and fuller information. In *Biographie Universelle* he is referred to as "un très jeune homme, frère d'un fameux empirique." Her statue, erected by an indiscreet admirer during the lifetime of this lady, whose pronounced opinions gained her a certain reputation in her day, in the character of the Goddess of Liberty, was once to be found in a certain City church. It has been happily long since removed.

By the way, another removal in a different locality has been recently effected, which must be very differently regarded. It is that of an historical relic, of its kind unique, and of more than common or only local interest. I refer to a window which formerly stood in the Barnston chancel of the church of Farndon, in Cheshire, containing portraits of Cheshire gentlemen (Gamab, Grosvenor, Mainwaring, and Barnston) who attended Charles I. at the siege of Chester. A drawing and careful description, too detailed for your columns, are put on record in Ormerod's county history, ii. 408. A note of the fact and the reference is sufficient.

H. W.

New Univ. Club.

DANTE AS A PAINTER (5th S. vi. 429).—The allusion is doubtless to the following passage in Dante's *Vita Nuova*:—

"In quel giorno, nel quale si compira l' anno che questa donna era fatta de' cittadini di vita eterna, io mi sedes in parte nella quale ricordandomi di lei disegnava un Angelo sopra certe tavolette : e mentre io 'l disegnava, volsi gli occhi, e vidi lungo me nomini a' quali si convenia di fare onore, e che riguardavano quello ch' io facea..... Onde partiti costoro, ritornai alla mia opera, cioè del disegnare figure d'Angeli....."—P. 343, in *Opere Minori*, vol. iii., Firenze, 1839.

Dr. Barlow (*Contributions to the Study of the Divina Commedia*, p. 554), alluding to the well-known intimacy between Dante and Giotto, says that some of the paintings in the church of the Franciscans at Assisi, "if not from the actual designs of Dante, were at least drawn from his works (*Pard.*, xi. 73-8), and, as Vasari thinks, were executed most probably with the assistance of the poet."

FR. NORGATE.

17, Bedford Street, Covent Garden.

"CRY" OF HOUNDS (5th S. vi. 426).—Since sending my brief note on this subject, I have remembered that the word *cry* occurs in the same sense in the following passage in Drayton's *Polyolbion*:—

"Now when the hart doth hear
The often bellowing hounds to vent his secret leir,
He rousing rusheth out, and through the brakes doth drive,
As though up by the roots the bushes he would rive.
And through the cumbrous thicks, as fearfully he makes,
He with his branched head the tender saplings shakes,
That sprinkling their moist pearl do seem for him to weep,
When after goes the cry, with yellings loud and deep."

There seems reason to suppose that the word meant a company of men as well as of hounds, since Shakespeare makes Hamlet say:—

"Get me a fellowship in a cry of players."

WM. PENGELLY.

Torquay.

"I could have kept a hawk, and well have holla'd
To a deep cry of dogs."

The Two Noble Kinsmen, ii. 4.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

ALLONBY, CUMBERLAND (5th S. vi. 428).—It has occurred to me that this name may be a compound of Celtic and Danish. *Allan* in Welsh signifies "outward" or "outlying," and is often used in that language in combination with other words of the same language; thus *Allan-borth* is Welsh for "out-port," and *Allan-dy* for "out-house." And I see no reason why it should not have been joined to the Danish termination *by*. The meaning, too, seems somewhat apt, considering that the village in question is decidedly an *out-of-the-way* place.

M. H. R.

AUTHORS AND QUOTATIONS WANTED (5th S. vi. 450, 498, 525).—

"Of thine unspoken word," &c.

Delaune's epigram is conceived in the same view of thought:—

"Think all you speak; but speak not all you think:

Thoughts are your own; your words are so no more.

Where Wisdom steers, wind cannot make you sink:

Lips never err, when she does keep the door."

H. W.

Miscellaneous.

NOTES ON BOOKS, &c.

Harold: a Drama. By Alfred Tennyson. (Henry S. King & Co.)

LIX bells, solemn and sweet, ringing out the old year '76, and saluting its successor, comes this dramatic poem of *Harold* from the perfect hand of the Poet Laureate. We say "dramatic poem," instead of "drama," because it is rather a poem in dramatic form than a play or drama suitable for stage representation. The subject being noble, the poet is worthy of it, and the lofty matter of the lofty minstrel. The latter descends, or rather passes, from the realm of legend and romance to that of history and reality, and proves himself as perfect in the one as in the other—perfect especially in his grandly contrasted characters of the Franco-Norman, more than Anglo-Norman, Edward the Confessor, and that chief of thorough Englishmen, after his father Godwin died, the noble Harold. With these two, in contrast as fine and truthful, stands Norman William, fierce and wise, and cunning which is like wisdom, but which often brings the same fruits as foolishness. The drama, from beginning to end, is heroic, with tender touches of love which are heroic, too, in their character. In love, Harold stands between the Edith whom he cherishes, but cannot wed, and the Aldwyth whom he weds and cannot love. In reference to William, Harold stands slave of the oath by which William bound him to support the succession of the Norman to the Confessor's throne. The breaking of the oath, for which he was absolved by holy men, represents Harold's fate, from which he can in no wise escape. There is a world of beauty in the details—beauty of thought and expression, from the first scene till the last act closes on the field of Senlac, when William thus speaks the epitaph of the slain Harold:—

"He was a warrior,
And wise, yea truthful, till that blighted vow
Which God avenged to-day.

A warrior—ay,
And but that Holy Peter fought for us,
And that the false Northumbrian held aloof,
And save for that chance arrow which the Saints
Sharpen'd and sent against him—who can tell?—
Three horses had I slain beneath me; twice
I thought that all was lost. Since I knew battle,
And that was from my boyhood, never yet—
No, by the splendour of God—have I fought men
Like Harold and his brethren, and his guard
Of English. Every man about his king
Fell where he stood. They loved him; and pray God
My Normans may but move as true with me
To the door of death. Of one self-stock at first,
Make them again one people—Norman, English;
And English, Norman:—we should have a hand
To grasp the world with, and a foot to stamp it . . .
Flat. Praise the Saints. It is over. No more blood!
I am King of England, so they thwart me not,
And I will rule according to their laws."

We doubt not that many a solitary reader will find a long winter night made shorter by this poem; and that many a circle of charmed listeners will owe to the Laureate's *Harold* fresh and pure enjoyment as this dramatic poem is read aloud, with feeling and intelligence.

Titian: his Life and Times; with some Account of his Family. Chiefly from New and Unpublished Records. By J. A. Crowe and G. B. Cavalcaselle. 2 vols. With Portrait and Illustrations. (Murray.)

THE authors of *The History of Painting in North Italy* have joined in a labour from which the public will derive much enlightenment, and Messrs. Crowe and Cavalcaselle no inconsiderable measure of well-earned renown. The

old year could not close, nor the new one begin, with a more worthy contribution to biography than that of the accomplished artist and scholar, Titian of Cadore. Many an author has tried his hand at this work, and, with reference to our own countrymen, we are told that "the barrenness of English research has in some measure been retrieved by the delightful work of Mr. Josiah Gilbert, whose bright pictures of the Cadore country are not less charming than his insight into Titian's feeling for the scenery of the Dolomite Alps," of which Alps Mr. Josiah Gilbert is justly acknowledged to be the discoverer for modern tourists, and their most sensible guide, in his *Handbook*. To unusual sources of information the authors have added the fruit of their own study and travel, of which they modestly say little. From this we learn many valuable facts, and among them that "the pictures to which the name of Titian is attached exceed the number of one thousand, in Italy, in England, and on the Continent." To all persons with a refined love of art, which is in itself refining, and to those who especially love biography, we heartily commend this life of Titian, which will certainly supersede all others.

Discoveries at Ephesus, including the Site and Remains of the Great Temple of Diana. By J. T. Wood, F.S.A. With numerous Illustrations from Original Drawings and Photographs. (Longmans & Co.)

WHEN Paul asked his new disciples at Ephesus if they had received the Holy Ghost since they had believed, the simple-minded men replied, "We have not so much as heard whether there be a Holy Ghost." They probably knew much more concerning the great Diana and her splendid temple than they did of the subject on which the Apostle tried them. The shrine and the goddess have been swept away, and perhaps there is as little real knowledge on the spot touching that about which Paul inquired as there was on the day when he put the above question. The site of the temple, however, and some fragments of the unsurpassed beauty which enshrined the goddess who symbolized chastity have been discovered by Mr. Wood. He has recorded the history of this discovery (saying little of the fine acuteness of his own sense which struck upon the right trail) in a superb quarto volume, rich in details, and profusely illustrated. Mr. Wood tells his interesting story with rare unpretentiousness, and he hardly seems aware of his own great merit in the matter. All trace of the temple above ground had so completely disappeared that some persons doubted whether such a building had ever existed there. Six years of toil had been spent, not fruitlessly in many respects, but without success as to the main object, before Mr. Wood's persistency was rewarded, and he hit upon the corner of the peribolus wall containing inscriptions which placed beyond doubt the fact that the approximate site of the temple was at last discovered. Further labour resulted in further discovery of blocks of sculpture, architecture, and other antiquities, chiefly remains of the last temple. It is rather vexing, after reading that these precious relics of the great wreck of Time are in the British Museum, to be told that very few of them can be exhibited to the public, for want of space in our Museum. In a certain way, however, all may be seen and their history perused in Mr. Wood's noble volume, one at once the most useful, splendid, and amusing, bearing the date of the new year 1877. It is the record of one of the most remarkable discoveries of modern times, and both discovery and record reflect the highest honour on Mr. Wood. The work abounds not only in things of beauty, but in traits of life and manners. Among the most characteristic tales of tourists and excursionists, we are told of some who gaily drive or ride over from Smyrna and other parts, open their hampers, eat their chickens, quaff their

champagne, and go back again without visiting the ruins themselves!

Fénelon, Archbishop of Cambrai: a Biographical Sketch.

By the Author of *Life of Bossuet*, &c. (Rivingtons.) THE above indication of authorship may serve to describe the style of the present work, the atmosphere surrounding its hero, and the point of view from which the reader is made to contemplate him. The life is quite as interesting as that of Bossuet, which is saying much for the present volume. In this novel-reading age—often of flippancy, oftener of vulgarity—works like the present deserve every encouragement. *Fénelon* is thoroughly readable, and is much more than a mere biographical sketch. There are nearly 500 pages, and there are very few which fail to give a reader something for glad or serious thought.

The Puzzle of Life, and how it has been put together. A short History of Vegetable and Animal Life upon the Earth from the Earliest Times; including an Account of Pre-Historic Man, &c., Weapons, Tools, and Works. By Arthur Nichols, F.R.G.S. With Illustrations by Frederick Waddy. (Longmans.)

THIS book is a perfect "Open, Sesame!" for young scientific students, and it is so cleverly composed as to make students of those who are not scientific; not merely the young, but older people too. Mr. Nichols thoroughly understands his work.

BOOKS RECEIVED.

Beowulf: a Heroic Poem of the Eighth Century. With a Translation, Notes, and Appendix. By Thomas Arnold, M.A. (Longmans.)—A work of treble value, for its own merits, its admirable translation, and the Preface which exhausts the bibliography of this early poem.

An Anglo-Saxon Reader, in Prose and Verse. With Grammatical Introduction, Notes, and Glossary. By Henry Sweet, M.A., Oxford. (At the Clarendon Press.)—Mr. Sweet's Grammatical Introduction will help students to master the difficulties even of *Beowulf*; and a course through the *Reader*, with the help of the Glossary, will set students far on the way of being Anglo-Saxons. We also recommend them the Rev. W. W. Skeat's edition of *The Vision of William concerning Piers the Plowman*, of the same Clarendon series, as a book which no student of the old language can dispense with.

The Historical Collections of a Citizen of London in the Fifteenth Century: containing I. John Page's Poem of "The Siege of Rouen"; II. Lydgate's Verses on the Kings of England; III. William Gregory's "Chronicle of London." Edited by William Gairdner. (Printed for the Camden Society.)—We put on record the appearance of one of the most interesting of this Society's publications, and of the judicious editing of Mr. Gairdner. We shall probably draw upon the *Chronicle* at a future time.

The Church Rambler. A Series of Articles on the Churches in the Neighbourhood of Bath. (London, Hamilton & Co.; Bath, Wm. Lewis.)—A pleasant book, with notices and views of about three dozen churches—the former told in simple and agreeable style. A good handbook for church explorers.

Epochs of English History: the Struggle against Absolute Monarchy, 1603-1688. By Bertha M. Cordery. With Two Maps. (Longmans & Co.)—An admirable summary, as useful to those who have learned and wish to recall, as to those who are learning and wish not to forget.

Whitaker's Almanack brings its wonderful shillingsworth of information such as never, before this series was established, could be given for ten times the money.

An Argive Hero, by Plutarch. With Illustrations, designed after the manner of Early Greek Paintings, by J. Moyr Smith. (A. E. Moxon.)—This is from rather than by Plutarch, with good and quaint designs.

Thorough. By Lord Waveney. (Ridgway.)—An attempt to repair by destroying, by way of solving the Eastern question.

The Depreciation of Silver, and the Remedies proposed to Obviate it. By J. A. Picton, F.R.S.A. (Liverpool, G. G. Walsley.)—Mr. Picton's letter, by treating silver as a thing bought and sold, like other marketable things, makes a somewhat difficult subject understandable by the meanest capacity.

Life of Georgys Wishart. By Rev. C. Rogers, LL.D. (Edinburgh, Paterson.)—This life of the great Scottish martyr is one of those painstaking bits of literary work with which the author has rendered us familiar.

The History of the Pianoforte, by Edgar Brinsmead (Cassell & Co.), is a reprint of a former edition of a cheap, popular, and amusing history of the above instrument.

Castle Ashby, by S. S. Campion, is also a new edition of one of the most useful of guides to one of the noblest of our ancestral halls. A great amount of information of a valuable sort is contained within the six dozen pages of this clever historical and descriptive sketch.

Leaves from my Sketch-Book, by E. W. Cooke, R.A., F.R.S., with descriptive letter-press, and with the significant epigraph, "The Pencil speaks the tongue of every land" (Dryden), has just been published by Mr. Murray. This graceful volume contains six-and-twenty sketches out of the many thousands with which Mr. Cooke has enriched his sketch-books during the last fifty years. They start from the familiar Pont Royal of Paris, and leave us on board the *Dahabeeah* in full sail up stream off Toora, with Pyramids and Cairo in the distance, with half of Europe illustrated between. To say that these sketches are by Mr. Cooke, R.A., is at once enough of description and of praise.

LETTS's annual publications, from diaries, in folio, down through octavo note-books and duodecimo pocket-books and portemonnaies to the tiniest remembrances, are now ready for the coming year with more than their usual attractive usefulness.

NOTICES TO CORRESPONDENTS.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

U. J.—See Lord Campbell's *Life of Lord Cowper* (in *Lives of the Lord Chancellors*) for the suppression of the old custom of giving New Year gifts to the judges.

ANON.—You will find your query (*ante*, p. 513) fully answered in the Rev. J. H. Blunt's *Dict. of Sects and Heresies*, p. 461, col. ii.

P. H. B.—See the dramatic play, *The Battle of Hexham*, a great favourite at the old Haymarket Theatre in the reign of George III.

DOUBLE S. will find the account of gambling at the Groom Porter's in Pepys's *Diary*, Jan. 1, 1668.

JULIA BOYD and H. CROMIE.—Letters forwarded to ARGENT.

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A. BELJAME.—Next week.

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